

# 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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[For terms, etc., see last page.]

### THE BLESSED TASK.

I SAID: "Sweet Master, hear me pray;  
For love of Thee the boon I ask;  
Give me to do for Thee each day  
Some simple, lowly, blessed task."  
And listening long, with hope elate,  
I only heard him whisper, "Wait."

The days went by, but nothing brought  
Beyond the wonted round of care,  
And I was vexed with anxious thought,  
And found the waiting hard to bear:  
But when I said "In vain I pray!"  
I heard Him answer gently, "Nay."

So praying still and waiting on,  
And pondering what the waiting meant,  
This knowledge sweet at last I won—  
And Oh, the depth of my content!  
My blessed task for every day  
Is humbly, gladly to obey.

And though I daily, hourly fail  
To bring my task to Him complete,  
And must with constant tears bewail  
My failures at my Master's feet,  
No other service would I ask  
Than this my blessed, blessed task.

### General Articles.

#### WILLING OBEDIENCE.

BY MRS. E. G. WHITE.

God requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying as he did to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten, yet every statute is none the less binding. Every transgression will bring its punishment. Worldly love of gain desecrates the Sabbath, yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lay in the path of those who would follow in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who, in trial and perplexity, go forward,

looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouths of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue than now. But will they profit by his teachings, will they receive his reproofs and heed the warnings? God will accept of no partial obedience nor sanction any compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused and sought to shirk responsibility by answering, "They have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit commands of God, directing him to destroy all things belonging to Amalek. He pointed out his transgression and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king."

God has given us his commandments, not only to believe in, but to obey. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath day and made it holy. God blessed and sanctified the seventh day because he rested upon it from all his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation.

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.

The sin of our first parents, in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of Heaven and take a humble place on earth. He was sub-

jected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of Heaven was sacrificed to save man from the penalty of his crime.

God will not more lightly pass over any transgression of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

At the very beginning of the fourth precept, God has said "Remember," knowing that man in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law; or in the press of worldly business forget its sacred importance. "Six days shalt thou labor and do all thy work:"—meaning the usual business of life, for worldly profit or pleasure. These words are very explicit, there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the law he has given to the world? Are their transgressions omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest is accepted by him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments.

THE way to be saved is to come to Christ. He is the way, the truth, and the life, and it is all vain to look elsewhere than to him for true hope and solid peace. Nothing should be put between the soul and Jesus. "He that believeth on him is not condemned."

The man who bids the sinner look elsewhere—to morality, the church, or the ordinances—in the hope by that of gaining life, commits a grievous blunder, and is a blind leader of the blind. "Ye are complete in Him."—*Bible Banner*.

"ONE thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."



## IS SIN ETERNAL?—NO. 15.

BY ELD. J. N. LOUGHBOROUGH, OF SOUTHAMPTON, ENGLAND.

ST. PAUL in his letter to the Hebrews says, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. 10:26, 27. If there is no remaining sacrifice in their behalf it then follows that they have no longer an interest in the blood of Christ, and "there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

Such are undoubtedly reckoned by St. Paul among that class of whom he says, it is impossible to "renew them again to repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." Heb. 6:5, 6. This is undoubtedly the sin against the Holy Ghost of which our Saviour has said that one who commits it "Hath never forgiveness, but is in danger of eternal damnation." Mark 3:28, 29.

In opposition to the Canon's theory of mercy after death, and final mercy to all, we urge these Scriptures as positive proof that there are persons who leave this world for whom there is no hope, and who have no interest in the Saviour. It is well to bear in mind the words we quoted, in a former article, from the prophet Ezekiel, that the sinner who committed iniquity, and dies in it (that is dies a sinner) for his iniquity that he hath committed he shall die. See Eze. 18:26. The death threatened for their personal sins is "the second death." Rev. 20:14. But this second death is executed upon them in the lake of fire, after the resurrection, after the Judgment, as will be seen by reading Revelation, chapter twenty.

When the time of executing judgment comes, a solemn decree will have gone forth in Heaven, forever fixing, between the righteous and the wicked, an impassable barrier, as impassable as that illustrated in the parable of the rich man and Lazarus. Our Lord Jesus Christ, now in the Heavens as a priest, is soon coming as "King of kings, and Lord of lords." When he is about to thus come, as represented in the book of Revelation, he says, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. This seems to say, as plainly as need be, that when Christ comes to give unto all their due, there will be no longer opportunity for the ungodly to become holy. His work at that time is not that of bridging the gulf over which they "cannot pass," but of giving to every man according as his work may be.

The Canon's theory differs very materially from this. While speaking from 1 Pet. 3:19, he says, "I am persuaded that I see in this history an indication of the probable occupation of the blessed in the kingdom of Christ in the next age. . . . The saved, those who have washed their robes in the blood of the Lamb, the wise virgins with lamps trimmed, the faithful servants with well-used talents, they shall form his magnificent retinue when he returns. They shall enter into his kingdom with him. What shall be their occupation? . . . Will it not be the opening of a new sphere of missionary work? Must it not be so? If the future is to be the development, the continuation, the perfection of the present, can you imagine a servant of God working, praying, loving, reforming, saving the souls of men up to the hour of his death, and suddenly finding himself blunted, metamorphosed, callous, with no love for souls, no passionate longing to,

"Feel the touch of a vanished hand,  
And the sound of the voice that is still."

Would they be nearer Christ by pitying less the sinful living or the woeful dead in their helplessness? Would they be nearer Christ were they to love no more the loved who in anguish lie outside the door? Can you imagine a Moses, a St. Paul, a Savonarola, a John Wesley, a Father Matthew, a Florence Nightingale, a Lloyd Garrison, contenting their large and loving souls with the "endless Alleluia," and gaining satisfaction from the sufferings of the damned? Nay! I can hear them pleading for a respite from the anthem of the seraphim that they might plunge into the caverns of the lost. I can hear them say, 'Thou Lord, hast said, By this shall all men

know that ye are my disciples because ye have love one to another.' And shall man be more just than his maker? Shall the servants of Christ be more compassionate than their Master? Nay. If I mistake not utterly, the whole purpose of the glorious kingdom after the advent, the characteristic of the Messiah's reign, which is to last till he has put all enemies under his feet, will be the winning of the souls that are under-going the aeternal punishment, the preaching to the spirits in prison, who in the discipline of the great darkness are becoming conscious of their sins. It will be a work untrammelled by the flesh, freed from the limitations of bodily weariness or infirmity. They rest from their labors—there is no labor there—but their works do follow them; and in all the unwearied vigor of the spiritual body they shall carry on the great work appertaining to them as a royal priesthood in the kingdom of the Son of man until he shall have delivered up the kingdom to the Father, and then cometh the end."

