

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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AS ONE WHOM HIS MOTHER COMFORTETH.

"As one his mother comforteth"

In sadness and unrest,
As one who lays his weary head
Upon his mother's breast,
And findeth there a tenderness
The true and the best,
So God, our God! we look to thee
When earthly care and care,
And all the petty ills of life
Seem more than we can bear;
Laying our head upon thy breast,
We find our comfort there.

"As one his mother comforteth"

When darkness fills the skies,
And shadows overbrood the way
Before the doubting eyes,
Looks forth, and sees a better land
In which his future lies,
So God, our God! we look to thee
When storms of life assail,
And mercy hides her heavenly face
Behind a shrouding veil,
Through all the storms and darknesses
We see thy love prevail.

"As one his mother comforteth,"

Oh, tender words of grace!
In which a hidden soul of love
The weary heart may trace,
And find a sweetness in the words
For all our fallen race;
So God, our God! we turn to thee
In darkness and unrest,
And find the one who comforteth
Upon his loving breast,
Above our earthly comforters,
The truest and the best.

—E. Norman Gunnison.

General Articles.

A Doomed People.

BY MRS. E. G. WHITE.

AFTER delivering the reproof at Gilgal, Samuel had little intercourse with the king of Israel. Saul resented the prophet's stern rebuke, and avoided him as far as possible; and Samuel did not intrude his presence or his counsel. But the Lord commanded him to bear another message to the king. God purposed again to work through Saul, to destroy the enemies of Israel.

Obedying this command, the prophet reminded him that he had been commissioned by the Lord to anoint him king, and that he still spoke by the same authority. Then he declared the divine message: "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not."

The Amalekites were a wandering people inhabiting the wilderness to the south of Palestine, between that country and Egypt. Like most of the neighboring tribes, they were idolaters, and bitter enemies of Israel. Soon after the exodus they attacked the Israelites in the desert of Rephidim, but were signally defeated by Joshua. The Amalekites were not among the nations whose lands were granted to Israel, nor had they received any injury from them. This assault was, therefore, wholly unprovoked. It was also most cowardly and cruel; the foe, not daring to risk an open encounter with the Hebrews, had attacked and slain those who from feebleness and exhaustion had fallen behind the body of the host.

Moses was commanded to preserve a record of

the battle, and also of the final doom of that idolatrous people, as pronounced by God himself: "I will blot out the memory of Amalek from under heaven, because [marginal reading] the hand of Amalek is against the throne of Jehovah." The Lord of all the earth had fixed his throne in Israel, and had shown his glorious power and majesty in bringing the chosen people from their bondage in Egypt. When Amalek made an assault upon them, he attacked the throne of God, who determined to vindicate his authority, as a warning to all future generations.

After denouncing judgments against the Amalekites, the Lord waited long for them to turn from their evil ways; but they went on in sin until their iniquity had reached its height, till their day of probation ended, and divine justice demanded their destruction. That wicked people were dwelling in God's world, the house which he had prepared for his faithful, obedient children. Yet they appropriated his gifts to their own use, without one thought of the Giver. The more blessings he poured upon them, the more boldly they transgressed against him. Thus they continued to pervert his blessings and abuse his mercy. They strengthened their souls in iniquity, but God kept silence; and they said in their hearts, "How doth God know? and is there knowledge with the Most High?" But the dark record of their crimes was constantly passing up to Heaven. There is a limit beyond which men may not go on in sin,—

"A hidden boundary between
God's mercy and his wrath."

When that limit had been passed, God arose in his indignation to put them out of the house which they had polluted.

Our gracious God still bears long with the impenitent. He gives them light from Heaven, that they may understand the holiness of his character, and the justice of his requirements. He calls them to repentance, and assures them of his willingness to forgive. But if they continue to reject his mercy, the mandate goes forth devoting them to destruction.

Thus was it with Sodom. Behold the fairest city of the plain, set in a garden of beauty. To human vision it is a scene of quietness and security. The fertile fields are clothed with harvests. There is an abundance for the supply of every want, almost without labor. The distant hills are covered with flocks. The merchants of the East bring their treasures from afar. The people live for pleasure, and make one long holiday of the year.

Idleness and riches are their curse. They are absorbed in worldly pursuits and sensual gratification. Yet no visible token of God's wrath hangs over the devoted city. Their last day is like many others that have come and gone. Their last night is marked by no greater sins than many others before it. But mercy, so long rejected, ceases at last her pleadings. The fires of divine vengeance are kindled in the vale of Siddim. The beautiful but guilty Sodom becomes a desolation, a place never to be built up or inhabited.

The flames which consumed the cities of the plain shed their warning light down even to our time. They bid us shun the sins that brought destruction upon the ungodly at that day.

God requires the service of all his creatures. Everything in nature obeys his will. The measureless heavens are ablaze with his glory. Of all that he has created upon the earth, only man rebels against the Creator. Puny, erring men, the creatures of an hour, dare to enter into controversy with the Eternal, the Source of all wisdom and all power. They who are constantly dependent upon God's bounty, dare to spurn the Hand whence all their blessings flow. There is no ingratitude so sinful, no blindness so complete,

as that of men who refuse to acknowledge their obligation to their God.

Not only are men dwellers in God's great house, and partakers of his bounties, but they are the objects of his unceasing care and love. He makes it their privilege, through the righteousness of Christ, to call him Father. They may ask infinite blessings without exhausting the treasures of his grace. In their ignorance they may be guided by the counsels of unerring wisdom. In calamity they may shelter themselves beneath the shadow of his throne, and find safety in his secret place.

This mighty God pledges his immutable word that those who love and trust him shall not want any good thing. But he declares that he will surely punish the transgressors of his law. The wickedness of the race is not forgotten nor overlooked because God does not at once visit them with judgments. Each century of profligacy and rebellion is treasuring up wrath against the day of wrath.

When the scribes and Pharisees rejected the teachings of Christ, he bade them fill up the iniquity of their fathers, that it might be time for God to work; that the message of glad tidings might be given to others, who would joyfully receive it. When at last the divine forbearance was exhausted, God's wrath fell signally upon a people who had rejected so great light.

The Lord does not delight in vengeance, though he executes judgment upon the transgressors of his law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some, he must cut off those who have become hardened in sin. Says the prophet Isaiah: "The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act." The work of wrath and destruction is indeed a strange, unwelcome work for Him who is infinite in love.

Again, the divine message comes to Ezekiel: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." The very fact of God's unwillingness to punish sinners shows the enormity of the sins that call forth his judgments. And yet to every transgressor of his holy law is addressed that earnest, pleading call, "Turn ye, turn ye from your evil ways; for why will ye die?"

The records of sacred history declare, that while God is a God of justice, strict to mark iniquity, and strong to punish the sinner, he is also a God of truth, compassion, and abundant mercy. While he visits judgments upon the transgressors of his law and the enemies of his people, he will protect those who respect his statutes and show kindness to his chosen.

When he commanded that a war of extermination be waged against Amalek, he also directed that the Kenites, who dwell among them, should be spared, because they had shown mercy to Israel in their distress. Jethro, the father-in-law of Moses, and a prince among the Kenites, had joined Israel soon after the latter came out of Egypt. His presence and counsel at that time was of great value to the Hebrews. Moses afterward urged Hobab, the son of Jethro, to accompany them in their journeyings through the wilderness, saying: "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

Hobab declined, choosing to live in his own country and among his own people. But Moses knew that his brother-in-law was well acquainted with the country through which they were to pass, and that he could greatly assist them in their journey. He therefore earnestly entreated: "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it

shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Hobab consented to this; but the journeyings of Israel over, he and his followers forsook the neighborhood of the towns, and betook themselves to freer air, to the wilderness of Judah, on the southern border of Canaan.

The promise of special protection and friendship given by Moses to the Kenites, was made by the direction of the Lord. Hence when Saul was commanded to destroy the Amalekites, special directions were given that the Kenites should be spared. Jethro and his family had been devoted worshippers of the true God; but though the Kenites were still friendly to Israel, and acknowledged the living God as the ruler of the earth, their religion had become corrupted with idolatry. After this time they degenerated more and more into heathenism, and their influence became a snare to the Hebrews. Hence they were finally visited with divine judgments.

Balaam, under the inspiration of the Holy Spirit, foretold the destruction of both the Kenites and the Amalekites: "When he looked on Amalek, he took up his parable and said, Amalek was the first of the nations, but his latter end shall be that he perish forever. And he looked on the Kenites and took up this parable, and said, Strong is thy dwelling-place, and thou puttest thy rest in a rock. Nevertheless, the Kenites shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this!"

The New Jerusalem.

BY ELD. J. N. LOUGHBOROUGH.

"Thy garden and thy pleasant walks,
My study long have been;
Such dazzling views by human eye
Have never yet been seen."

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God; and her light was like unto a stone, most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal."

We understand that this measure of the city is its entire circumference; for the announcement is made as soon as this measure is taken, that all sides are alike; length, breadth, and height. The ancient custom of measuring cities was to begin at the corner and go entirely around, and not simply to measure one side. The measure of the city was twelve thousand furlongs. At eight furlongs to the mile, it would be fifteen hundred miles. This being the entire circumference of the city, one-fourth of it would give us the length of either side; three hundred and seventy-five miles. Truly this is a great city. This is indeed the city that Abraham looked for, "which hath foundations, whose builder and maker is God." Heb. 11. This is the Jerusalem which Paul says "is above," and "is free, which is the mother of us all." It is the Father's house, in which Christ said "there are many mansions." It is the place he was going to prepare for his saints, prior to his coming again to receive them to himself. John 14:1-3.

Verse 17. "And he measured the wall thereof, an hundred and forty and four cubits." This we suppose to refer to the height of the wall, for he has already given us the length and the breadth. Eighteen inches to the cubit would give the height of the wall at two hundred and sixteen feet.

Verse 18. "And the building of the wall of it

was of jasper; and the city was pure gold, like unto clear glass."

Verses 19, 20. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." These twelve stones are the foundation of the wall, but the wall is of jasper, as we have already shown.

JASPER. "A precious stone of various colors, as purple, cerulean, green, etc."—*Greenfield*. "Mostly green."—*Robinson*. "Of a beautiful bright green color, sometimes clouded with white, and spotted with red or yellow."—*Clarke*.

SAPPHIRE. "A precious stone of a blue color, in various shades."—*Greenfield*, *Robinson*. "A bright gem, properly of pure blue."—*Cobbin*. "Perfectly transparent."—*Clarke*. "Of a beautiful azure, or sky-blue color, almost as transparent and glittering as a diamond."—*Stuart*.

CHALCEDONY. "The name of a gem generally of a whitish, bluish, or smoky-green color, susceptible of a high and beautiful polish."—*Greenfield*. Some Greek MSS. read carbuncle instead of chalcedony. *Carbuncle* "is a very elegant gem of a deep red color, with an admixture of scarlet. From its bright, lively color, it had the name *carbunculus*, which signifies a little coal; because when held before the sun it appears like a bright burning charcoal."—*Clarke*.

EMERALD "is one of the most beautiful of all the gems, and is a bright green color, without any other mixture."—*Clarke*.

SARDONYX. "A precious stone, exhibiting a milk-white variety of the chalcedony, intermingled with shades or stripes of sardian or carnelian" (flesh color).—*Robinson*.

SARDIUS. "A precious stone of blood-red, and sometimes flesh color."—*Greenfield*.

CHRYSOLITE is of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone."—*Cobbin*.

BERYL "is of a bluish green, and very brilliant."—*Cobbin*.

TOPAZ of the present day seems to be reckoned as yellow, but that of the ancients appears to have been green."—*Stuart*.

CHRYSOPRASUS. "Its color is commonly apple-green, and often extremely beautiful."—*Cleveland*.

JACINTH. "A precious stone of deep red, with a mixture of yellow. It is the same as the hyacinth, or cinnamon stone."—*Clarke*.

AMETHYST "is a pure rock-crystal, of a purplish-violet color, and of great brilliancy."—*Chambers*.

Stuart says of these precious stones: "There is classification, therefore, in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex." This forms the foundation of the wall of the city. That wall is itself bright green, spotted with red and yellow. In addition to this, it is transparent, so that it will admit the rays of different colors to pass through it, which emanate from the stones that form its foundation (for many of these stones emit light of themselves). Here is a scene of beauty, indeed; but when we contemplate, in addition to this, that the glory of God, which far outshines the sun, will cause those precious stones to sparkle and glisten, we have a wall of such splendor as is far beyond the conception of mortals.

Verse 21. "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Here is gold that is worth striving for. It is imperishable. One ounce of it would be worth more to you, dear reader, than all the gold of Ophir. I would give more for enough of that gold to set my feet upon, than for all the treasures of earth. He that secures a standing-place on those streets, will be safe.

Verse 23. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The glory of God will so far outshine the sun that its rays will give no light in the city. This is not simply the sun as it now shines, but it is when, as the prophet says, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." Isa. 30:26. Again, speaking of this same time (chap. 24:23), he says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his

ancients gloriously." This refulgent light, shining on those most precious stones, will cause them to sparkle and shine as by human sight hath never yet been seen.

Verse 24. "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." This, it seems, is to be the great metropolis, or capital, of the new-earth kingdom, into which all the nations of them that are saved shall come to offer their tribute of praise.

In chap. 22 we have a description of the river of life, "clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Every month the tree will yield a fruit, and as God's saints, "from one new moon to another, and from one Sabbath to another," come to worship before the Lord, they may obtain of the fruits of the tree of life. Those who obey God's commandments, as we learn in chap. 22:14, are to have a right to the tree of life, and enter in through the gates into the city, and participate in this glorious rest.

Thus we have briefly investigated some of the many testimonies which speak of the glorious inheritance of the saints. The meek shall inherit the earth, as Christ has promised; but not till sin and the curse are removed. But, says the objector, Christ said, "Great is your reward in Heaven." True, there is a rich reward reserved for us. We are to reign with Christ in Heaven a thousand years; but that city, with all its dazzling glory, as we have just seen from Rev. 21, is to come down and be the capital of the earth restored. But, it is still urged, Paul said, "We have a building of God, an house not made with hands, eternal, in the heavens." True, the building is eternal; but he does not say it will eternally remain there. God's word shows that it will come down and be the tabernacle of God, when he dwells with men.