Of course the above statement will be received as the Rev. Canon's statement of his conceptions, for which he has given no Scripture proof, except that Christ is to "reign until he puts all enemies under his feet." Putting his enemies under his feet is a strange way of expressing their conversion; it is a good term to represent the Scriptural doctrine of their destruction. This reign of Christ until his foes are put under his feet however, is before, and not after his second advent. It is predicted by David, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1. That this language relates to Christ's position as priest in the Heavens, since his ascension, is proved by the words of St. Peter as he quotes this Scripture in his pentecostal discourse. See Acts 2:32-36. St. Paul, in his epistle to the Hebrews, speaks of Christ as at his Father's right hand "from henceforth expecting until his enemies be made his footstool." See Heb. 8:1, 2; 10:12, 13. In this latter text, he not only speaks of Christ as, then in that position at the right hand of the Father, but he says, from henceforth he is "expecting till his enemies be made his footstool."

Christ also, at the time of his revelation to St. John on the isle of Patmos, said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne." This position of Christ as a priest, until his foes be made his footstool, is on his Father's throne. His own throne, his own kingdom, he receives when he comes again. This position upon his Father's throne, where he is now ruling "as a priest on his throne" and the council of peace is between them both, was prophesied of by the prophet Zechariah, chap. 6:12, 13.

This is the kingdom that he delivers up to God the father, not his own kingdom, for it is positively stated there shall be no end to the kingdom, and no end to his reign. "It shall be as the days of Heaven." See Psalm 89:27-37; Luke 7:32, 33.

The time when Christ delivers up the kingdom, when all his foes are "subject to him," is not a long period after his coming as the Canon intimates, but at the very time he raises the righteous dead as subjects of his own kingdom, the ungodly having been given into his hand, not for conversion, but for destruction, as stated in Ps. 2:8-12, and symbolized in Dan. 2:34, 35. Notice in this latter case, the subdued and broken image is not represented as being amalgamated to the stone, and becoming the kingdom, but "no place is found for it." It is driven away like chaff, and so, St. Paul says it will be with the ungodly at Christ's coming. "Rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1:7-9.

Now let us quote St. Paul's testimony concerning the delivering up of the kingdom in harmony with the Bible testimony adduced. "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first-fruits; afterward, they that are Christ's at his coming. Then [at Christ's coming, when they that are his are raised from the dead] cometh the end, when he shall have delivered up the kingdom to God, even the Father [past tense, relating to a work not still to come, but already

done] when he [the Father, Ps. 110:1, "Till I make thine enemies thy footstool"] shall have put down all authority and power. For he [the Son] must reign, till he [the Father] hath put all enemies under his [Christ's] feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his [Christ's] feet. But when he saith all things are put under him [Christ], it is manifest that he [the Father] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:22-28.

Indeed a time is coming when in the whole universe of God sin will no longer exist, when every creature in existence will be praising him. Rev. 5:13. This glorious time doubtless filled and inspired the mind of David when he said, "Let the sinner be consumed out of the earth, and let the wicked be no more; Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35.

## CHRIST AND THE HUMAN HEART.

ALL the attacks and phases of infidelity cannot change Christ and the human heart and their mutual relation. Christ and the heart are predestinated for each other. There is a pre-established harmony between the Saviour and the aspirations of our inmost soul. As long as the heart is as it is, it will need just such a Christ as is presented to us in the canonical gospels as understood by the Christian church in all ages. And Jesus remains the same yesterday, to-day, and forever.

We are placed by divine Providence in a world of sin and death; we are made in God's image, endowed with the noblest faculties, destined to be the prophets, priests, and kings of nature, filled with unsatisfied longings and aspirations after truth, holiness, and peace; yet bound to this earth, ever drawn away from our own ideals by our sensual passions, selfish desires, and surrounded by temptations from within and without. We who are born to the freedom of the sons of God are slaves of sin; we who are destined for immortality and glory, must suffer and die; descended from Heaven, we end in the tomb, and return to dust.

Who solves this mysterious problem of life? Who breaks the chains of darkness? Who removes the load of guilt? Who delivers us from the degrading slavery of sin? Who secures peace to our troubled conscience? Who gives us strength against temptation, and enables us to realize our noble vocation? Who inspires our soul with love to God and man? Who in the midst of abounding corruption and depravity, upholds our faith in man, as the image of God and special object of his care? Who keeps up our hope and courage when earthly prospects vanish, the dearest friends depart, and the future looks dismal and threatening? Who dispels the terrors of the tomb, and summons us to a higher and better world where all the problems of earth are solved in the light and bliss of Heaven?

To all these questions which may be hushed for awhile by the follies of passion, the intoxication of pleasure, the eager pursuit of wealth or knowledge, but which sooner or later irresistibly press themselves upon the attention of every serious mind, there is but one answer: "Lord where shall we go but to thee? Thou alone hast the words of eternal life, and we know and believe that thou art the Christ, the Son of the living God." Apostles and evangelists, martyrs and confessors, Fathers and reformers, profound scholars and ignorant slaves, mighty rulers and humble subjects, experienced men and innocent children—all, all point, in this great and all-absorbing question of salvation, not to Moses, not to Socrates, not to Mohammed, not to philosophy, art, or science, but to Christ as the Way, the Truth, and the Life. He and he alone has a balm for every wound, a relief for every sorrow, a solution for every doubt, pardon for every sin, strength for every trial, victory for every conflict. He, and he alone, can satisfy the infinite desires of our mind.

Out of Christ, life is an impenetrable mystery; in him it is gloriously solved. Out of him there is nothing but skepticism, nihilism, and despair; in him there is certainty and peace in this world, and life everlasting in the world to come. Our hearts are made for Christ, and they are without rest until they rest in Christ.—Sel.