Reader, is not the inheritance God has promised good enough? "Flesh and blood cannot inherit the kingdom of God." But, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then will God's saints be qualified to possess an immortal inheritance. Man will stand forth perfected, beauteous in form, free from pain, the stain of sin all washed away from his heart, and his lips shouting forth the praises of Him who has thus wrought for him. Methinks your better feelings say, It is glorious. Yes, and the best of all is, that state will never end.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first began."

Reader, do you not feel a longing desire to be a partaker of the saints' inheritance? The Spirit calls you, there is yet room. The heavenly city, with all its charms, welcomes you to come. The way is easy, if you seek it through Christ.

First. "Break off from your sins by righteousness, and turn away from your transgressions by obedience to God." Have you no hope in Christ? Speedily obtain one. "If we confess and forsake our sins, he is just and true to forgive us our sins, and cleanse us from all unrighteousness." In the very day you seek him with all the heart he will be found of you.

Secondly. We must comply with the conditions on which the promise was made. Christ says, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Then leave the trifles of earth. Why will you linger and die? While mercy lingers, why will you dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

Are you a Christian, striving to obtain a reward with the faithful? Take courage, the kingdom will be cheap enough, though you may wade through seas of blood to obtain it. Contrast all your afflictions here with that "far more exceeding and eternal weight of glory" at the end of the race. Cease your murmurings; Heaven is cheap enough. Remember, your trials here are only workmen sent to polish you, and fit you for your heavenly inheritance. Ever seek to say from the heart:—

'Why should I murmur or repine at hardship, grief, or loss? They only will the gold refine, and purge away the dross.'

God is displeased with murmuring Christians. Look how he recompensed those who murmured in the wilderness. "Neither murmur ye, as some of them also murmured." Be as consistent in the heavenly way as you are with temporal matters. Let the object of your pursuit spur you forward, and instead of murmuring at your lot, let your actions tell to all that you consider that object of greater value than worldly ease or pleasure. If some lord of earth should come to your town and advertise, saying, "Any man who will labor for me, carrying corn, shall receive a bushel of gold for every two bushels of corn he will carry a mile," what a crowd of people you would behold flocking to the scene of action, each anxious to get a burden to carry. Behold them loading themselves to the ground, almost, with their heavy burdens. Why, the more load I take, the more gold I shall get, and you know I can't go but once. See them trying their loads, and concluding they can carry a little more. Down goes one. "Well, got too much load?" Oh, no! I'll get along." Not a word of complaining in that company! The gold spurs them forward. Have you ever murmured? Stop and think. An "eternal weight of glory" is to be worked out by this suffering. What? Why, your "light affliction, which is but for a moment," is working out for you an eternal weight of glory. The more afflictions, the heavier the glory. Well, I can carry a little more; for I have only to carry it a moment (compared with eternity), and Jesus says his grace is sufficient.

"The road may be rough, but it cannot be long; I'll smooth it with hope, and I'll cheer it with song."

Are you a minister of Christ, striving to lead the flock in the way of God's truth, and win souls to Christ? Toil on. "Thou shalt be recompensed at the resurrection of the just." He who has said, "Feed the flock of God," has also said, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Think often of the inheritance. No aching head, no hearts saddened there by the opposition of men to God's truth. No fevered lungs, worn with incessant labor; but there those who have turned many to righteousness "shall shine as the stars forever and ever." Toil on! and may we meet on Mount Zion with the Lamb. Amen.

Conscience in a Heathen.

A BUDDHIST priest in Ceylon came in contact with a missionary, and in their interviews they frequently spoke of Christianity. The Buddhist listened, as might be expected, chiefly that he might find arguments to refute the religion thus obtruded on his notice. He made no objection, however, to reading the epistle to the Romans in Singhalese. The first chapter astonished him, as holding up to his view sins common among his countrymen, and even, alas! among his Buddhist priests.

But the words in the second chapter, about that law which is written in the heart, came home to the Buddhist presently. "Do you ever," inquired his friend, "feel anything make you unhappy when you have done what you know to be wrong?" "Yes, I do; it makes me very miserable." "Do you find that you have any power over this which troubles you—that you can drive it away?" "No; I have tried, but I can't drive it away." "Do you think that this witness of the heart is a bad thing or a good one?" "Bad it can't be; it tells me when I do wrong." "Do you think it comes from yourself?" "No; else I would put it away." "Then do you think that what St. Paul says may be true, and it may come from God, whose very existence you deny?" "It may be so," he answered, and quitted the room in deep thought.

At different times he renewed the subject of the law written in the heart. The missionary, very wisely, did not press him on the subject, but left his own convictions to work. At last he exclaimed one day, "Is there any peace to the conscience, any pardon of sin, in the Christian religion? I have been trying and trying according to Buddhism, but there is no pardon and no peace." Then God's messenger delivered God's message. "Immanuel—God with us," was the substance of that message. The glad tidings reached the listener's soul: "From this day," said he, "I am a Christian."—*Free Methodist*.

NOTHING with God can be accidental.—*Longfellow*.

EVOLUTION'S GENEALOGICAL TREE.

Oh! can it be, great Scientist,
That you have found "the link" long missed,
And on this startling fact insist,
That from an ape
Of horrid shape
Your sires of bygone ages came?
Can you inherit such a name,
Without an honest blush of shame?

And is it true you all agree
That traces of the chimpanzee
With scientific eyes you see
As now you pass
Before your glass?
Or, are you, like a droll buffoon,
Who sings a mirth-provoking tune,
Pretending you're a wise baboon?

Are none of us what now we seem?
Is Eden's beauty but a dream,
And all its light a blinding gleam
We cannot trust?
Say you, "We must
Give up our origin divine;
We came by methods we divine,
Development from toads and swine?"

Of all that's Godlike we are void,
Our nature base and all alloyed;
Since we are but an anthropoid,
Or tailless beast,
Somewhat increased
In wisdom o'er our ancient sires,
With aspirations and desires
No monkey's breast to-day inspires.

The man is but a brute complete;
The maiden, laughing, loving, sweet,
Should with a cousin's welcome greet
Each kindred thing
With beak and wing,
And ne'er, with pride of form or shape,
Forget she's but a lovely ape,
Bound down to earth beyond escape.

Must we accept this pedigree,
This stunted, scrubby family tree,
This beastly genealogy?
We can but think
"The missing link"
The scientist will never find,
That soulless beasts of any kind
Can join to man of Godlike mind.

—J. S. Macdonald.

Effect of Amusements on Education.

A NEW YORK writer, one of the most reliable of correspondents, states the following facts: "A very choice suburban community within my special observation, is noted for high provisions for public education; for churches strong in pulpit talent, numbers, intelligence, wealth, and liberality; and for many sanitary and material advantages. Yet here, as everywhere, begins to prevail that pet delusion of the age, that gay and spectacular amusements have been too long under the ban of solemn prejudice, and should now be received into full church fellowship. Its sober, Christian parents encourage their children at an early age to join the church—and to attend theaters and dancing parties. I could name gay girls and youths in these churches, whose parents highly congratulate themselves on the success of the combination; so readily do the young people go into the church, when it does not make the slightest difference in their indulgences.

"But if church life does not interfere with world life, how is it about the converse? Does the gay life interfere any with the religious life? A letter is not expected to be argumentative, therefore I have not sat down to argue the question, but report facts, as becometh a newsmonger. The principal of the public high school, where the young people of the church, and that age are supposed to be completing their education, or preparing to carry it still higher, has come to the conclusion that, however religion may do, there is no chance for intellect, under the 'liberal' regime. In a cumulative discouragement and desperation, he has issued a circular to parents and local friends of education, warning them, in effect, that they must soon take their final choice between plays and parties on the one hand, and the education of their children, and a proud standard for their high school, on the other. Distinctly he asserts that unless these gayeties can be suppressed in term time at least, their school must rapidly complete the descent it has already commenced from a once honorable position. He finds it impossible to combat the distraction and levity which the daughters of some of the church pillars of the village, some of them church members themselves, are suffered to spread throughout the school. He says that he is notified of every party or theatrical expedition

to the city, a week before hand, by the special demoralization of the pupils who are looking forward to it, and that he is kept in mind of it for weeks afterwards by the mental languor and flightiness that follow it.

"All this is nothing more than every earnest educator can testify to, who has to struggle with the disadvantages of a great center of civilization."

Simplicity of Faith.

ALL men are born with faith. Faith is as natural to a man as grief or love or anger. One of the earliest flowers that springs up in the soul—it smiles on a mother from her infant's cradle; and living on through the rudest storms of life, it never dies till the hour of death. On the face of a child which has been left for a little time with strangers, and may be caressed with their kisses, and courted with their smiles, and fondled, and dandled in their arms, I have seen a cloud gathering and growing darker till at length it burst in cries of terror and a shower of tears. The mother returns; and when the babe holds out its little arms to her, I see in these the arms of faith; and when, like a believer restored to the bosom of his God, it is nestling in a mother's embrace, and the cloud passes from its brow, and its tears are changed into smiles, and its terror into calm serenity, we behold the principle of faith in play. This is one of its earliest, and—so far as nature is concerned—one of its most beautiful developments. So natural, indeed, is it for us to confide, and trust, and believe, that a child believes whatever it is told, until experience shakes its confidence in human veracity. Its eye is caught by the beauty of some flower, or it gazes up with wonder on the starry heavens; with that inquisitiveness which in childhood, active as a bee, is ever on the wing, it is curious to know who made them, and would believe you if you said you made them yourself. Such is the faith which nature gives it in a father, that it never doubts his word. It believes all he says, and is content to believe where it is not able to comprehend. For this as well as other reasons, our Lord presented, in a child, the living model of a Christian. He left Abraham, father of the faithful, to his repose in heaven; he left Samuel, undisturbed, to enjoy the quiet rest of his grave; he allowed Moses and Elias, after their brief visit, to return to the skies, and wing their way back to glory. For a pattern of faith, he took a boy from his mother's side, and setting him up, in his gentle, blushing, shrinking modesty, before the great assembly, he said, "Whoever shall not receive the kingdom of God as a little child, shall in nowise enter therein."—*Guthrie*.

Cyclone and Tornado.

THE difference between a cyclone and a tornado is defined by Wm. Ferris, of the United States coast survey, in the *Journal of Telegraphy*, as follows: A cyclone is usually a broad, flat, gyrating disk of atmosphere, very much greater in width than altitude; a tornado is a column of gyrating air, the altitude of which is several times greater than its diameter. Cyclones are born of conditions extending over large areas; tornadoes depend rather upon the vertical relations of the atmosphere, and occur when, owing to the local changes of temperature, the under strata of air bursts up through the overlaying strata. The enormous velocities of the ascending currents of tornadoes are supposed to be caused by the difference between the gyrating velocities above and those on the surface. It is these ascending currents which carry up the vast bodies of water afterward precipitated in the form of a deluge of rain. The water is sometimes kept from falling by the ascending currents, and is often projecting outside the area of the tornado, when it falls in a gentle shower over a large area. When the weight of the water overbears the force of the ascending currents, there occurs the tremendous fall of rain known as a cloud-burst. When the area of the tornado is very small, a land-spout or water-spout may be formed, according as it is over land and water. The width of these spouts range between two feet and 200, and their height from 30 to 1,500 feet. A white squall is an invisible spout formed when the dew point is low. The accompanying cloud is invisible because of its height, but below there is a raging and boiling sea, with a gyrating current of air above it. Land-spouts and water-spouts are hollow.—*Elmira Advertiser*.

Rev. Luther Lee, D. D., on the Sabbath; or
Strange Inconsistencies and
Contradictions.

BY WM. PENNIMAN.

MR. LEE was formerly President of Leoni (Michigan) Theological Institute, and is author of several works. On p. 366 of his "Elements of Theology," we find the following: "Professed Christians are divided into four classes in regard to the Sabbath question. 1. Those who believe we are bound to observe the seventh day as a Sabbath, according to the law given by Moses. Those holding this view are a small but respectable denomination of Christians. 2. Those who believe that Christianity has abolished the Jewish Sabbath, and that now there is no day designated by divine authority as a Sabbath. 3. Those who hold that a Sabbath is necessary, very important, and that the first day of the week is a very proper day to observe as a Sabbath, and that we ought to observe it, yet place it wholly upon the ground of expediency, and do not allow that it has been designated by divine authority. 4. Those who hold that the Sabbath, as an institution, exists, and is of moral obligation, but the day on which it is to be observed, has been changed from the seventh to the first day of the week, by divine authority."

Mr. Lee is very wide of the mark in regard to the first class, for Sabbatarians do not hold to the Sabbath according to the law given by Moses, but according to the law given by God himself amidst the thunders of Sinai, that law of *ten words* which he wrote on tables of stone, thereby denoting its perpetuity.

We shall see before we get through, that Dr. Lee is partly among those enumerated in the second class, as he endorses a part of their position in attempting to abolish the Jewish Sabbath (something which never existed), yet differs with them in giving a *substitute*. On p. 376, after quoting Col. 2:16 ("Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days"), the Dr. says: "Under such authority and influences, the Jewish Sabbath gradually sank into disuse." Again, on page 375, we read: "It is a significant fact that, as the observance of the first-day of the week increased by the increase of Christianity, the observance of the Jewish Sabbath declined." Several times more the author uses this *Ashdod* expression; yet on p. 367, in beginning his subject, he very truthfully says: "The Sabbath was instituted at the beginning, and existed during the patriarchal age from Adam to Moses." If the Sabbath existed many ages before a Jew, or before Moses, then why call it, as Mr. Lee does, a Jewish Sabbath, and claim as some do, that it was given by Moses, thus attempting to rob it of its divine authority. In order to prove that the Sabbath was given for the Jews alone, it must first be established that the moral law was given *only* for them, and that the Sabbath was not given in Eden, and that Christ did not mean that "The Sabbath was made for man" when he said it was.