"WAIT on the Lord, be of good courage, and he shall strengthen thine heart."



### THE CRACKLING FIRE PIT.

WE are just in the crackling picket-fire of one of the most tremendous conflicts of the centuries. America, the Armageddon—and, as yet, the churches don't know what is coming upon them. They are like men suddenly disturbed from sleep around the camp-fire, perplexed, stiff, and uncomfortable, with no enemy so manifest as the sentinel who has stirred them up. They don't know why it is that it seems to them pharisaical to object to Sabbath desecration; why it seems cruel to keep their boys and girls from the opera and (speak low) the theater and card playing, and—in the cities—beaded champagne in cut glass at fashionable weddings. Well, brethren,

#### WHY IS IT OLD-FASHIONED,

Unpopular, austere, and what not, to object to all this? *Simply because we are outnumbered.* Like the waters of the great deep, there are coming in to us the long oppressed Irish, whose idea of liberty is resistance to authority; English and Scotch, who decorate the table with great pitchers of ale and dainty bottles of wine at their holy convocations; Frenchmen who live *pour s'amuser*—to be entertained—and cannot conceive what Sunday is for if not for entertainment *par excellence*; Germans whom the Catholic Church "made Christians" and Luther "made Protestants," and both so long ago that they inherit their religion along with their love for lager, tobacco, and music; Italians, just emancipated from their "bull-dozing" of centuries; Spaniards out of whom the Inquisition crushed thought for five hundred years, and whom misgovernment turned perforce into guerrillas; Russian Nihilists, reveling in sweet dreams of primeval chaos and Pandemonium let loose. But we may not stop to particularize. The Mexican, the Mormon, the Materialist, the Socialist, the Jesuit, "childlike and bland;"—ignorance, folly, vice, infidel-wisdom, ungodliness in infinite variety—outnumber ten to one the old, educated, church-going, law-abiding, God-fearing element. Nothing is more deceptive than our statistics of

#### "NATIVE-BORN AMERICANS."

Ten years give us millions of them, their fathers and mothers not yet able to speak our language, not emancipated from one error or vice or prejudice of whatever was their "old country;" and the children have them all, with the language and the American sense of freedom, power, sovereignty. They only are native-born Americans who are such in soul—in some true sense "born of the spirit" into that republicanism and Christianity which have made America what it is.

And we are looking coolly on while this explosive mixture is stirred up against the Lord and against his anointed, and proposing to let down all the old restraints of religion in order that our own sons and daughters may be comfortably fused in the undistinguishable mass.

If America is saved, it will be by a "peculiar people," whether they be called Methodists, Baptists, Dunkers or Quakers—a people who will not buy nor sell, nor travel, and *will* worship, on the Sabbath—who will be as strict as Paul, non-conforming as John Knox—a people as sharply distinguished from the society of modern America as the Christians of Corinth were from the gay, brilliant, pleasure-loving society of the Isthmian metropolis. It is no harder now than then, and will be just as profitable. The next twenty-five years will tell whether the church shall conquer the hosts for Christ, or whether they shall overwhelm the church, and take from it all that makes it more an æsthetic philosophical society.

If the church is to do this tremendous piece of work—a task far greater than the evangelization of the old Roman Empire—it will need an army of Luthers and Calvins, Wesleys and Whitefields, University men, learned as the proudest unbelievers, devout as the humblest of saints.

"We are living, we are dwelling,  
In a grand and awful time.  
In an age on ages swelling,  
To be living is sublime!"

—Rev. J. C. Fernald, in *Journal and Messenger*.

A REMARKABLE church record is that of a church at Dorset, Vt. The pastor has been minister for twenty-five years; his chorister has started the tunes for thirty years or more; his deacons have held office, one for forty years, and the other for twenty years; the Sunday-school superintendent has presided sixteen years, and one of the teachers has taught fifty-two years. —*Christian Herald*.

"THE name of the Lord is a strong tower; the righteous runneth into it, and is safe."

### NOT TOO MUCH SALT.

WE may in spiritual things disgust and repel men by a too raw and excessive and unmixed use of religious conversation. A pious, but very refined and sensitive minister, recently declared that the greatest provocation to anger and intemperate speech that he had ever encountered, was in the conduct of a rough and boisterous Christian, who used to shout at him across the street or in the cars, or wherever he chanced to meet him, "Well, brother, how's your soul?" He declared that he was sometimes afraid of backsliding under these greetings. It was difficult, no doubt, for him always to answer the salutation "with grace." And the reason is obvious. This man's speech was not delicately seasoned with salt. It was too salt, and so was nauseous and intolerable, and produced disgust, when it might, if fitly seasoned, have proved refreshing. It is a great art to temper one's Christian conversation exactly to the occasion.

"The gracious words" that proceeded out of Christ's mouth were as wonderful in their adaptation to the time and circumstances of their utterance, as they were powerful in their relation to absolute and eternal truth. Modulated from the most awful vehemence of rebuke to the delicate silence that only wrote upon the ground, they furnish the deepest theme for our study as those that would be masters of fitting speech. "Seasoned with salt"—the evenly mingled and thoroughly transfused grace of the gospel; that flavor of godliness in our conversation that at once preserves it from the corruption of "foolish talking and jesting which are not convenient," and from the vice of sanctimoniousness and cant which are not palatable even to Christians; this is what with the greatest carefulness the believer should strive after. But our chief anxiety should be that the savor of godliness should never be absent from our conversation—that it should so permeate and sanctify our speech that, saying much or saying little, there should be that which should indicate that we had been with Jesus and learned of him. —Dr. A. J. Gordon.

### REMEMBER THE POOR.

LET us be mindful of the poor. We need not go far to find them; for the children of want are in every place. Speak a kind word, stretch forth the open hand of charity, and you will not lose your reward. Some there are whose poverty comes through misfortune. Business is dull, wages are small, there is sickness in the family, and death takes away the husband and the father, on whom the others leaned for support. Hard is then the struggle to provide bread for the table and fuel for the stove. Harder still, and more bitter far is it for such to beg for help. Those who most deserve help are those who cannot ask for it in loud and importunate tones; but they suffer in silence. Blame not too harshly the sensitiveness of those who will suffer rather than beg. Call it not pride, for it may spring, often does spring, from self-respect. Try to find such out, and help them with a sympathetic, Christ-like spirit.

Some there are whose poverty comes through crime. Vice has brought them to want. Dissipation has thrown them out of a good situation, broken their health, and ruined their characters. Do not, in their wretchedness, oppress them with harsh words. They suffer. Help them first; warn them or reprove them afterward. Show that you have a heart which beats tenderly toward them, and try to win them to a better way by kindness. Oh! think of the power, the redeeming power there is in human sympathy and love. Those who are in trouble can not forget the kindness which is then shown them, but will ever recall it with gratitude. Thus you may have an influence which may lead some to Jesus.

Learn, like good scholars, one of the most useful and joyous of all arts—the art of alms-giving. It is not enough to give to the needy. Give intelligently, so as to not encourage vice or laziness. Give to all, but especially unto those who are of "the household of faith." Give freely and willingly, that you may receive a blessing as well as those on whom your bounty rests. Above all, with the gift, let there be personal sympathy. It is not the value of the gift, but the kindness of the giver, which arouses gratitude. Not money, but love, awakens love. Do good, not that you may be thanked, but because of the promptings of your better nature; and let "the blessing of him that was ready to perish" rest on you. Then, though no trumpet may sound your fame, in the

last great day you will hear the Judge say: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*The Methodist*.

### A LITTLE THING WELL DONE.

ONE raw, windy day this spring, I sat down for a few minutes' rest, by a window looking out on the street. My head was tired as well as my feet, and the hoped-for repose was sadly disturbed by the swinging and snapping of a gate, on the opposite side of the street. Several persons passed along without noticing it, and then came two boys, of about ten or twelve years of age. They were walking briskly and talking to match, but as they came up to the gate, the one nearest to it lifted his hand, and with one firm, quiet motion put the latch into its place, and the thing was done, just as well done, as if he had stopped and looked at it, and taken a full minute at the operation.

In the few quiet moments which followed, I thanked my unknown friend for his unconscious attention to my want, and somehow the act, simple as it was, followed me all day with its lessons and impressions. The lesson that a little thing, well done, is better than a large thing attempted and left unfinished. The impression that the boy who did that little deed, so well and almost unconsciously, must in all probability be a good boy.

Now if it had been the minister, or the deacon, or some staid old lady passing by, it would not have been surprising, of course, but a boy! Why did he not give it a kick which would have caused it to rebound with the bang so dear to the boyish heart? No, my boy was evidently well brought up; one used to doing things about the house to help his mother; a boy who loves order, and does his work in the right time and place.

What a treasure is such a boy or girl in the home! The thousand little acts of personal love and kindness and self-sacrifice, which a child has the opportunity to render its parents—the steps saved the tired mother, the story told to divert the fretful little one, above all a certain nameless grace, without which the kindest deeds lose their value, and with which the simplest word or act may have power to soothe the overtaxed nerves, and restore the cheerful tone to the wearied heart—all these are to be classed with the "cup of cold water," and for them there shall be a reward. —*Examiner and Chronicle*.

ORIGIN OF A FAVORITE HYMN.—There is an interesting incident mentioned in the life of Charles Wesley, which led to the writing of one of his best known hymns. One day Mr. Wesley was sitting by an open window, looking out over the beautiful fields in summer time. Presently a little bird flitting about in the sunshine attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright, sunny air, in the leafy trees, or the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing the open window and the man sitting by it, the bird flew in its terror toward it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death. Mr. Wesley was at the time suffering severe trials, and was feeling the need of a refuge in his own time of trouble, as much as the trembling little bird did, that nestled in his bosom. So he took up his pen and wrote the beautiful hymn:—

"Jesus, Saviour of my soul,  
Let me to Thy bosom fly,  
While the waves of trouble roll,  
While the tempest still is high."

—*Examiner and Chronicle*.

THE drying up of the Turkish empire is proceeding. During the last few years it has lost half of Armenia, all Bosnia and Herzegovina, and Cyprus; now it is proposed to take from Turkey, and give to Greece, Thessaly and part of Epius, while the French are manifestly aiming to possess Tunis. With what calm certainty are the great plans of the Lord worked out.—*The Christian (London)*.



## THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

## CHAPTER II.—THE GREAT IMAGE.

As the view is presented that the ten toes of the image denote the ten kingdoms, we are sometimes met with the objection that Rome, before its division into ten kingdoms, was divided into two parts, the Western and Eastern Empires, corresponding to the two legs of the image; and as the ten kingdoms all arose out of the western division, if they are denoted by the toes, we should have ten toes on one foot of the image, and none on the other; which would be unnatural and inconsistent.

But this objection devours itself; for certainly if the two legs denote division, the toes must denote division also. It would be inconsistent to say that the legs symbolize division, but the toes do not. But if the toes do indicate division at all, it can be nothing but the division of Rome into its ten parts.

The fallacy, however, which forms the basis of this objection, is the view that the two legs of the image do signify the separation of the Roman Empire into its eastern and western divisions. To this view there are several objections.

1. Rome, from the very beginning of its history, was represented by the two legs; and if these denote division, it should have been divided from the very commencement of its history. This claim is sustained by the other symbols. Thus the division, or the two elements of the Persian kingdom, denoted by the two horns of the ram, Dan. 8:20, by the elevation of the bear upon one side, Dan. 7:5, and perhaps by the two arms of the image of this chapter, existed from the first. The division of the Grecian kingdom, denoted by the four horns of the goat and the four heads of the leopard, dates back to within eight years of the time of its introduction into prophecy. So Rome should have been divided from the first, if the legs denote division, instead of remaining a unit for nearly six hundred years, and separating into its eastern and western divisions only a few years prior to its final disruption into ten kingdoms.

2. No such division into two great parts is denoted by the other symbols under which Rome is represented in the book of Daniel; namely, the great and terrible beast of Daniel 7, and the little horn of chapter 8. Hence it is reasonable to conclude that it was not the design of the image to represent such a division.