It will be seen by the following quotations that Lee's theology makes moral law much stronger than positive (yet the author cannot get along without making a change of day, which is a change in the institution). "The Sabbath, as an institution, is based upon moral principle which lies back of all positive law." "It is now clear that we are under moral obligation to devote a portion of our time to God, in the shape of a religious Sabbath. On this moral obligation the Sabbath is based. The obligation arises out of our own moral natures, and the relation we sustain to God, and would remain if all positive law were repealed." This language has the right ring, and founds the Sabbath upon moral principle, just where God founds it; stronger even than positive law. The author, to be consistent, should not attempt to change this immutable institution by enumerating himself among the fourth class. The fourth class are right only in part, for while they admit the existence and moral obligation of the Sabbatic institution, they plainly contradict this position in saying that "the day on which it (the institution) is to be observed has been changed from the seventh to the first day of the week by divine authority." It seems strange that Sunday defenders of this class cannot see that the Sabbatic institution is not one which makes any day,

or no day in particular, or a seventh portion of time, the Sabbath, but *the seventh day* on which God rested. Why can they not see that a change of day implies a change of institution. Where is the divine authority for the change? Assertion is not proof. Many writers who keep the first day admit there is no divine authority for the change. Amos Binney, a standard writer in the M. E. Church, in his "Theological Compend," says, "There is no divine authority for the change." Adam Clarke, D. D., in commentary upon Matt. 12:8, says: "It seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world." President Humphrey rebukes this sentiment as follows: "No human authority may expunge a single word from the statutes of Jehovah. It were infinitely less daring for the meanest subject of the mightiest earthly potentate to declare the fundamental laws of the empire null and void, than for man, who is a worm, to set aside the institutions of his Maker." And yet President Humphrey, like Dr. Lee, dared to expunge the *seventh day* from Jehovah's law, and in its place insert the first day, thus setting aside God's divine institution. Alex. Campbell also said that "one might as well talk about going through with creation again as to talk about a change of day." It is therefore inconsistent and absurd to hold that "the Sabbath as an institution is based upon moral principle which lies back of all positive law," and yet contend for change of day.

We read again (p. 366): "The point is not how large a portion or which portion of time." We deny the validity of this position, as we think God's word contradicts it in saying, "The seventh day is the Sabbath," not the light part of the day, nor the dark part, the first, the middle, nor the last part, but the *whole twenty-four-hour day*. If "the point is not *how much*," then a person can observe as much as is convenient, and do what he likes on the remainder. If the point is not "which portion of time," we ask in the name of truth and reason, what is it? If the law does not specify how much, or which portion of time, then what does it specify?

Once more: "Reason cannot see any natural difference in days, so as to involve a moral obligation to keep any particular day as a Sabbath more than any other day. This depends upon the appointment of God. It is seen then, that the fact of a Sabbath depends upon moral obligation, and cannot be repealed, but that the particular day upon which it is celebrated depends upon positive law, and may be changed as often as may suit the will of the Lawgiver." There are many things in which reason can see no natural difference, but does it follow from this that there is no difference in days or things? Admitting that there is no difference, then why not keep *the day* God has appointed, instead of any other? But the trouble is not in the difference but *the day*, in trying to make a part of the institution depend upon moral and a part upon positive law. We admit that "the day may be changed as often as may suit the will of the Lawgiver," but there is a "natural difference" between "*may be changed*," and *is changed*. And as there is not a single Bible text for the change, we are compelled to believe that the Sabbath of the law is yet binding. What right has Mr. Lee to say (as he virtually does) that the rest is made holy, but the day not. It does not read that the Lord blessed the *rest* because that in it he had rested, but the *rest day*. We therefore conclude that the Lawgiver did not make the Sabbatic institution to depend partly upon moral and partly upon positive law, or in other words, make one part immutable, and the other changeable.

Mr. Lee gives very good reasons for the existence of the Sabbath during the patriarchal age from Adam to Moses. He also says that some of the best writers upon antiquity confirm the doctrine that the Sabbath was instituted at creation, and among them are Homer, Hesiod, Callimachus, Lucian, Porphyry, Josephus, Grotius, and Eusebius. Eusebius is quoted as saying that "almost all philosophers and poets acknowledge the seventh day as holy." But it seems that many theologians do not esteem the day so highly as some of the philosophers and poets, as they undertake to take the holiness from the Sabbath, or seventh day, and transfer it to the first. God has made a particular day holy; it is not the rest alone that is made holy, but the rest day. We therefore conclude that as "the Sabbath [Sabbath day,

as there can be no rest without time] as an institution, lies back of all positive law," the day also on which it is to be observed must lie back of positive law.

The reader will notice the expressiveness of the following from the "Elements." "The Sabbath, having been instituted at creation, formed no part of that typical and ceremonial religion which was afterwards given to the Jews. It was only joined to it as a part of its moral code, but existed before it, and remains since that has been removed. The Sabbath was therefore instituted for the whole human family. It has been proved that it was instituted at the completion of creation, when Adam was the only man, and what was instituted for him was for the whole race. It was distinguished from the entire ceremonial law by being made a part of the decalogue; all the other parts of which it is admitted remain unrepealed under the gospel, and are perpetually binding. It was written upon stone with the other nine commandments, as an emblem of its durability. It has been proved to be based upon a moral obligation, and therefore must be perpetually binding." The preceding is so truthful and forcible in regard to the Sabbath and the law, that it is worthy of being written with letters of gold, and like the law which it defends, deserves an inscription upon tables of stone. It is plain to be seen that much depends upon the position which a thing holds. Christ taught that there are two great commandments in the law, and that the first teaches love to God, and the second love to man. The Sabbath comes under our duties to God, is placed in the very center of the law, and must, therefore, in the very nature of things "be based upon a moral obligation, and be perpetually binding." We regret that Mr. Lee is so inconsistent and contradictory as to try to take the Sabbath out of its position in the law, as we shall see that he does, if we have not already seen it.

Another good admission: "The exceeding tenacity of the Jews on the subject of the seventh-day Sabbath, may have rendered it necessary for the first Christians among them to observe it as a matter of personal safety, nor can it be maintained that they necessarily violated any moral principle in so doing." The truly righteous among the Jews were no doubt "tenacious" in observing the law against murder. Neither was there any necessity for them to threaten the early Christians with death for not observing the Sabbath as they did observe it. Paul, once a ringleader among those who persecuted the Christians, never once claimed that he persecuted them because they did not keep the seventh-day Sabbath. On the contrary there is abundant evidence which might be given, that Paul kept it after his conversion, and especially in the text (Acts 28:17) where he says he has done nothing contrary to the customs of his fathers. As the custom of his fathers was to keep the Sabbath, he could not have said this truthfully if he did not then observe it himself. I am glad that Mr. Lee admits that "he violated no moral principle in so doing." We think not if the doctors proposition is true that "the Sabbath is based upon a moral obligation, and therefore must be perpetually binding." This way of disposing of the matter makes me think of what I heard a Methodist preacher say in regard to immersion as baptism: "The Lord may accept it as baptism, but he does not require it;" and again of what a Presbyterian preacher said of sprinkling infants: "We are not commanded not to sprinkle them." Mr. Lee and Sunday-keepers may then have this consolation, that inasmuch as the Lord has not commanded them not to keep Sunday, the Lord may accept it as the Sabbath. The Lord *may* do certain things, but the question is *will* he do them?

Mr. Lee in commenting upon Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days," says: "To what sabbath does the apostle refer? It cannot be the Christian Sabbath, for he was speaking of what was enjoined by the law, and that never was." He is truthful in saying that the Christian Sabbath never was enjoined by the law. What he means, however, is that the *rest* is enjoined but not the day. This optional-day position has already been shown to be untenable. Wonderful to tell! on the next page of this "Theology," the author in referring to McKnight's Comments upon Col. 2:16, says: "This comment of Dr. McKnight is not to be construed as implying the abrogation of any part of the moral law; the obli-

gation of the fourth commandment is continued in our obligation to observe the Christian Sabbath." If this is not a plain contradiction, when he says on one page the Christian Sabbath is not enjoined by the law, and on the next that it is, then we fail to know what a contradiction is. We think we can see why Mr. Lee made this mistake or contradiction. He did not like to have this text abolish his pet *Christian-Sunday Sabbath*, so he must make the law hold it in some way after all. He finally comes to this conclusion in regard to Col. 2:16: "It must be, then, that the apostle refers to the seventh-day Sabbath, and he gives them clearly to understand that they are not morally bound to observe it." This profound writer on the Sabbath does not seem to be aware that in taking this position in regard to Col. 2:16, he evidently enumerates the Sabbath among the things in the ceremonial law which were to be done away, thus plainly contradicting what he has said on p. 371 of his work, where he says: "The Sabbath being instituted at creation, formed no part of that typical and ceremonial religion which was afterwards given to the Jews." That the text in question does refer to what was done away in the ceremonial law, the context abundantly proves. Verse 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, . . . Let no man therefore," etc. This text cannot possibly be construed to embrace the true Sabbath of the Lord, as the following comments of Dr. Edwards (one of the most able Sunday defenders, and author of "The Sabbath Manual") will clearly prove. In his notes upon this text, "Judge you," etc., he says: "Pronounce you good or bad, according to your treatment of the ceremonial law." "A holy day, sabbath days; in the original a festival—sabbaths. The days referred to are those required to be observed in the ceremonial law—days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. This weekly Sabbath was never against men, or contrary to them; but was always for them, and promotive of their highest good." Again in commenting upon the 17th verse: A shadow "of the Redeemer who was to come, pointing to him as the only and all-sufficient Saviour." The body is of Christ; "he is the substance to which as shadows, all the Jewish rites referred." Barnes and other commentators might be quoted, who hold similar views with Dr. Edwards on this text. It is plain that the Sabbath was instituted before sin entered the world, and ages before redemption was shadowed forth in the typical system; and again it was written, not among the types and shadows which were done away in Christ, but by the finger of God, in the center of the moral law.

One more comment, and we are done with this review, as we have endeavored to be as brief as possible, and yet try to do justice to the subject. Many of our great theologians, when they undertake to demolish the seventh-day Sabbath, use the little, yet sometimes very significant word, *if*. Pres. Fairchild, in his "Moral Philosophy," speaking of the change of day, very honestly says: "The change were desirable, *if it were allowable*" (italics ours). Mr. Lee, in commenting upon Ps. 118:22, 24, to make the point impressive, uses this wonderful little word three times. If the above text does prophetically refer to the Christian Sabbath; if by the day the Lord hath made, is meant the Christian Sabbath set apart in commemoration of the resurrection of our Lord which occurred therein, and if by rejoicing and being glad in it is meant the joy and gladness of Christian worship, the argument must prove conclusive in support of the divine appointment of the Christian Sabbath."

It is strange that men who are good logical reasoners when advocating the truth, will resort to mere assumption in trying to prop up error; but alas! such is the case. The text referred to reads: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." This text is one of the strongest of the assumed pillars in support of Sunday observance. There is abundant evidence that Jesus did become the chief cornerstone in the spiritual temple composed of his people (Eph. 1:20-23, and 2:20, 21) when he

ascended on high; but what has this to do in making a Christian Sabbath? It is only referring to some of the greatest events of "the Lord's doing" in the gospel day. That this thought is true, the following text abundantly proves. "Your Father Abraham rejoiced to see my day; and he saw it and was glad." John 8:56.

Sunday keepers might with just as much propriety claim this text as meaning the first day of the week as the other. Abraham, who kept the true Sabbath, would not very likely have rejoiced so much over the predicted change which first-day keepers should claim that this text sets forth.

Now we have had enough of this *if* way of doing business. Away with *ifs*, doubts, or uncertainties. As the Lord has made man, made the Sabbath, and the Sabbath law, let us keep the day which the law requires, for in no other way can we keep the law.

"A'n't There No P'raps?"

AN old laborer is leaning on a gate in the quiet evening, on the way home from his day's work. Presently the trot, trot of a horse breaks in upon the stillness, muffled in the distance, but drawing nearer, and loud now on the hard, dry road. It is the farmer coming home from the monthly sale at the small town three miles away, and he draws rein, seeing the old man leaning on the gate. He is disposed for a chat, at least he is pleased to have some one to whom to tell the thoughts that have been busying his mind during his ride; and the old man is somewhat of a favorite with him—he bears the character (alas! a rare one) of being thoroughly reliable. And the evening is still, and the day's work is done; and there is no one awaiting the farmer at home. In the autumn, he talks of getting himself a companion, a helpmeet for him. But he must have things a bit straight first, and look about him on the land. Meanwhile he is full of plans and schemes, and he is minded to please himself to-night by unrolling some of the panorama of them before the eyes of the old peasant.

"Fine night, my man!" This, of course, commences every British conversation; and the prospects of the weather must now, as always, receive their due meed of first place in the talk.

Then they go on to talk about the crops and the likelihood of the year, about the farming in the country that the farmer had come from, and the great superiority of the ways there. Great alterations were to be made, and the productiveness of the land was to be doubled.

"You see the rushes in this pasture-land, my man? Well, all *that* will have to be drained. There is a capital fall, and there is no reason why two blades of grass should not grow where one is growing now. I shall alter all this, you'll see. You'll hardly know the place when I've been here a year or two. As for the plough-land, I suppose you never saw a steam-plough hereabouts. So you go on, ploughing the same ground over and over again, turning up just the same depth. And the tramp of men and horses upon the land, year after year, makes it as hard as a road two feet under the soil. Then, of course, you can't have the proper drainage, and the water stops at this hard caking. Ah, I shall make a vast change here. I shall have a steam-plough at work that will turn up the ground twelve inches deeper than the common plough does, and without a foot being set on the ground. Then I shall improve the breed of cattle. You have lots of wool and poor mutton; we had first-class mutton, but little wool. Now I mean to get the two things together here. I am certain to do it; it's to be done by what some people call science, and other folks, common sense. Then the bullocks, I have an idea or two about those; there's a deal to be done yet in crossing breeds, and I believe that I'm the man to do it. I've capital, you see, and I can stand a little waiting, and even a bad season or two. And it mayn't be this year, nor next, no, nor the year after that, but I'm sure to turn over heaps of money in the end. I shall want some one to help me, of course, in the home work. And I flatter myself I've got a nice, sensible lass, with no fine lady ways about her, and I'm going to bring her home about Michaelmas. I shall have all ready in the house for her by then, and I'll warrant she'll soon make all tidy and comfortable. She'll see after the cows, and the poultry, and the eggs. Why, there are *millions* of eggs sent to this country from France, from Ostend, every year. Why

shouldn't we have the price of them? Ah, I shall institute a reform in a good many things about here. I shall make my own fortune, and the fortune, I dare say, of many another, too. I shall—well, I can't tell you *half* of what I've decided to do, even this very year."

"A'n't there no p'raps?" This was what the simple-minded old man said, and thus he checked the flow of the farmer's talk. The God-fearing peasant's thoughts had been troubled and bewildered by the confident and presumptuous predictions of the farmer. Something he felt constrained to say, and the lessons that had sunk into his mind from his study of God's word, the teaching of a chapter in St. James' epistle general, had thus simply and naturally shaped itself into this artless, yet subtle question:—

"A'n't there no p'raps?"

The farmer, hereupon, as one who had had an unwelcome truth brought home to him, rode off in silence, if not in dudgeon.

Yet who knows what effect that simple word, spoken thus in season, might have had upon his heart?

There was need. I tell a true story, and the question was thus asked, and the event came about as I am now to relate. The young farmer fell ill before the autumn came. His complaint was pronounced to be a cancer, and by Christmas he lay in the church-yard. And where then were all his plans laid up for many years? "A'n't there no p'raps?" The words in the old man's mouth seemed an inspired warning from God.

Small need is there to point the moral of the tale.—*Sunday at Home.*

Outspoken Christianity.

EVERY man whose good opinion is worth having, respects the antagonist who has the courage to declare his convictions. The fact is illustrated by an anecdote told of George Moore, the English merchant and philanthropist.

Mr. Moore was a religious man whose Christianity was a part of himself, and went wherever he went. He loved the Bible, and was not ashamed to avow his faith in it as God's word.

He was dining at a friend's house, when one of the guests, a gentleman of "advanced thought," ventured to say, "Surely there is no one here so antiquated as to believe in the inspiration of the Scriptures?"

"Yes, I do," said George Moore, speaking up promptly from the other side of the table, "and I should be very much ashamed of myself if I did not."

Silence followed, and the gentleman did not pursue the subject. In a few minutes the ladies went to the drawing-room, and the gentleman followed.

"Can you tell me," asked the skeptic of a lady, "who is the gentleman who so promptly answered my inquiry in the dining-room?" English etiquette does not permit the introduction of the guests.

"Oh yes; he is my husband, Mr. George Moore," answered the lady, in a tone which indicated that she was proud of him.

"I am sorry," continued the gentleman, "you have told me that so soon, for I wished to say that I have never been so struck with the religious sincerity of any one. I shall never forget it."—*Youth's Companion.*

AN ELEPHANT'S CUNNING.—The morality of an elephant is even a more curious study than his sagacity. A gentleman in Rangoon bought three young elephants to send to England. They are said to be very tame, cunning, and playful. They know it is wrong to steal paddy (unhusked rice), and although they know where it is kept, they will not touch it themselves, but when the boys go to see them, they will come up and coil their little trunks around the arm of a boy, and pull him along to the stable, and up to the paddy bag, and make a cat's paw of the boy's hand until he takes up a handful of paddy. Then he lets go of the arm, and turns up the end of his trunk, opens it like a cup, and most coaxingly invites the boy to drop in the paddy. If the boy puts it back into the bag he instantly seizes his arm again, and makes him try once more, until he gets the paddy in his trunk, then he doubles his trunk under, opens his mouth, and blows the paddy out into his mouth, and scampers off, feeling as jolly as a boy does when he thinks he has done a cunning thing.

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, AUGUST 24, 1882.

Morality of the Ten Commandments.

WHILE noticing the objections presented against the law, which are strictly *human opinions*, it may be well to notice the opinions of men, given in a few instances, on the other side. Thus a certain man who was well versed in human law, his profession being that of the law, who was an infidel—an unbeliever in the Bible,—was led to critically examine the ten commandments. The following is the conclusion at which he arrived:—

"I have been looking into the *nature* of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously, and without interruption. One day in seven is certainly not too much; and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then *classified* by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected, by a command forbidding every improper *desire* in regard to our neighbor."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history; the Egyptian and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."

No one can point out any defect in this reasoning. And as for his conclusion, it cannot be excepted against, for it is given in the very words of the inspired writer who spoke on the same subject. And it is all a complete vindication of the words of David: "The law of the Lord is perfect, converting the soul."

The following remarks are from Mr. Dobney, a Baptist writer of England. The extract is long, but every sentence is full of meaning, and we had rather quote more than to leave out a single paragraph here given. It is worthy of careful consideration:—

"We have then, in the essential character of God, a guarantee that the law which issues from him shall be neither deficient nor superfluous; 'his work is perfect.' And then if he give a perfect law, it must be right to enforce it; and there must be as much wisdom, and even goodness, in his guarding it when given, as there is of those qualities in his giving it at first: and consequently it is as right to punish the violation of law, as it was right originally to enact law at all."

"But we will not rest the case on the presumed excellence of the law; we will examine it for ourselves; it invites the investigation of the thoughtful, and it deserves their admiration, for it is beautiful as the laws which God hath stamped on nature, and by which he secures the order and harmony of the universe."

"But what do we mean by 'The Law?' We will endeavor to answer the question, and in so doing shall perceive that—

"1. The excellency of the law is seen in its very Nature. Generally, we mean by the law that which is commonly called 'the moral law,' presented to us in

the shape of distinct commandments, ten in number; prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow-creatures. These are illustrated, and their extensive bearing shown, by many other precepts which are scattered through the Scriptures. But there is not a single injunction or prohibition (of a moral kind we mean, of course, not referring now to the ceremonial law given to the Israelites, which has another explanation) which is not referable to one or other of these commandments, and included in it.

"If, however, without any amplification, we wish to have the whole law in a closely condensed form, so that we may bring it under the eye in one view in all its entirety, we can do so. It lies in a small compass as summed up for us by the divine interpreter, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself.' Thus it consists of two parts. Let us examine it in both its branches, and see if it be not 'holy, and just, and good.'"

"As to the *first* part, is it not well to call on the creature to love, and reverence, and worship, and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life and breath and all things, and on whom he entirely depends? Must it not be right to love perfect excellence and goodness—to submit to perfect wisdom—to manifest gratitude for kindness? Must it not be right to worship God? and if so, right to worship him in the way which he may see fit to prescribe? And if all this be right, is it not of course right to require it? And if so, would it not therefore be wrong to dispense with it? Then this first part of the law cannot be excepted against."

"The *second* branch is drawn out for us into six particulars; the admirable propriety of which will be the more readily recognized, if we consider ourselves the objects on whose behalf the law is made, rather than the subjects to whom it is given. In the first of which God very wisely and kindly confirms parental authority and dictates to children as to their behavior towards those who gave them birth. They are to love and respect and obey them, kindly cherishing them in old age, if need require, tending them and soothing them to life's latest hour. All parents must approve this requirement; and if in any case the young were disposed to murmur at it, feeling it an irksome yoke, we should appeal from their present to their future selves, when they also shall sustain the parental character, and will be quite prepared to approve it."

"The second cannot require any comment: 'Thou shalt not kill.' Who does not feel that his life ought to be inviolate, and the life of those he loves? Who does not decide that if any man should invade his dwelling, and murder his wife, his parent, or his child, severe punishment ought to follow? See then with grateful admiration, how, by an express prohibition to all men, God has guarded your life and the precious lives of all who are dear to you."

"Similar is the third: 'Thou shalt not commit adultery,' including in the prohibition every kind and degree of impurity. But to whom shall we appeal? Assuredly not to the violators of this commandment in any form; not to those who would, at any cost, throw the reins upon the neck of their passions, and with base selfishness seek only their own gratification, no matter at what expense to others. From such we turn away, as utterly incapacitated to judge; or we appeal to them in the other characters they may sustain, and as to the relationships of life which they rejoice to own. Who does not wish, above his wish for life, that the sanctity of his own dwelling may ever be most sacredly preserved? Does not every one who answers to the name of brother, husband, father, with a knit brow and a flushed cheek, and in a tone of deepest emotion, assert that his own beloved relatives ought, by every means possible to devise, to be most sacredly guarded from even the slightest harm? Would he not have them protected by the strongest sanctions law can give, shielded as by triple brass, from the faintest breath of the spoiler? How benevolent, then, the law which forbids, under penalty of God's displeasure, every one from blighting the fair blossoms you so sensitively cherish. God himself puts a fence around your dwelling; and in a tone of command that will not be slighted with impunity, warns off every profane intruder, and forbids even the faintest wish to wrong you. Thus is he by this law the kind guardian of your domestic peace."

"Similar is the fourth: 'Thou shalt not steal.' Again

consider yourself the object in whose favor the law is made, and you will recognize that hereby God sets a hedge about all you have; your possessions are to be your own entirely, and no one is to deprive you of the least portion, or to defraud you in any transaction. So with the fifth. All persons are forbidden to meddle with your fair fame; your character is to be as sacred as your life: God will not hold that individual guiltless who misrepresents you in any way. And knowing that all outward improprieties and positive wrongs begin in the heart,—in the sixth he prohibits all persons from wishing to wrong you in the least degree, or to gratify themselves at your expense."

"Thus God decides how all persons shall behave to you; thus kindly does he guard you on every hand. While in other parts of Scripture, these requirements are explained to be positive in their real meaning, as well as negative: so that persons are not to be content with simply abstaining from doing you harm; they are to do you good as occasion may require; they are to embrace all opportunities of increasing your comfort and happiness, and are to love you as they love themselves. Thus extensively has God cared for your welfare; thus strict is the charge he has given to all men concerning you."

"Is not the law, then, holy, and the commandment holy, and just, and good? And then is it not quite as excellent when you are the subject, as when you are the object of it? when it is law to you concerning all your conduct towards others, as when it is law to others concerning you."

2. "But observe its excellency in its tendency to make the observer of it happy."

"And it has this tendency in many ways. There would be in one who should perfectly keep the law a perfect satisfaction with himself. Conscience would never speak in an accusing tone, but always the language of approval. There would be a sense of God's approbation, which would fill the heart with joy."

"It will be admitted by every reflecting person, that happiness does not depend so much on external circumstances, as upon the state of our own minds. We are dependent on ourselves rather than upon others. Take an ambitious, restless, dissatisfied man, and load him with riches, honors, authority; will he be happy? You unhesitatingly answer, No. But why not? Because, you reply, his own disposition will prevent. Take another,—a suspicious, jealous, irritable, and revengeful man; place him amongst the peaceful and amiable; will he be happy? No, his wretched temper will be a perpetual preventive of enjoyment, and if he do not find sources of disquietude, he will make them. On the contrary, let a man of a cheerful, contented, grateful, and benevolent disposition, be brought into painful circumstances, and his situation, though trying, will not deprive him of peace and happiness. Or let a meek and gentle spirit, though sensitive, be exposed to unkindness; still though grieved, the mind is not robbed of its peace. We have a beautiful illustration in the Psalmist,—'Princes did sit and speak against me, but thy servant did meditate on thy statutes.'"

"We can easily conceive that were an angel to become incarnate, and to dwell amongst us for a time, exposed to hardship, neglect, and insult, none of these things would destroy his peace. His well regulated mind would prevent external things, mere accidents, from affecting his inner self. And so our happiness is not placed at the mercy of outward circumstances, over which we have no control: it is made to depend much more intimately upon ourselves, and the state of our own minds. 'A good man is satisfied from himself.' 'Great peace have all they that love thy law, and nothing shall offend them.'"

"The law of God is such as, if observed in its spirit as well as its letter, would make us happy in our conformity. It prohibits nothing that is not injurious, it requires nothing that is not advantageous. We know how pleasant to one's self are the feelings of kindness and benevolence. I can confidently appeal to the reader, whether he has not felt an exquisite glow of delight, when, on some happy occasion, his breast has been full of good will to all around him. Oh yes, if we know what it is to look abroad on creation with a kindly eye,—to be glad in the joy that was felt by others, and to wish happiness to the universe, embracing in our benevolence all ranks of creatures, we can bear witness to the fact that such feelings of expansive benevolence to others, when self was for a time lost sight of, have produced a gush of rapturous enjoyment which language is too poor to describe."

"Happiness, then, depends on the state of our own minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only, which invariably and necessarily produces enjoyment in the existence and exercise of them—Love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all thy strength; and thy neighbor as thyself.' And so 'love is the fulfilling of the law.'

"Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel, if every selfish, unlovely emotion had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast; the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will; love to God supremely, and to all his creatures subordinately,—why, your cup would be full to overflowing, and you would be ready to shout aloud for joy. Thus admirably is God's law adapted to secure the perfect happiness of every one that observes it. Thanks be to God for such a law!

"Its excellency is further seen in its power to secure the happiness of the entire universe.

"Poetry is poor, and the imagination altogether inadequate, to exhibit the scene which would, everywhere and always, meet our eye, were the law of God perfectly obeyed by all. Every individual being possessed of those feelings which we have just alluded to, all would possess in themselves a source of unbounded happiness. Moreover, the mind of the individual would not have to depend merely upon itself, but every other being would regard him with perfect love, and would seek his welfare. And thus, all loving and all loved, every heart would be attuned to harmony, and every voice in concert would sweetly swell the universal chorus; for God would be exalted to his proper throne, and would reign supreme over willing and delighted subjects, who were ever yielding the homage of love to a God of love; while the feeling of every heart towards the Great Supreme first, and then towards all fellow-creatures, being precisely that the exercise of which causes exuberant gladness, and this being in such a supposed state uninterrupted, our happiness would meet with no rude check, and being perfect, so would our bliss be perfect also.