But, it may be asked, why not suppose the two legs to denote division as well as the toes? Would it not be just as inconsistent to say that the toes denote division and the legs do not, as to say that the legs denote division and the toes do not? We answer that the prophecy itself must govern our conclusions in this matter; and whereas it says nothing of division in connection with the legs, it does introduce the subject of division as we come down to the feet and toes. It says, "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." No division could take place, or at least none is said to have taken place, till the weakening element of the clay was introduced; and we do not find this till we come to the feet and toes. But we are not to understand that the clay denotes one division and iron the other; for after the kingdom was broken, no one of the fragments was as strong as the original iron, but all were in a state of weakness denoted by the mixture of iron and clay. The conclusion is inevitable, therefore, that the prophet has here stated the cause for the effect. The introduction of the weakness of the clay element, as we come to the feet, resulted in the division of the kingdom into ten parts, as represented by the ten toes; and this result, or division, is more than intimated in the sudden mention of a plurality of contemporaneous kings. Therefore, while we find no evidence that the legs denote division, but serious objections against such a view, we do find, we think, good reason for supposing that the toes denote division as herein claimed.

3. Each of the four monarchies had its own particular territory, which was the kingdom proper, and where we are to look for the chief events in its history shadowed forth by the symbol. We are not therefore to look for the divisions of the Roman Empire in the territory formerly occupied by Babylon, or Persia, or Grecia, but in the territory proper of the Roman kingdom, which was what was finally known as the Western Empire. Rome conquered the world; but the kingdom of

Rome proper, lay west of Grecia. That is what was represented by the legs of iron. There, then, we look for the ten kingdoms; and there we find them. We are not obliged to mutilate or deform the symbol to make it a fit and accurate representation of historical events.

VERSE 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

With Rome, fell the last of earth's universal empires. Heretofore the elements of society had been such that it had been possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to attach them one after another to its chariot wheels till all were consolidated into one vast empire, and one man seated upon the dominant throne could send forth his will as law to all the nations of the earth. When Rome fell, such possibilities forever passed away. Crushed beneath the weight of its own vast proportions, it crumbled to pieces never to be united again. The iron was mixed with the clay. Its elements have lost the power of cohesion, and no man, nor combination of men, can again consolidate them. This point is so well set forth by another that we take pleasure in quoting his words:—

"From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of stone smote it upon its feet, broke them in pieces, and scattered them as the wind does chaff of the summer threshing-floor! Yet, through all this time, a portion of its strength was to remain. And so the prophet says, 'And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.' (Verse 42.) How in any other way could you so strikingly represent the facts? For more than fourteen hundred years, this tenfold division has existed. Time and again men have dreamed of rearing on these dominions one mighty kingdom. Charlemagne tried it. Charles V. tried it. Louis XVI. tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. 'Partly strong and partly broken,' was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, Is not this an exact representation of the remnants of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its scepter was broken; its throne pulled down; its power taken away. Ten kingdoms were formed out of it; and 'broken' as then it was, it still continues—i. e., 'partly broken.' For its dimensions still continue as when the kingdom of iron stood upright upon its feet. And then, it is 'partly strong'—i. e., it retains, even in its broken state, enough of its iron strength to resist all attempts to mold its parts together. 'This shall not be,' says the word of God. 'This has not been,' replies the book of history.

"But then, men may say, 'Another plan remains. If force cannot avail, diplomacy and reasons of State may,—we will try them.' And so the prophecy fore-shadows this when it says, 'They shall mingle themselves with the seed of men'—i. e., marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one.

"And shall this device succeed? No. The prophet answers: 'They shall not cleave one to another, even as iron is not mixed with clay.' And the history of Europe is but a running commentary on the exact fulfillment of these words. From the time of Canute to the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden, in order to reach a mightier scepter, and a wider sway. And the most signal instance of it which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He sought to gain by alliance what he could not gain by force, i. e., to build up one mighty, consolidated empire. And did he succeed? Nay. The very power with which he was allied proved his destruction, in the troops of Blucher on the field of Waterloo! The iron would not mingle with the clay. The ten kingdoms continue still.

"And yet, if, as the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was 'mixed with the clay.' For a season, in the image, you might not distinguish between them. But they would not remain so. 'They shall not cleave one to another.' The nature of the substances forbids them to do so in the one case; the word of prophecy in the other. Yet there was to be an attempt to mingle—nay, more, there was an approach to mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!"—*Wm. Newton, Lectures on the First Two Visions of the Book of Daniel*, pp. 34-36.

Yet with all these facts before them, asserting their power through the overturnings and changes

of centuries, the efforts of warriors, and the diplomacy and intrigues of courts and kings, some modern expositors have manifested such a marvelous misapprehension of this prophecy as to predict a future universal kingdom, and point to a European ruler, even now of waning years, and declining prestige, as "the destined monarch of the world." Vain is the breath they spend in promulgating such a theory, and delusive the hopes or fears they may succeed in raising over such an expectation.\*

VERSE 44. And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure.

We here reach the climax of this stupendous prophecy; and when time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history. The kingdom of God! grand terminus of this world's sad, degenerate, and changing career! Transporting change, for all the righteous, from gloom to glory, from strife to peace, from sin to holiness, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom? Glorious transition, from weakness to strength, from the changing and decaying to the immutable and eternal!

But when is this kingdom to be established? May we hope for an answer to an inquiry of such momentous concern to our race? These are the very questions on which the word of God does not leave us in ignorance; and herein is seen the surpassing value of this heavenly boon. We do not say that the exact time is revealed either in this or in any other prophecy; but so near an approximation is given that the generation which is to see its establishment may mark, unerringly its approach, and make that preparation which will entitle them to share in all its glories.

## ONE TALENT MEN.

THERE is nothing that would add more to the power and influence of the church of to-day than the full consecration of the multitude of one talent men in her fold, to the service of God. We need this more than we do men of genius and brilliant parts. Our greatest loss of power is here, and here also is the possibility of our greatest gain. Occasionally we see a man liberally endowed—a five-talent man—foolishly, recklessly, squandering his talents, burying gifts wherewith he might have made his own life glorious, and the world brighter and better,—and we greatly regret the loss both to himself and to ourselves. But the great loss the church and the world experience on account of buried talent is not from this quarter. Great indeed, is the loss that comes through the five-talent and two-talent men; but a hundred, a thousand times greater is the loss we suffer from the one-talent men who compose the multitude, and who more readily yield to the temptation to dig and hide.—*S. S. Times*.