"What a delightful vision is thus presented to our view. The God whose name is love, sitting on the throne of universal empire, and swaying the scepter of love over all the intelligent creation; the teeming myriads of the universe burning with seraphic love to him, acquiescing, delighting in his will, and dwelling rejoicingly in his presence; their hearts being under the soft control of love, they regard their fellow-creatures with a beaming eye, and the melody of love is heard in every whisper, and in every note. Nor is all this a pleasant fiction. Such is Heaven. Law perfectly observed there—the law of love—secures the happiness of all. And it is nothing but the universal neglect of God's law which has transformed this beautiful earth into the wilderness that it is. Oh, how wretched has the infraction of law made man everywhere! How earth sighs, from her deepest recesses, over the ills which have resulted therefrom, and wherewith humanity is weighed down and crushed. Whenever man causes a sigh to rise from any heart, that sigh is wrung from the bosom by his violation of God's law. Trace up, then, all the misery which has filled the world to this, its proper source, and say whether the beauty of the law is not apparent in the happiness it can cause, and in the wretchedness which its violation occasions."

Connecticut Blue Laws.

THE State of Connecticut has been famous for the strictness of her laws, especially of those regarding the observance of Sunday. It is just possible that there is existing a misapprehension of the spirit of old Connecticut; we therefore give the following section from her Sunday Law:—

"No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall be liable to the penalties of this act for performing secular business and labor on the Lord's day, provided that he disturbs no other person while attending the duties of public worship."

But this is not nearly blue enough to suit the very tender consciences of the religious—the very religious—people of California. A friend in a distant city in this State writes to us:—

"The preachers, as I have personally witnessed, not only become vehement in word and gesture, but almost frantic, when talking about it. They propose to prevent its repeal, and then have it so amended as to be more stringent in its operation. To this end they have been circulating petitions for the last six weeks or two months."

While the Sunday advocates are pointing with confidence to the Sunday laws of the different States, and saying that what they ask in California already exists in nearly every State of the Union, they entirely conceal the fact that most of the other States have exceptions similar to the above in Connecticut. We do not know that we ought to be astonished at this concealment, however, for, (1) They do not intend to allow any such exceptions to the application of the Sunday Law in this State. And, (2) They have entered upon a religio-political crusade, and it is to be expected that they will adopt the ways and wiles of politicians.

Their confidence in their present work does not spring from the consciousness that they have the truth on their side, for they well know that they have to mutilate the commandment of God in order to make it uphold their pseudo-Sabbath. They treat the law of God as Judge Morrison would not consent to have them treat the law of California. Is it any wonder that they so readily seek a refuge in a "police regulation," in an appeal to patriotism for the "time-honored American Sunday," and, as a last resort, to the arm of Caesar? But their object is their "Christian Sabbath" all the same. Their confidence is solely in the belief that they have the majority with them. What if they have? What if they do succeed in the coming election? It was the remark of John B. Finch, in one of the best temperance speeches that ever was made, that nothing is fully settled unless it is settled right. It was said that the Pope of Rome could declare a circle to be a square; it was and is taught that "the church has power to command feasts and holy days under sin," and the Sunday-Sabbath is produced as evidence of that power. But we have a large degree of confidence, also; it is this: The State election in California can never make it a sin to work on the first day of the week, nor make it right to break the commandment of God which requires us to keep the seventh day.

Our "Scripture lesson" for this occasion is the following:—

"So I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." Eccl. 4:1.

For the finality, however, we refer to Ps. 62:11; Eccl. 12:13, 14.

Too Literal to Be Correct.

THE S. F. *Bulletin* gives a report of a sermon preached by Dr. Robert Patterson at Pacific Grove Retreat on the subject of the Sabbath. In this report is the following paragraph:—

"Dr. Patterson then referred to the teachings of physiology, which show that in work there is a constant expenditure of oxygen belonging to the body, and that there is received through the air less than is given out. This drain can only be stopped by resting from labor one day in each week. It is upon this ground, of the vital necessity of the Sabbath for the supply of the deficiency of oxygen caused by work in men and beasts, that the Lord insists upon the Sabbath rest in Exodus 23:12: 'Six days shalt thou do thy work, and on the seventh thou shalt rest, that thine ox and thine ass may rest, and the son of thine handmaid, and the stranger may take breath.' *Wanephesh* our translation renders 'may be refreshed'; but God gives more accurately the precise mode by which the working man is refreshed by his Sabbath rest, 'by taking breath,' by supplying the deficient breath of life."

The ability of Dr. Patterson is altogether beyond question, but an able man may run his points too fine in aiming at a desired conclusion. There is such a thing as being entirely too literal in the translation of a Hebrew sentence. We have been often reminded of the remark made to us several years ago by the learned Rabbi, the late Dr. Lillienthal, of Cincinnati. He said he found fault with the Christian grammarians in the Hebrew because they tried to bring the Hebrew of the Old Testament to the precision of western languages, which, said he, cannot be done. The language is too brief; it deals too largely in figures.

That Dr. Patterson is strictly literal in his translation, no one can dispute. That his rendering is preferable to that of the received Version we must beg leave to doubt. His reasoning and rendering will not apply in the case of the same expression in Exodus 31:17, thus:

"In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed;" literally, "he took breath."

In this text, the words "was refreshed" have a significance; the words "he took breath," have no significance whatever, except as a figure of speech. In every like instance the received translation is the very best that can be made. We believe there is more implied in the expression than a mere restoration of oxygen to the physical frame. Dr. Clarke very aptly says of Ex. 23:12, "that they may be *re-inspired* or *new-souled*." Eld. Andrews, in *History of the Sabbath*, makes "was refreshed," in Ex. 31:17, to represent that the Lord delighted in the work from which he rested. Dr. Clarke also compares Ex. 23:12 with Acts 3:19, "times of *refreshing* shall come from the presence of the Lord." And this is justified by the Greek of the Septuagint and of the text in Acts. "Times of oxygenating" would but faintly express the idea of the apostle in Acts 3:19. We think it comes equally short of reaching to the full meaning of Ex. 23:12.

There is a strong tendency in these days to make the Sabbath a mere rest from physical labor. This is not the Scriptural idea at all.

Third Angel's Message of Rev. XIV.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

THE message of the third angel is the latest special message of mercy and of warning to mankind. It is by far the most solemn message in the Bible. We have decisive evidence that the three messages of Rev. 14 belong to the last days. They are immediately followed by the coming of the Son of man to reap the harvest of the earth; verses 14-18; and "the harvest is the end of the world." Matt. 13:39. The words of the third angel so plainly relate to the final conflict that little argument is needed in proof of the fact. Thus we are solemnly warned concerning the image of the beast. But the image is not formed till after wicked men have wrought certain wonderful miracles, among which is the act of bringing down fire from heaven upon the earth in the sight of men. Rev. 13:13, 14. This has never yet taken place, and it never can take place till Satan is permitted to work with all power, and signs, and lying wonders, which will not be till the final conflict. 2 Thess. 2:9, 10; Rev. 3:10.

The third angel threatens the worshipers of the beast with the wine of God's wrath. This wine, as we shall show hereafter, is the seven last plagues; and these are poured upon the last generation of wicked men as the means whereby God will desolate the earth. This message is a solemn warning concerning the great time of trouble which comes at the close of our High Priest's work in the sanctuary in Heaven. It relates (1) to the beast which the world is to worship; (2) to the image which is made to this beast; (3) to the mark of this beast; (4) to the wine of God's wrath which the worshipers of the beast will drink; (5) to the fire which will devour them; (6) to the patience of the saints; (7) to the commandments of God and the faith of Jesus. Three great sins are made prominent in this warning: (1) the worship of the beast; (2) the worship of his image; (3) the reception of his mark. It is to be noticed that each of these sins has direct reference to that beast which speaks great words against God and against his truth. The image is made to this beast, and the mark is his mark. The beast is the central, and by far the most prominent, object in this evil group. Three grand purposes are to be accomplished by the third angel's message. (1) To give the church warning of the approaching conflict with the beast and his image; (2) to give the world warning of the seven last plagues; (3) to prepare the people of God for the coming of Christ.

The beast, with whom this great conflict is to take place, is described in Rev. 13:1-10, and must be the same as Daniel's fourth beast after the rise of the little horn. That prophet saw four great beasts rise up out of the sea, which were a lion, a bear, a leopard, and a

terrible beast with ten horns among which afterward arose a little horn with a mouth which spoke great words of blasphemy. Dan. 7. The angel said that these represent the four great kingdoms which should successively rule the world till God's kingdom shall be established. These are Babylon, Persia, Greece, and Rome. He also said that the ten horns are the ten kingdoms which should arise out of the fourth or Roman empire. These are the kingdoms of Europe which once pertained to that empire. The little horn that rises after the ten and that claims authority as representing God upon the earth, must represent the pope.

When John had his vision, Babylon, Persia, and Greece, represented by the lion, the bear, and the leopard, had passed away, and only Rome, represented by Daniel's beast with ten horns, remained. Therefore John saw only this terrible beast arise from the sea. But it was presented to him in such a manner as to show that it is the successor to the power and territory of the first three; for it had the body of the leopard, the feet of the bear, and the mouth of the lion. And as Daniel's beast with ten horns had afterward another horn arise in which was a mouth speaking great things, so this beast with ten horns has a mouth afterward given to it which also speaks great words and blasphemies. That this beast after this mouth was given to it is the same as Daniel's fourth beast after the little horn arose upon it, will be seen from the following comparison of the two symbols:—

1. The little horn was to be a blasphemous power. "He should speak great words against the Most High." Dan. 7:25. So, also, was the beast of Rev. 13:6, to do the same. "He opened his mouth in blasphemy against God."

2. The little horn "made war with the saints and prevailed against them." Dan. 7:21. Thus the beast of Rev. 13:7, was also "to make war with the saints, and to overcome them."

3. The little horn had a "mouth that spake very great things." Dan. 7:8, 20. So, likewise, there was given the beast of Rev. 13:5, "a mouth speaking great things and blasphemies."

4. Power was given to the little horn of Dan. 7:25, until a time and times and the dividing of time." To the beast, also, power was given to "continue forty and two months." Rev. 13:5.

5. The dominion of the little horn was to be taken away at the termination of that specified period. The beast of Rev. 13:10, who led into captivity and put to death with the sword so many of the saints, was himself to be led into captivity and be killed with the sword, at the end of the forty and two months.

With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity?

It is said that the dragon gave his power and his seat unto the beast. Rev. 13:2. From the previous chapter we learn that the dragon represents the power which ruled the world at the birth of Jesus Christ. In other words, the dragon represents imperial Rome. Now it is a remarkable fact that the Emperor Constantine removed the seat of empire from Rome to Constantinople, and that the Emperor Justinian clothed the pope with civil power as head of the church, and gave him the ancient seat of empire, the city of Rome. The seven heads, as we have already seen, are seven successive forms of government in the Roman empire, so that, though John saw them all at once, in fact only one existed at a time. The dragon of chapter 12, and the beast of chapter 13, and that of chapter 17, are each represented as having the seven heads and the ten horns. This shows that these symbols represent the Roman power at different periods of its existence, or, in other words, under different heads in this succession of seven.

The ten horns, as has been shown, represent the kingdoms of papal Europe; that is to say, the kingdoms which have been or are now under the especial influence of the papacy. The horns exist at the same time, for they represent the divided Roman empire. But that which chiefly concerns us at this time is with reference to the mouth given to this beast which speaks great words of blasphemy. This must represent the pope asserting his arrogant pretensions to govern the church of God and to determine the doctrines of the Bible. This mouth, as has been shown, is the same as that of the little horn in Dan. 7:8. The papacy, thus symbolized, has thought to change times and laws, and still maintains that pretension, and has spoken and

still speaks great words of rebellion against God. It claims to be the vicar of God, and has decreed that itself is infallible. To worship the beast is to yield obedience to his claim in preference to that of the God of the Bible.

The mouth speaking great things, which is given to the beast, represents the papacy elevated to a commanding position in the Roman empire, and able to speak great words in the name of that empire and by its authority. From this time we must identify the beast with the papal authority and government. We have decisive proof of this in chapter 17, where we find that the beast cannot represent merely the civil power of the Roman empire; for we read that the ten kings receive their kingdom at the same time with the beast, and that they have one mind and shall give their power to the beast. But the Roman empire did not commence to bear rule when it was broken up into ten parts, nor did the ten kings ever unite and give their dominion back to the Roman empire. But it is true that the papal power gained the ascendancy in the Roman empire immediately after that empire was divided into ten kingdoms, and not only has the papal dominion been cotemporary with that of the ten kingdoms, but the ten kings have agreed and given their power to the pope during the period necessary to fulfill the word of God. The harlot, with whom the kings have committed fornication, represents, not the papal government, but, as we have seen, the so-called Catholic church in its several divisions, unlawfully united to the world.

It was given to this beast to make war with the saints and to overcome them, and to have this dominion for forty-two months or 1260 days. Rev. 13:5-7. This is the same as the giving of the saints into the hands of the little horn for a time, times and a half. Dan. 7:25. Compare Rev. 12:6, 14. In symbolic prophecy, days represent years. Eze. 4:6. The 1260 years of papal dominion commenced with the enforcement of Justinian's decree, in A. D. 538, and terminated in 1798 with the overthrow of the papal government by the French. This great conflict in which the beast made war upon the saints and overcame them is in the past.

But the people of God are to have another conflict with this beast. The third angel gives us warning of this. In the former conflict he overcame them. Rev. 13:7. But in this conflict they are to overcome him. Rev. 15:2; 17:14. That is to say, during the 1260 days they were given into his hands to be destroyed. Dan. 7:25. But those who meet the beast in the final conflict are not to be slain by him but are to triumph over him, for they are like Elijah to be translated. Nevertheless, they will be brought to a terrible extremity before God interposes to deliver them. In the past war of the beast against the saints, those who supported that wicked power thought they were doing God's service in killing his faithful servants. But before the great conflict now at hand, the world is to be warned so that their guilt in worshiping the beast and in persecuting those who refuse to worship him, will be without excuse; and thus they will bring upon themselves the wrath of God without mercy.

J. N. A.

(To be Continued.)

Political Converts.

Now that the Sunday question is the leading thing in politics, the politicians are learning a new set of phrases to use in their stereotyped speeches. They speak learnedly of "the law given by Moses;" are very zealous for the "time-honored American Sunday," and are struck with holy horror lest this "Christian nation" should forget "the God of our fathers" by not giving due reverence to certain "police regulations." It does not seem to occur to anybody to wonder why the Christian zeal of these professional politicians has never been manifested before; why their light has so long remained hidden under a bushel. The good people who are so anxious to have the Sunday protected by law, are glad of any help they can get, without stopping to question motives.

The depth of the piety of these men may be learned from the following incident: One of the leaders in the Republican party was asked what, in his opinion, the Republicans would do with the Sunday question. Said he, "I think they will give the Sunday-law plank to the Sunday people, and the candidates to the whisky men."

It may be that their calculations will fail in some respects, but this will serve to show how easy it would be to "convert the world" if the proper pressure were applied, and just how much such conversion would be worth.

The Missionary.

European Continent.

BY ELD. S. N. HASKELL.

OUR object in coming to Europe was, first, to visit our missions where our brethren are making special efforts to spread the truth; second, to visit different persons with whom we have corresponded, or who we have otherwise learned were interested in the truth, or likely to become so. In doing this we have had opportunity to visit nearly all of the nations, and many of the cities of Europe. While carrying out the object of our mission, we have, at the same time, made it in our way to learn as much as possible from personal observation and otherwise about places of historical interest.

There is much in the Old World in the way of architecture, cathedrals, monuments, etc., as well as in the customs of the people, which are constantly reminding one of ancient times, and the history of past ages. In Paris, "the pleasure city of Europe," we spent several days. Have also visited Strasburg, Berlin, Frankfurth, and Dresden in Germany. While in these cities we were very forcibly impressed with the fact, that the mould given any people or government by leading spirits, continues for generations after the men themselves have passed away. Paris has long been noted for its atheistical principles. It was here that Monvel defied God, if such a being existed, to strike him dead. And because the thunderbolts of heaven spared his life, he declared that God did not exist, and that from that time men would not believe in him. It was here also that a vile woman was borne upon the shoulders of others into the cathedral and declared to be the representative of the goddess of reason, and as such to be the true object of worship. We visited the building where these blasphemous words were uttered, and wicked deeds were committed. As we viewed the pillars which supported the structure, now devoted to Catholicism, we felt solemnly impressed with the scenes of those times. The Archbishop's Cathedral of Notre Dame, is a relic of the twelfth century. It has two majestic towers, in one of which there is a bell which is said to weigh thirty-eight thousand six hundred and forty pounds. The tongue alone weighs fifteen hundred pounds. This bell is only rung on certain great occasions. As we went through the interior of this massive structure, and saw the evidences it gives of a power to devise and execute, given to man by God, and then considered how weak man is when left of God, as evinced by what we saw around us, the thought was almost overpowering. How often is God forgotten and denied by the creature whom he has made in his own likeness, and endowed with precious gifts in order that he might glorify his Creator.

We also visited the palace of the kings, now partly in ruins. Here wealth and art combined in doing their best to afford happiness, but with what success we leave our readers to judge.

In this city, in the morning, men and women can be seen carrying to the dead house, all earthly that remains of wasted lives. After tasting the pleasures of sin and folly for a few years, and wasting life's blessings, many suddenly put an end to their existence. What better than this could be expected of thousands among a people who have been taught that there is no hereafter, and that death is an eternal sleep?

The sculptures in public places, pictures in art-galleries, and many of the customs of the people, reveal a morbid state of the public mind. There things show that when men depart from God and the Bible, although in some respects they may stand high in the estimation of nations, they sink in morality to the lowest depths of degradation.

As we left the city, we thanked God from the heart for the Christian religion. We were prepared to appreciate the moral atmosphere of Switzerland, the home of Zwingli, Ecolampadius, and other reformers of the sixteenth century. The stamp given to society by these men is also seen in the habits and customs of the people. We were also especially prepared to appreciate the home of Eld. Andrews, where the spirit of the Christian religion pervades the entire household. Here we found a rest which can only be found where the peace of God abides.

The cities of Germany also in their works of art, etc., show a marked contrast with those of

France. This was the home of such spirits as Martin Luther, Philip Melancton, and others, who have left an influence that has not only given cast to the characters of the people of Germany, but moulded the whole Christian world. We noticed this more particularly in Dresden, the literary city of Germany, than in other cities. The countenances of the people bear an expression of honest intelligence. Modesty and refinement here take the place of their opposites in Paris.

Here we became acquainted with persons of whom we have heard, and in whom we have been much interested for several years. The measure of God's Spirit which rested upon us while in conversation with them on present truth, and while bowed with them in prayer, made an impression on our mind which will not soon be forgotten. Our interview was pleasant and we trust profitable. We became interested in Germany as never before. While God is doing much to enlighten France through the able writings of Eld. Andrews and others in *Les Signes de Temps*, we cannot see why Germany should be passed by. This paper, within the few past years, has visited not less than ten thousand families in France. Germany has forty-five million inhabitants, three-fourths of whom are Protestants. In that country all parents are obliged to give their children an education, while the more educated classes understand English and French. Publishers' rates of postage, and the laws relating to the religious interests of the people, are more favorable than in most of the countries of Europe. France contains less than thirty-seven million inhabitants, of whom it is estimated that but seven hundred and forty thousand are Protestants, while in Germany there are thirty million Protestants, or about forty times as many as in France. We look forward to the time when God's providence will do as much for Germany, in connection with the cause of present truth, as for France, inasmuch as to all outward appearances it presents a better field.

On our way to Christiana, Norway, we passed through Copenhagen, where our boat stopped seven hours. This gave ample opportunity to visit the city. Many of the churches in this part of the world have towers connected with them, built for the purpose of watching for the approach of an enemy. These towers differ from those in other parts of Europe. Instead of stairs, the top is reached by a smooth gradual ascent which winds round and round in the tower. Some of these towers are very large, so that the passage leading upward is fifteen or twenty feet wide. One of these we visited. The church called Trinity, or round church, is one of the finest in the metropolis. Its foundation stone was laid the seventh of July, 1639. It is said that during his stay in Copenhagen, in 1716, Peter the Great rode up this tower upon horseback, while his consort, Catherine, drove up the same way in a coach and four, for which there is ample room. The tower, judging from others whose height was given, must have been three hundred feet high. As it was located on an elevated spot we had from it a good view of the city. In another church called the Holy Ghost Church, having a tower two hundred feet high, the Danish reformer, John Tausen, defended his doctrines. Thus in nearly every city are found churches or cathedrals in which reformers of the sixteenth and seventh centuries defended the doctrines of the Reformation, and many of them have been scenes of great conflicts between truth and error. It would now be as difficult to present the truth for the present time in them, as it then was to present the truth for that time. The days predicted by Cotton Mather have come, when the truths for the last days are shut out of those houses consecrated to the worship of God by the reformers and their children.

Seaman's Mission, San Francisco.

ITEMS OF INTEREST FOR JULY.

SHIP L—. The captain and his wife have been here before. They are somewhat interested, and promised to investigate and report, though they did not attach that importance to the truth that it demands. The steward has read a few papers, and seems anxious to study, and to know the Lord's will more thoroughly. He promised to use his influence in the distribution of reading matter, and write his experience on reaching home.

Ship P— M— W—. The cook and a man in the fore-castle are much interested. They will read and report.

Ship W— A— C—. The cook is interested, and promised to distribute reading matter.

Ship C—. The steward and two apprentices are interested. Three signed the temperance pledge.

Ship W—. The captain was very much impressed with our views, and will investigate, and write.

Ship I—. This was one of the most interesting visits of this month, for the views advanced for the first time were received in a manner which shows honest and balanced minds. The first and second officers, the steward, and a man in the fore-castle are much interested. They discussed the spiritual condition of the churches, and their increasing conformation to the world. The Sabbath question met with a concurrence unusual, and a careful investigation of the works placed in their charge, will, we trust, bring forth fruit. There was a spirit of inquiry manifested which gives promise for the future. May the Spirit of God rest upon their minds, and bring them into an acceptance of this most precious truth.

Ship G— W— S—. Two on this ship signed the temperance pledge. Though the captain is a disbeliever in the Bible, he and his wife both promised to read, and write to me on their arrival at their destination. We must pray for results.

Ship C—. A boy was interested, and said that if he could get testimony to convince him that Saturday was the Sabbath, he would quit the sea, and trust in the Lord for a living. A package of reading matter was sent to the tent for him, but he did not receive it. The seed is sown, and we can pray that this willing heart may receive it and bring forth fruit.

Ship A— H—. The second engineer was favorable to our views, and promised to thoroughly investigate and write.

Ship R— T—. The steward believes that our principles are good, and will investigate further and write.

Ship F—. The first mate of this ship had learned at school that the Roman Catholics changed the Sabbath, but had never attached any importance to it. He promised to write after thoroughly investigating.

Ship M—. Our visit to this ship was very interesting. Bro. Dymot helped to present the truth, and several listened with marked attention. A second visit to the same ship was made to furnish them with extra reading matter. We hope to hear from several. Seven signed the temperance pledge.

On ship A— D— L— one signed the temperance pledge. The carpenter has given our publications to English friends to read; after reading with much enjoyment they loan them to their neighbors. Their names were sent to Eld. Loughborough. Two others seemed interested.

Ship S— B—. Five signed the temperance pledge. One refused five times, but when asked the sixth time concluded to sign. Both captain and steward were interested.

On ship S— W— we found one interested in present truth. Two signed the temperance pledge.

Ship V—. Several on this ship were much interested. The captain donated \$5. He had visitors from San Francisco, who promised to read, and we hope to call on them. Two signed the temperance pledge, and there are others who we hope will follow their example.

We feel grateful to our divine Lord for the encouraging results of this month's labor. The SIGNS OF THE TIMES is called a good paper by all who read it; several have spoken of having seen it at home.

This mission needs two more earnest workers; the busy season is drawing on, and it sometimes takes two or three hours to visit one ship. The truth is kindly received, and we leave cases of interest with regret that our time is so limited. Our papers must confirm the seed sown. Under the new system of distribution the steamer-work is conveying the message to places inland, which otherwise might not receive it for some time.

Means will be required to promote this branch of the work; for there is a demand for reading that our people little realize. For example: the Oregon steamers take from four to six hundred passengers twice a week. We place about thirty papers on one ship; these have to be divided

between the cabin and steerage. One hundred would not be too many.

Surely our awakening time is upon us. May our Heavenly Father give some a burden to advance means, and labor in this great work. May all take this subject deeply to heart, and see what they can do for this important work. We feel that the message is widening rapidly, and trust that the Master will give us grace and strength to do his will so that he can bless every effort put forth.

The Sunday-Law question is brought up repeatedly on these lines of travel; arguments on each side are determinedly maintained.

Twenty have signed the temperance pledge this month. The more we are engaged in the work for the Saviour, the more impressed we are with the necessity of a living connection with the Vine.

C. H. PALMER.

The Work in California.

SAN FRANCISCO.

ELD. VAN HORN has been holding meetings about five weeks in the tent on the corner of Jones and Eddy Streets. The average attendance has been between one and two hundred. Not as large as we had hoped for, but there are some hopeful features in the work here. Many of these attend regularly, and several have decided to keep the Sabbath. Four signed the covenant yesterday (Sabbath), two of them joined the church, and there is reason to hope for quite a number more who are in the valley of decision. A good work is being done in the church at this place.

HOLLISTER.

Eld. Ballou and Bro. Andrew Brorsen have been at this place about three weeks, and report that our views are not new there; for Elders J. H. Waggoner and D. M. Canright held a tent meeting there seven years ago. The attendance has been small, averaging only thirty or forty, but quite a number of these manifest deep interest. Three had already decided to keep the Sabbath. A man and his wife came twenty miles to attend the meeting and stayed two days. They were very anxious to learn more about the present truth, and gave an urgent invitation for the ministers to visit them.

One more at Salinas has decided to keep all the commandments, since the meetings there.

WILLETTS.

Letters from Elder and Sister Rice give encouraging reports of the work there. Two had already fully decided to keep the Sabbath. The average attendance is better than it was at Ukiah. They visit Ukiah every week to help the little company raised up there. Ten have signed the Teetotal Pledge, and seven have become members of the Tract Society, and they had arranged to take sixteen copies of the SIGNS for missionary work.

Brn. Morrison and Lamb expect to pitch the new 24x36-foot tent soon at San Juan, a little village about ten miles west of Hollister.

Arrangements are being made to hold a tent meeting at Healdsburg, commencing about the first of September and closing with the camp-meeting at that place.

M. C. ISRAEL.

Oakland, Aug. 20, 1882.

A WELL-KNOWN financier in New York, who died lately, was noted during life for lavish and unceasing liberality, as well as for the wisdom with which he gave to individuals, to charitable and religious purposes, in a word, to every worthy cause. On one occasion, when a friend spoke to him of his generosity, he said, bluntly: "You mistake. I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was torture to me to part with a penny; but I persisted, until the habit of liberality was formed. There is no yoke like that of habit. Now I like to give."

For a few brief days the orchards are white with blossoms. They soon turn to fruit, or else float away, useless and wasted, upon the idle breeze. So will it be with present feelings. They must be deepened into decision, or be entirely dissipated by delay.—T. L. Cuyler.

The Home Circle.

WHAT DID'ST THOU SOW?

ONE wept that his harvest was small,
With little of fruit or of grain;
While his neighbor, with tears running o'er,
Still followed the full-freighted wain.

"How much did'st thou sow," I said, "friend?"
"A handful of wheat less or more."
"And did'st thou expect broad acres would bend
To thy sickle from such scanty store?"

Who sparingly soweth, must look
For little of fruit or of grain;
'Tis only the bountiful sower can reap
A bountiful harvest again.