LITTLE THINGS.—More depends on little things than we think. It is said that Voltaire when five years old learned an infidel poem, and he was never able to free himself from its effects. Scott, the commentator, when despairing, read a hymn of Dr. Watts, and he was turned from a life of idleness and sin, to one of usefulness. Cowper, about to drown himself, was carried the wrong way by his driver, and went home to write "God moves in a mysterious way." The rebuke of a teacher aroused Dr. Clarke to great action, who had up to that time been slow in acquiring knowledge. Ole Bull, the great violinist, rescued from suicide by drowning and taken to the near residence of a wealthy lady, became her protégé and soon acquired fame. Robert Moffat, the distinguished missionary, reading a placard announcing a missionary-meeting, was led to devote himself to work for the heathen. One step downward often leads men into the greatest guilt. It is the little words and actions that make or mar our lives.—*Congregationalist*.

No BAD quality carries its appropriate punishment along with it more surely than heartlessness.

\*Shortly after this language was penned, Napoleon III., this "destined monarch of the world" was dethroned, and died in ignominious retirement, and his son and heir has since fallen by the hands of savages in Africa.



## The Sabbath School.

### LESSON FOR PACIFIC COAST.—SEPT. 3.

Jesus the Bread of Life.—Forsaken by Some of his Followers.—  
John. 6:41 to 7:1.

#### LESSON COMMENTS.

THE Jews had assembled to celebrate the pass-over. In eating the flesh of the lamb, they were to remember that it represented the Lamb of God, and their protection when the first-born of their enemies were slain in Egypt. The blood that the Hebrews were commanded to have upon their door-posts, and which was a sign of safety to them, also represented the blood of Christ, which was to be shed for the sins of the world. The Saviour has power to finally raise from the dead all those who, by faith, eat of his flesh and drink of his blood. This spiritual food gives to the believers a well-founded hope of the resurrection to immortal life in the kingdom of God.

He spoke of his future sacrifice in these words: "And the bread which I will give you, is my flesh, which I will give for the life of the world." He offered his salvation to all who would accept him, clothed in humanity, as their Redeemer, having access to the Father, and being invested by him with divine authority.

But the Jews were displeased that Jesus should claim to be the bread of life come down from Heaven. "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it, then, that he saith, I came down from Heaven?" They so clung to their bigotry and pride that it now seemed impossible for them to believe evidence that was plain as the noonday sun. Their jealousy was aroused that this man of humble birth was able to work wonders that they could not explain away, and teach truths that could not be contradicted. So they endeavored to awaken the prejudice and unbelief of the people by referring scornfully to the lowly origin of Jesus, and by reason of his mysterious birth, insinuating that he was of doubtful parentage.

But Jesus heard their murmurings and reproved them. He again, in more forcible language, declared his connection with the Father, and the necessity for the heart to be enlightened by the Spirit of God before it can feel the need of a Saviour. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." He here refers to the prophecy of Isaiah: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

They had referred him to the manna which their fathers ate in the wilderness, as if the furnishing of that food was a greater miracle than Jesus had wrought; but he now declared unto them that the temporal food then given from Heaven was but a meager gift compared with the blessing of eternal life which he now offered them. The food eaten then sustained the strength, but did not prevent the approach of death, nor insure immortal life. The bread that the Son of God offered to man was death-destroying, giving in the end immortal life to the body. Said he, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from Heaven, that a man may eat thereof, and not die. I am the living bread which came down from Heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Our Lord here points forward to his approaching death, the only true propitiation for the sins of humanity. The Jews were about to celebrate with great display the feast of the passover. The lamb to be eaten there, was a symbol of Christ's body; yet the very person that it represented stood in their midst, presenting himself as their Saviour, whose blood would preserve them from the wrath of a sin-hating God, and they refused his offers of mercy.

The miracle Jesus had performed in feeding the multitude, furnished him a forcible figure by which to illustrate his work upon earth. He declared that, as temporal bread imparts health and strength to the body, so will faith in Christ, and obedience to his teachings, give spiritual vigor to the soul, and life everlasting. But the Jews, determined to misinterpret his words, now engaged in angry contention, asking, "How can this man

give us his flesh to eat?" They comprehended the meaning of Jesus, but were not willing to acknowledge it. They thought it a favorable opportunity to prejudice the people against him, by presenting his words to them in the most unfavorable light. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from Heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever."

The Jews appeared to be horrified at these sayings of Christ. Their law strictly forbade them to taste blood, and they construed his language into a sacrilegious speech, and contended and disputed over his words among themselves. Jesus gave his disciples, and the people, lessons which they could not at the time fully comprehend, because of their moral darkness. Many things which his followers did not fully understand when he uttered them, were made plain by subsequent events. His words were a stay to their hearts when he walked no more with them.

Even the disciples murmured at these last words of Jesus. They said, "This is a hard saying; who can hear it?" The Saviour heard their complaints and answered them: "Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Thus he instructed them that it was not his human flesh that would give life eternal, but faith in his words and in the efficacy of the sacrifice he was to make for the world. He reproved them because they had murmured when he said that he had come down from Heaven. If they were not able to receive this truth, how would it be when he ascended before their eyes to that Heaven from whence he came?

Jesus knew that many followed him who hoped to receive temporal favors thereby. They looked for him to work some miracle that would benefit them; but especially did they hope that he would eventually free them from the Roman yoke. He also knew that there was one near who would betray him. He told them that there were some among them who believed not. "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

He wished them to understand that their hearts must be open to the Spirit of God before they could be drawn to him by faith. They must be willing to have their errors reproofed, to eschew evil, and lead holy lives. The unbelief existing among the priests and rulers influenced the people to be hesitating and doubtful. Jesus had given them sufficient proof of his divinity; but their incredulous minds were ever seeking to explain away his wonderful works. They reasoned that the disciples might have been under a delusion when they saw him walking upon the water.