A lesson, I said, to thee, soul,
For harvest time soon will be here;
Sow with bountiful hand, lest thou weep at last,
When the Lord of the harvest draws near.

—Watch Tower.

Recompense.

"A LETTER from George," exclaimed sister Kate, coming up from the post-office, and holding up for our inspection a large yellow envelope. "And addressed to mother. Isn't it funny?"

"To me!" exclaimed the mother in turn, laying down the blue sock she was mending, and smoothing her apron as though she was going to take the baby. "Dear me!"

"Why, how queer!" said Hattie, dropping her book and looking at Kate, wondering. "George hasn't written to any of us in an age, and never to ma. What secret's brewing now, I wonder?"

"Maybe he and Millie are coming home on a visit," said I.

"Not so early in the spring as this," returned Hattie, sagely; "Millie and the house-cleaning can't be separated."

At this moment mother, who had succeeded in tearing off the envelope with eager, trembling fingers, and had commenced reading the letter, suddenly twisted her chair around so as to turn her face from us, cleared her throat, and wiped her eyes on a corner of her gingham apron.

"Anything the matter, mother?" questioned Kate, anxiously, while Hattie and I sat in wondering silence.

There was no answer for a moment, then turning toward us, she held out the letter, saying, "Read it aloud, Kate; Millie is taken very ill with the typhoid fever, and George has written for me to come to them. Dear child, I wish I was so I could go."

"Go!" echoed Kate decisively, "of course you'll go, and take one of us girls along to help nurse, too."

"But the work, my dear. How will you manage?"

"Some way," said Kate. "Let's see; the express goes at half-past six, and its half-past five now—just an hour. Go and get ready, mother, and Cad and I'll pack your valise."

"But your father—"

"We'll take care of him, never fear, and he'll be home before you go. Hattie, you're not fit for much at home except to run errands and keep awake at nights, and you can do that there. Get ready as quickly as possible, and help mother; she's so excited she'll be sure to get her dress hinderside before, and forget to lace up her shoes."

My energetic sister had by this time gathered together their clothes, and, bringing the valise from the wardrobe, was packing them in a manner which foretold their coming out a mass of wrinkles, I meantime helplessly looking on. By dint of her earnest efforts they were ready in season; and when father came home from work, he found us hailing a street-car to take them to the depot.

"Now, what's to be done first?" inquired Kate, after we had seen them off, and had re-entered the house, with something of a realizing sense of the responsibility we had undertaken weighing our minds.

"There's supper to get, of course, and—Nellie can wash the dishes. That's all, isn't it?"

"Mother said something about baking to-morrow," I suggested with a vague idea that a certain preparation was generally made concerning the bread the evening before its manufacture.

"To-morrow? Well, let to-morrow take care of itself," she answered so promptly that I was at once silenced. "Let's see what's for supper; light bread, cookies, float, and cold beef. Very

good. The clouds disperse, and the sky is most serene and fair. Set the table, Cad, while I make tea."

And now, while I am doing that, if the reader will take a little retrospective glance over our lives up to this point, she will no doubt the better understand why we were all so ignorant in household affairs. There was a large family of us—ten children in all; John, the master workman in one of the machine shops in the flourishing manufacturing town of which we were resident; Millie, the married sister, and a general favorite; Kate and myself, twins, but totally unlike, both in looks and disposition; Hattie, a studious girl of sixteen; Ross, a boisterous school-boy of fourteen; Nellie, a delicate, petted child of eleven; and three little boys in a row, aged respectively nine, seven, and four, whom we call Tip, Earle, and Benny. And mother did the work for us all. I don't know how she managed it, but she did. Millie was the only one that had taken to house-work, and mother was one of those domesticated burden-bearers who never consider their burdens so heavy but that they can add another trifle.

Father had never been fortunate, pecuniarily; and being anxious to give all their children a good education, the labor of saving for this end was added to their other toil. And then, like many another good and unselfish, but unwise mother, she allowed us our own way, and spoiled us through indulgence; and as we had often heard her say she would rather do a thing herself than take the trouble to teach us how, we felt as if we were actually conferring a favor upon her by letting things alone.

To be sure we could sweep, dust, wash dishes, and make beds, and were familiar with some of the minor details of cookery; but trying to keep the domestic machinery well oiled and in constant motion, was to us like conversing in an unknown tongue. And so now, without any adequate knowledge of work and its responsibilities, we found ourselves with a mountain of difficulties to surmount, and a pretty mess we made of it for a few days, too.

It was not at all difficult to get through supper, for thanks to mother's provident hands, there was plenty prepared for that meal; but when, next morning, we found the bread was out, the cookies all gone, and not a stray pie for dinner, our troubles began—and they broadened and deepened with every moment, as we became painfully aware that making bread and pastry was a branch of our education which had been terribly neglected; and when, about ten o'clock, father, in blissful ignorance of the novice in charge at home, sent a sirloin roast and the information that a stranger would dine with us, and fifteen minutes later the washer-woman brought in the clothes for us to iron, I was ready to melt in tears, and Kate was so cross that it was dangerous to speak to her.

O, that weary, weary day! But only the beginning of many similar ones that followed it. How we longed for mother's skillful hands to straighten out the tangled threads our awkward fingers had managed to produce. There was something to be done from early morning till late at night; so no sooner did we fancy ourselves free for half an hour, than some duty undone would stare us in the face, or the children would come in with clamoring tongues and empty stomachs, and in a few days I became addicted to chronic fretfulness, while Kate was transformed into a veritable scold. John scowled over the miserable meals; Ross teased us in every vulnerable point, but poor, patient father pitied our often infirmities, and ate what was set before him for conscience's sake.

It went on this way for about a fortnight, when, after a very trying day, we took our books and sat down for a quiet evening. But alas for our hopes! Only ten minutes of peace, and then an ominous "ahem" from father caused us to look up.

"Do you know, girls," he inquired, "whether mother mended my pants before she went away? I should like them to put on in the morning. She generally did her mending every week, I believe."

"There!" burst out Kate, shutting her book with a bang, while I, after one desponding glance at the fascinating pages of "David Copperfield," went to examine the mending-basket.

It was full to the brim; shirts, socks, little gingham coats with the pockets torn down, and buttons pulled half off, with shreds of cloth hanging to them; father's pants, and Nellie's school dress with a great rent clear across the front. With a doleful sigh I lifted the basket, and without a word we sat down to the unwelcome task.

Nine, ten o'clock came and went, and the basket was not half emptied of its contents. Father, John, Ross, and Nellie gaped and stretched, and one by one followed the children off to bed. Eleven, and still we sat, silent and grim as ghosts, solemnly stitching away at the endless rents.

"Cad," said Kate, at last, jerking the words out as if she hated them, "how do you like it?"

"Like what?" I asked in astonishment.

"This life of slavery. This humdrum, everlasting stick-to-it, unsatisfactory existence, with not a speck of spice in the way of variety about it. Just over and over, round and round, until we seek our rest 'low in the ground.'"

"Oh Kate!" I exclaimed, almost shocked, "not so bad as that; not nearly so bad as that."

"Yes, worse than that with many, very many, Cad Rouncewell. My plain opinion very plainly expressed, is that women are fools."

"Why Kate!"

"Don't 'why Kate' me. Just look at the mending-basket. It has been filled and emptied year after year; filled by our carelessness, and emptied by our mother's slavish toil, and we, great, healthy, over-grown girls, sat calmly by and saw her do it. And she, weak, unselfish woman that she is, hasn't snap enough about her to rap us over the head for our ugliness."

I opened my mouth to say something, but she made a dab at me with her needle, and I desisted.

"Don't expostulate!" she exclaimed, I hate it. Look at yourself as you are, and as you have been ever since you were born, a little, useless bit of furniture, and see if you don't look ugly. I have been taking just such a view of myself ever since we've found ourselves trying to fill mother's place, and found we couldn't, and have got so full of indignation at myself for being so blind, that I shall burst if I don't out with it."

"But we can't help it now, Kate," I ventured to remonstrate.

"No, of course we can't, you goose. The past isn't ours, but the present is, and the future may be. That's what I'm coming at, exactly. We must not let mother and father die, yet awhile."

"Die!" I exclaimed, shocked beyond expression. "Yes, Caddy, I didn't notice it any more than you have, until the past two weeks; but it seems to me now that I could count every furrow in father's brow, and every thread of mother's white hair. They are all beyond their years, Caddy. They have been worked to death, and because they loved us so well as to bear it all patiently, we never saw it."

Kate's voice was all of a tremble, and I burst into tears.

"Mother is an intellectual woman," she went on in a moment, "with a mind capable of rare development. But how much time do you suppose she has had for reading and reflection beyond the wants and necessities of her large family? And don't you know, Cad, how often we have excused ourselves from reading aloud to her, letting her sit digging away into this very basket, solitary and lone, through the long evening hours? I fairly hate myself when I think of it."

I did, too, by this time, and I said so.

"But, Katie," I added, "isn't there a bright side to it somewhere?"

"We can make one," she answered decisively.

"I have been thinking of that; how would it do to work and get the house-cleaning all done before she gets home? It will be vacation next week, and Ross and Nellie will be here to help us."

To this plan I readily assented, and then we went to bed. When we arose next morning it was with very different views of life and its stern realities from what we had ever cherished before.

But we were determined to enter into the conflict armed with a strength higher than our own, and through that to conquer. And we did. Two weeks more and the house wore a new aspect from garret to cellar; everything was as fresh and clean as could be, and well repaid we felt for all our toil. One spot in the house was our especial attraction, and that was mother's and father's room; hitherto a bare, sparsely-furnished apartment, with the same stamp of self-denial upon it there had always been upon everything that was individually their own; but now the most cheery, tastefully arranged of any room in the house. We girls had planned the renovation, and John—dear, good, honest fellow—had lovingly paid the bills. And now, with all in readiness for her coming, with a well-cooked meal upon the table, with an air of thrift and neatness upon everything, which gave us the utmost satisfaction, we looked for our

mother home. But when she came—when we saw the dear face looking eagerly out of the back window to catch a glimpse of home and its treasured inmates—the revulsion of feeling was too much for us, and we ran behind the door to hide our tears. Such a foolish thing, but we did not stay there long. She called us as she came in, and we came out of our hiding-place, all tear-stained as we were, and greeted her. And such a time as we had taking her over the house and witnessing her delight and surprise, mingled with little soft-hearted rebukes for working so hard while she was gone! But when she came upon her own room, and her eyes fell upon the bright, new carpet, the bed with its snowy spread and ruffled pillows, the easy-chair, and dressing-table with all its little appointments, it was really refreshing to hear her exclaim over the extravagance we had been guilty of, and all for the sake of a woman who was fast growing old. But oh, when we told her that we had done it all that she might dwell in perpetual youth; when we whispered in her ear the lesson we had learned by putting ourselves in her place; when we told her what we proposed to do in the future, that she might live, not a slave, but a queen, among her children, how her heart melted into tears, and with what manifest love she clung to us!

And as the years still come and go, we are reaping a blessed recompense! The rich reward of our struggle with idleness and self-indulgence we see before us in the faces of our loved and loving parents, where sits a sweet content, and beams a look of youth once more. They share with us our pleasures and our entertainments; we share with them the otherwise solitary hours, and in the interchange of thought and feeling, find wisdom we could have gained from no other source. Rejoicing in the knowledge that we are smoothing for them the rugged pathway of mortality, we feel our recompense to be incorruptible, being assured that it is as gold laid up in the treasure-house of God, and bringing it forth an hundred fold.

Religious Notes.

—It is said that more new churches have been built in Washington Territory since January 1, 1881, than in the previous five years.

—Mr. Moody recently received a petition from Chicago, with sixteen hundred names attached, asking him to return home, and join in the evangelization of Chicago.

—Serious Anti-Catholic disturbances have occurred at Montsur, Mayenne, France. A mob destroyed the church doors with dynamite, but the police prevented it from attacking the priest's house.

—The Legislature of Texas has repealed the law which taxed colporteurs of religious books annually fifty dollars. Besides this, it has imposed a tax of \$500 on all persons who sell the *Police Gazette* and similar illustrated papers. Good for Texas.

—An "Orthodox Hebrew Congregation" has just been organized in Oakland, under the name of "Beth Jacob." This is in addition to the already existing First Hebrew Congregation. California Medical College Hall has been selected as the place of meeting.

—The *Journal and Messenger*, Jewish, thinks that "the question of adapting Judaism to its present environment in civilized lands cannot be longer shirked, and should form the subject of an International Jewish Conference." This may signify a great deal, and it may not mean very much.

—The Bishop of Hongkong says he has been repeatedly stopped while preaching, and asked if he is not an Englishman, and if his is not the country that sends opium to China; and when he admits the fact, they tell him to go back and stop the opium, and then they will talk about Christianity.

—Bishop Nestor, who was at the head of the Greek Church in North America, with headquarters in San Francisco, committed suicide by jumping from the steamer *St. Paul*, off St. Michaels, Alaska, a short time ago. The intense pain caused by neuralgia, to which he was subject, is supposed to have driven him to the act. He was a native of Northern Russia, and fifty six years of age.

—The Salvation Army in England is losing favor on account of the irreverence displayed in the programmes and meetings. For example one announced a "Salvation Charge" a "Great Exhibition of Hallelujah Lassies," "Tremendous Free and Easy," "Great Charge on the Devil," "Hallelujah Galop," etc. The friends of the movement are protesting against such irreverence. Lord Shaftsbury said in regard to it: "The excesses of the Army are producing great irreverence of thought, of expression—turning religion into a play, and making it grotesque."

—A correspondent writing to the *London Spectator* lately adduced some curious instances of the crusade against religion which is being carried on by the depart-

mental and municipal administrations in France. A lady applied for the post of head mistress of a communal school. The examiners found her qualifications admirable, but finally asked her: "Suppose that in reading a lesson to your class you met with the word 'God,' what word would you use in place of it?" "I should read right on as it was written," was her answer, and she was therefore rejected. Another instance: A list of books suggested for a public library was lately subjected to an official censor, and he struck out "Robinson Crusoe," as being too religious in its tendency.—*N. Y. Tablet*.