This discourse of Jesus cooled the enthusiasm of the people. If, by becoming his disciples, they must live righteous lives, deny self, and suffer humiliation, they had no desire to rally under his banner. They wanted the meat which perishes, and not that which endures unto everlasting life. Their ambition was for earthly riches and glory, and they had no relish for the words of Christ that taught personal purity, and a thorough reformation of life.

The murmuring of his followers grieved the heart of the Saviour. In openly rebuking their unbelief before the multitude, he had increased their disaffection, and many of them went back and walked no more with Jesus. He looked after these erring ones with eyes of pitying tenderness. They were greatly displeased, and, wishing to wound Jesus and gratify the malice of the Pharisees, they turned their backs upon him and left him with disdain. In doing this they made the fatal mistake of rejecting God's counsel to them.

The Saviour did not attempt to prevent the disaffected disciples from leaving him, but, turn-

ing to the twelve chosen ones, said sorrowfully, "Will ye also go away?" Peter promptly replied by asking in turn "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." How full of meaning are these words, "To whom shall we go?" The teachers of Israel were slaves to cold formality. The Pharisees and Sadducees were in constant contention concerning the doctrine of the resurrection and other points of difference. To leave Jesus was to fall among sticklers for rites and ceremonies, and ambitious men who sought their own glory. The disciples had felt more peace and joy since they had accepted Christ than in all their previous lives. They had looked back with horror upon their former course of carelessness and iniquity. How could they, whose eyes had been opened to discern the malice and bigotry of the Jews, go back to them who had scorned and persecuted the Friend of sinners? Long had their faith sustained them in looking for the Messiah, and now that he had come, they could not turn from his presence to those who were hunting his life and had persecuted them for obeying him.—*Life of Christ, by Mrs. E. G. White, pp. 279-289.*

Verse 49. *Your fathers did eat manna—and are dead.]* That bread neither preserved their bodies alive, nor entitled them to life eternal; but those who receive my salvation, shall not only be raised again in the last day, but shall inherit eternal life. It was an opinion of the Jews themselves, that their fathers who perished in the wilderness, should never have a resurrection. Our Lord takes them on their own ground: Ye acknowledge that your fathers who fell in the wilderness, shall never have a resurrection; and yet they ate of the manna; therefore that manna is not the bread that preserves to everlasting life, according even to your own concession.—*Clarke.*

#### SYSTEM IN TEACHING.

A FEW years ago hymn-learning, catechism, and task-lessons formed the staple of even our Scripture-classes. Now there is a demand for good Bible-teaching, that will equal the teaching of our best academies and colleges. The Bible is so adapted and wonderful as to place us on great vantage ground. We want to know how to use it? Mr. J. G. Fitch, of the Normal College, London, has given us an admirable synopsis of the few simple principles which underlie the great art, and which, as he justly observes, "require to be pondered and thoroughly grasped by every teacher."

1. "Never to teach what you do not quite understand." Clear knowledge makes clear, pleasant teaching.

2. "Never to tell a child what you could make that child tell you." He will thus remember it ten times as long.

3. "Never to give a piece of information without asking for it again." The mind cannot retain what it does not expect to be called on for again, or to have a future use for.

4. "Never use a hard word if an easy one will convey your meaning; and never to use any word at all unless you are quite sure that it has a meaning to convey." Mark—not "long" word, but "hard" word.

5. "Never to begin an address, or a lesson, without a clear view of its end." Then aim high and at the mark.

6. "Never to give an unnecessary command; nor one which you do not mean to see obeyed." Therefore, few commands; for in case you fail to secure obedience the child rules you, and not you the child.

7. "Never to permit a child to remain in the class for a minute without something to do, and a motive for doing it." A child wants something to do, and cannot bear to be idle. Keep him busy.

Teaching is an art, and like any other art, it has to be learned—learned, too, by study, observation, and practice. It has its rules and principles. He who knows and practices them is a good workman; while he who neglects them is necessarily inefficient.—*S. S. Index.*

As well ask a brakeman to run a locomotive, or a spinner to superintend a factory, or an untaught man to teach an academy, as to ask an inexperienced person, or even a classical scholar, to teach divine truth when no one has taught him how.—*Pardee.*



## The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 1, 1881.

### LAME THEOLOGY.

THE *Christian Union* has very able editors—learned men; yet they who get their theology from the Bible rather than from the schools can but wonder at their crude views on Bible doctrines. In a book review in that paper is the following language:—

"Fully agreeing with the author, that eternal suffering would be proved if eternal sin were proved, and not assuming to deny eternal sin, we yet fail to find it proved that sin will outlast the 'eternal kingdom' of Christ. That Kingdom of Messiah, though pronounced eternal in the Bible in terms as strong as those which pronounce the endlessness of punishment, is nevertheless distinctly declared to have an end, when the Son 'shall deliver up the kingdom to God, even the Father . . . that God may be all in all.' We do not argue from this mystery that sin is not eternal—thus taking our ignorance as proof."

There is no "mystery" in this subject to perplex the mind except that which is put into it by the speculations of men—there is none in the Bible. It is true that Paul speaks of "the end, when he shall have delivered up the kingdom;" 1 Cor. 15:24; and the angel who announced the birth of the Messiah said: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:32, 33. Now if these scriptures speak of one and the same reign there is indeed a "mystery" beyond all possibility of explanation—there is a direct and positive contradiction. And it is not surprising that there are infidels among the inquiring thinkers of the day, when learned religious teachers put forth as Bible doctrine that which involves such contradictions. It will take something better than a cover of "mystery" to lead reasoning men to believe that that is consistent with divine truth which is not consistent with itself.

In regard to the reigning of Jesus, let us hear his own testimony: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. There are two thrones which the Lord Jesus occupies at different times.

1. The throne of his Father, which is in Heaven, upon which he sits as a priest, and upon which he will continue to sit until his enemies are put under his feet. See Ps. 110:1; Heb. 1:13; 10:12, 13. Of his reign on that throne there must be an end—his priesthood will close. He will deliver up that kingdom to God, even the Father, and come to earth the second time; not, as at his first advent, to offer salvation to his enemies, but "taking vengeance on them that know not God." 2 Thess. 1:7, 8. Of this there is a prophecy in the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9. No scripture is used more than the eighth verse of this Psalm to prove the conversion of the world, and no scripture was ever more perverted than this when appropriated to such a use.