News and Notes.

—Senator Ben Hill, of Georgia, died at Atlanta, Aug. 16, in his sixtieth year.

—San Francisco has a "Woman's Protective League," the object of which is to furnish employment to working girls.

—The British are now occupying Port Said, and have forbidden entry to merchant vessels at both ends of the Suez Canal.

—The twentieth session of the State Normal School at San Jose, Cal., opened last week with 459 students in attendance.

—The *Iowa State Register* is very severe on those prohibition advocates who are grossly intemperate in the use of tobacco.

—Governor Foster says it costs Ohio \$3,000,000 a year to support its poor, and that \$2,500,000 of that is directly chargeable to the liquor traffic.

—Engineer Melville, of the lost *Jeanette*, has succeeded in finding the dead bodies of DeLong and his companions, and will return to this country in a few weeks.

—News from Peru states that the war is becoming one of extermination. The excesses of Chilean troops in the interior has excited the populace, who are rising against the troops.

—The Northern Pacific Railway has completed two additional sections of its road. One is in Idaho, and the other in Montana. The two sections cover about 140 miles.

—A masked man stopped three little boys in Oakland, one night last week, and presenting a pistol, demanded their money. He received one dime as the reward of his courageous act.

—The village of Lindeburden, West Prussia, has been burned, and 200 persons rendered homeless. Only one house was saved, and the crops, which had just been harvested, were destroyed.

—The First National Bank of Kewanee, Ill., was robbed in open day, Aug. 14, by two men, who locked the cashier and his assistant into the vault while they secured \$20,000 and walked off.

—Agricultural distress is assuming alarming proportions in Andalusia, Spain, in consequence of the poor harvest and want of labor. Frequent collisions occur between the peasantry and the police.

—Persons found guilty of outrageous assaults in Ireland, are given heavy punishment. Three men were sentenced ten, fifteen, and twenty years' imprisonment, respectively, and another to imprisonment for life.

—The great scarcity of corn is causing serious trouble in Nicaragua. The dryness of the season threatens a famine. The September crop, upon which the people are entirely dependent for food, it is feared will be a total failure.

—The Western Distillers' Association passed a resolution at Chicago favoring the enforcement of Sunday observance laws and judicious license laws, and opposing the policy of the saloon men in uniting with political parties for the purpose of advancing their interests.

—Private telegrams received in London say that the troubles in Corea have culminated in a general insurrection, and the king and queen have been assassinated. The Japanese Legation was attacked by natives belonging to the anti-foreign party. A Japanese man-of-war has been dispatched to Seoul River.

—An attempt was made, Aug. 18, to wreck a passenger train on the Pittsburg and Lake Erie Railroad. Over a thousand men, women, and children were on board, returning from a picnic. A large beam was discovered on the track just in time to prevent the train from being thrown down a bank forty feet high.

—A destructive tornado visited Bangor, Me., Aug. 15. The rain fell in sheets, and was accompanied by incessant thunder and lightning. Buildings were blown down; roofs taken off; chimneys demolished, and signs and awnings carried away. A vast amount of damage was done to orchards. The loss is between \$50,000 and \$100,000.

—The *National News* states that petitions are increasing from Chambers of Commerce throughout Germany to Bismarck in regard to the indemnification of German merchants who suffered by the riots in Alexandria, and the *National Zeitung* adds that the question of the amount of the compensation may form the subject of discussion between the German and Egyptian Cabinets hereafter.

—In 1872 not less than 53,000 Government schools were established in Japan, conducted on European principles, the average of schools being one to every 640 inhabitants. In two years the number of schools was

augmented until the pupils exceeded 400,000. Two years ago there were 2,319,000 pupils, and, from such accounts as may be gathered, last year the total number was near 3,000,000. The number of girls attending school is very small in proportion to the boys.

—The certified copy of the amended law giving the Government power to fill vacancies in county and territorial offices in Utah has been received. The county officers of twenty-four counties, from Probate Judge to Justices of the Peace, are to be appointed. The church organ, after receiving instructions from John Taylor, advocates vigorous resistance to this law. The Mormons have employed four of the leading lawyers of Salt Lake City, and have raised \$10,000 for the purpose of fighting the law.

—E. Dwyer Gray, of Dublin, member of Parliament, and proprietor of the *Freeman's Journal*, was sentenced, on the 16th, to three months' imprisonment and £500 fine for publishing a letter accusing a jury of being drunk on the night when they found a certain prisoner guilty of murder. No time was given him to prove the truth of the charges, and the sentence is quite generally denounced as an outrage. It has aroused the indignation of the people against the Government. Gray was Lord Mayor of Dublin for 1880.

—Western Texas has been visited by heavy rains that have done much damage. The rain-fall is estimated at six feet. The plains, where it is supposed never to rain, have the appearance of a sea. The flooded section begins near Abilene and extends west for nearly 300 miles, including the country from the Brazos to the Pecos River. Miles of the track of the Texas and Pacific road have been damaged, and in several places serious wash-outs have occurred. Four miles of the track west of Abilene were washed away, and trains cannot cross. Transfers have to be made. In one spot 400 yards of track and embankment were washed away and will have to be entirely rebuilt.

—The new law restricting Chinese immigration is giving the officials some trouble. The following is a specimen: The Collector of Port Townsend, W. T., asks what he shall do in the case where a Chinaman, who had enlisted in an American port as a sailor, and who has served out his term of enlistment, wants to land where he enlisted. Under the provisions of the new law, the Collector says it is clear that he shall not be allowed to land; but there is a conflict as between the new and the former law in regard to sailors. Under the shipping agreement with the Chinaman, the Captain of the vessel bound himself to land the Chinaman in an American port. If he fails to do so, he is subject to a fine under the Maritime Law. If he does land the Chinaman, he will be subject to a heavier fine under the Chinese Restrictive Act. Judge French, acting Secretary of the Treasury, says that this case is the most complicated that has been presented to him. He says he intends to refer the entire point to the next session of Congress. In the meantime he is not exactly certain what shall be done with the Chinaman in this particular case.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 24, 1882.

Camp-Meetings.

VERMONT, Montpelier,	Aug. 31 to Sept. 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 12-18.
MISSOURI, ———	" 14-19.
NEW YORK, Union Square, Oswego Co.,	" 20-26.
NEBRASKA, ———	" 20-26.
CALIFORNIA, Healdsburg,	Sept. 21-
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custer,	" 4-10.
TENNESSEE, ———	" 12-17.

Time of Our Camp-Meeting

WE this week insert Sept. 21 as the time for commencing the California camp-meeting. There will be a final consultation next week of all parties, some of whom could not be seen early enough for this week. It may be that the time will be changed a little; but Sept. 21 is likely to be the time. Positive information next week. There is every indication that our work is fast drawing toward its close. The "image of the beast" will soon be formed. Now is the time to awake to action. Let all come up to the camp-meeting this year. It is an important time. "Now is our salvation nearer than when we believed."

The Outcome of It.

THE Monterey County Republican Convention gave expression to its sentiments on the Sunday Law as follows:—

"WHEREAS, The Democratic party of California has declared in favor of abolishing that long-cherished and time-honored institution, the American Sabbath, the proper observance of which as a day of rest is the prime factor of good society and good government and promotion of the peace, prosperity, and happiness of our people; therefore be it

Resolved, That the Republican party of Monterey County, in convention assembled, is unalterably opposed to the repeal of the so-called Sunday Law, and in favor of such additional legislation as experience has demonstrated will render its enforcement more certain and its provisions more effective, and the delegates chosen by this convention are hereby pledged to do their utmost to have incorporated in the State platform of the Republican party a plank embodying the declaration of the sentiment herein expressed."

The above resolution gives evidence of what we have many times stated, that the present Sunday Law is far too inefficient to suit the minds of the Church-and-State people. There is no reason why anybody should be taken unawares by the union of church and State, which is sure to come soon. Then, as a Sunday-Law speaker recently said, "let the minority abide the consequences."

Eastern Affairs.

WE have said but little in regard to the trouble in Egypt, not because there is any less trouble, or any signs of reconciliation, but because so little confidence can be placed in most of the news that is received.

Affairs are growing more and more complicated. There has been some skirmishing between the English and Arabi's troops, but as has been expressed, they are not doing much fighting, but simply "looking at each other very hard." Arabi's position is reported as being very strong, and it will require a strong force to dislodge him.

Turkey, meanwhile, is receding from her position as an ally of England, and has refused to send troops to Egypt. The Sultan promised everything that was asked, and proclaimed Arabi a rebel and ordered him to lay down his arms, but was all the time, doubtless, in sympathy with him. The Sultan's willingness to promise is unlimited, and equaled only by his duplicity.

Russia is also preparing for war, and is only awaiting a time when the attention of the nations shall be called in another direction, to seize on the Turkish possessions.

A St. Petersburg dispatch says: "It is believed at Erzroom, in Armenia, that Russia is about to occupy the whole of Asia Minor to the Bosphorus. Owing to the undefended state of this part of Turkey, the Russians could easily do this without much bloodshed."

A dispatch to the *Daily Telegraph* says: "It is no secret that Russia is concentrating a formidable army

in the Caucasus. The army, it is estimated, will number 48,000 men."

This number may be exaggerated, but the fact remains that Russia covets this territory, and means to have it. When she makes the attempt, war may be expected such as Europe has never known before.

That Troublesome Sunday.

IT does not trouble us; we can dispose of it very quickly, and to the satisfaction of every one who prefers evidence, either of Scripture or history, to his feelings or prejudices. But if there is any one thing which, more than any other thing, gives trouble to its friends, it is "the venerable day of the sun," the Sunday. A well-known religious paper contains the following:—

"In an essay read before the Baptist Ministers' Conference in Philadelphia the other day, the essayist began by declaring that 'there is nothing in the fourth commandment to determine which day in the week should be observed.' 'The seventh day is the Sabbath,' doesn't that tell 'which day in the week should be observed?' So we read. The trouble with this exegesis is that it is born of a desire to find in the fourth commandment as it stands the father of our latter-day Sunday. The truth is, the fourth commandment does prescribe a specific day as the Sabbath, as any Hebrew observing any other day instead would have speedily discovered. As all mere civic and ceremonial statutes fell with the coming of Christ, who showed himself and his disciples to be superior to a specific day, it was relegated to the Christian church to select any one day or not. This the church did not do immediately, but a little later selected the day of Christ's resurrection as the Christian Sabbath, yet did not make it the idle day it was to the Jews. So it is we have Sunday, the Lord's day for our Sabbath, and doubtless will have to the end of time."

This goes even beyond the claim of the Catholic Church. It not only makes the church the author of the Sunday institution, but it sets aside the fourth commandment entirely. It also tells an important truth, namely, that the Sunday was not selected "immediately" as a day of observance. "A little later!" Yes, after the "falling away" had come, and "the man of sin" was revealed. 2 Thess. 2:1-8.

"A Working Church."

THE following extract from a pastor's report to the *California Christian Advocate* will show what, in the minds of some, a church must do in order to merit the name given above:—

"The — M. E. Church has been honored with the title 'a working church,' and when I tell you of some of its doings, you will grant that the name is well deserved. 'On the Fourth of July, the ladies of our church and congregation gave an entertainment, and sold ice-cream and lemonade, realizing \$42 net as the result.

"Then a few of our ladies concluded to surprise the pastor and family by giving them a 'pound party,' and at once went to work. On the afternoon of the 25th, the pastor and family were invited to spend the afternoon at Brother C. C. Scott's, and returned in the evening just in time to see the friends, representing various sects and parties, thronging the parsonage, and bringing with them their gifts, till the table was loaded with good and useful pounds, all over-weight. As the evening was delightful, many occupied the yard, where seats had been provided. The — brass band was in attendance, and enlivened the occasion with soul-stirring strains of music.

"At the proper time the ladies served the large company—at least one hundred and fifty—with ice-cream and cake.

"At a late hour the friends retired, leaving us enriched to the amount of nearly \$80 in cash and goods. Everybody seemed well pleased, and surely this first 'pound party' in — was a complete success; and too much credit cannot be awarded to those who had the matter in hand. May our dear Heavenly Father bless and reward each one of these kind-hearted friends, is our sincere prayer."

Certainly no one can doubt that the title "a working church" has been fairly earned, but there may arise a question as to the kind of work—whether good or bad. Did the Saviour have reference to "pound parties" and "ice-cream and lemonade festivals," when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven?" Is this the kind of work that is going to convert the world and bring in the millennium?

A recent number of the *Advocate* says of Seventh-day Adventists: "Their perverts, when made, are left in utter destitution of the aids which are necessary in securing growth in grace and in spirituality." Putting the two things together, we judge that in its estimation "pound parties" and "ice-cream festivals," are necessary aids to growth in grace and spirituality! We are willing that Methodist churches should monopolize

all such "aids." Should any Seventh-day Adventist church substitute the holding of pound parties for its regular missionary work, we would not call it "a working church," but should say that its members were among the last-day professors whom Paul describes as "lovers of pleasures more than lovers of God." 2 Tim. 3:1-5.

E. J. W.

San Francisco.

OUR tent-meeting is still in progress. Average attendance now about one hundred. A good portion of these are regular, and seem deeply interested. Conviction of duty is strongly resting on the minds of many who attend. The cross may be too heavy for some, but a few are deciding for the truth.

Yesterday, Sabbath, August 19, we had one of the best meetings we ever enjoyed in this church. The Spirit of the Lord was present to a degree that was felt by all. At the close of the meeting two more joined the church, making six accessions up to this date. Eleven more are keeping the Sabbath, five of whom have signed the covenant.

Brother and Sister McClure are doing good work by visiting interested parties. This kind of work is productive of much good in a series of meetings with a tent.

The church as a whole is being benefited and strengthened by the effort made with the tent this season in this city. We hope soon to see a united band of devoted brethren and sisters in Christ, engaged in the one great object of pushing forward the last message of mercy.

August 20, 1882.

I. D. VAN HORN.

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