2. The throne of his father David—not in Heaven, but on this earth, "under the whole heavens." Dan. 7:27. This he will receive at the close of his priesthood, under the sounding of the seventh trumpet; Rev. 11:15. Of his reign on this throne "there shall be no end." With him the saints "shall reign forever and forever," for "the meek shall inherit the earth."

To make this yet more evident we will notice some differences in the prerogatives of these two thrones.

1. Christ is not a priest after the order of Aaron, but after the order of Melchisedec. Aaron had no kingship connected with his priesthood; but Melchisedec was both priest and king. After this order Christ is a priest on the throne of his Father. Aaron could not fully typify a priest with a kingship; this element was lacking in Aaron, and supplied in Melchisedec. As a

priest after the order of Melchisedec, Christ must have a kingly priesthood. "We have such an high priest, who is set on the right hand of the throne of the majesty in the Heavens." Heb. 8:1.

2. As Aaron had no kingship, so David had no priesthood. But Christ is to sit upon the throne of his father David, as well as on that of his Father in Heaven. On one he sits as a priest after the order of Melchisedec; on the other he sits a king as son of David—"after the order" of David—to rule over the house of Israel. But on this throne he will not be a priest; his kingly priesthood "he shall have delivered up to God, even the Father," when he takes the throne of David. Of that kingdom there "cometh the end"—of this "there shall be no end."

Giving full credit to the Saviour's words in Rev. 3:21, there is no "mystery" in this subject at all. It is all easy of comprehension. It is somewhat mysterious that "Reverends" and "Doctors of Divinity" cannot see these things in the holy Scriptures, but grope as blind men among mysteries and enigmas where all is clear as a sunbeam to the eye of humble faith.

If there were indeed an eternity of sin there could be no question about the eternity of suffering. In this the *Union* is right. Sin and suffering are inseparable. But they will both have an end. We believe, however, in "eternal punishment,"—"everlasting punishment,"—"everlasting destruction." "The wages of sin is death," and they who suffer the penalty of this death will remain dead to all eternity. There is no resurrection from "the second death."

### BAPTISM IN THE GREEK CHURCH.

IN meeting the claims of trine immersion in our work on Baptism, we made two statements to which we now call attention. 1. That the Greek Church is not reliable as a guide in the action of baptism; and, 2. That sprinkling, when first introduced into the church, was not practiced as a substitute for baptism, or immersion, but as an addition to it. We have before us a communication to the N. Y. *Independent* from Athens, by "Rev. M. D. Kalopothakes, Missionary in Greece," which gives information bearing on these points in regard to the present practice of the Greek Church. Mr. K. is also editor of a paper, *The Star of the East*. His remarks are in reference to some statements by Dean Stanley concerning the standing and practice of that church. We extract as follows:—

"The general practice, so far as my observation extends, is a combination of pouring and immersion, as mentioned by your correspondent, the child being plunged in three times and the priest lifting water with his hand and pouring it over the head. Whether this shall be done or the child plunged completely under the water seems to depend upon the choice of the officiating priest and the size of the font."

"Baptism by water being regarded as equal to regeneration, it is usually administered in early infancy, though in this respect the practice is not nearly so strict as in the Roman Church. If, for any reason, baptism is delayed (the most frequent reason being to secure the service of the most desirable person as sponsor), fonts of the usual size would not admit of entire immersion. Through the rural districts the rite is usually administered in the church, though occasionally in the house of the parents, as is the nearly general custom in the city, the font or vessel used in baptism being easily carried."

"My friend must have misunderstood my English when he got the idea that I said the common people prefer to have their infants baptized in the nearest river, as I have never known this to be done in the case of infants. When adults are baptized, it of course, becomes a necessity either to do it in the sea or in a large cask, as in the case of a Scotch lady who united with the Greek Church some years ago."

In their present practice, pouring water with the hand is substituted for sprinkling, which was the earlier practice. But this pouring does not displace immersion; they are practiced together, as sprinkling was united with immersion when it was first introduced into the church.

In regard to the standing of the Greek Church Mr. K. testifies as follows:—

"I regret to say that Dean Stanley has, according to my judgment, fallen into far more serious errors than this in his 'History of the Eastern Church,' failing to get at its present corrupt condition, and thus leading Christians in other lands to feel, by his unwarrantably favorable representations, that there is less need of radical reform than exists in the case of the Roman Church."

We should be very sorry to accept the Greek Church as our example in Christian practice.

"Ye are my friends, if ye do whatsoever I command you."

### "ALWAYS BE ON TIME."

WHO wants to hear a slack, dilatory preacher? Diligence is so often and so strongly inculcated in the word of God that we cannot believe that any person can be an accepted minister of Christ who disregards it. Some ministers will let trifling obstacles prevent their keeping their appointments; but after a few such instances their congregations have so far lost confidence in them that any appeal from them in behalf of promptness in the discharge of duty has lost its power. Sometimes there is seen a congregation which is notably slow in assembling—lagging along a half hour late; but the fault is almost always with the minister. We never knew a minister who was early at the place of meeting, and began promptly at the time appointed, and who was earnest in giving his message, who had to complain of a dilatory congregation.

In an article passing through our exchanges, we find the following description of a tardy minister:—

"At length, however, Mr. D— would put in his appearance, and, as is the custom, kneel down for a moment's private devotion, preparatory to public duties. Then he would take his seat and survey the audience, evidently to see if there were enough persons present to warrant him in proceeding with the services. This done, he would reach forward and take down on his lap the great new Bible and proceed to fumble its pages—'searching the Scriptures'—for a long while to find some suitable selection for the lessons of the day. Next, to the disgust and horror of a score or more of young ladies who, by considerable effort, had purchased that beautiful book, with its morocco and gilt, and presented it to the church on the day of its dedication, he would deliberately turn down the leaves, making the worse kind of 'dog's-ears' so as not to lose his place. This portion of divine service over, he would reach forward and grapple with the new and beautiful hymn-book in the same way. He would seemingly search it through and through for his hymns, and, as each one was found, down would go a leaf or two right in the middle, smoothed down with a good pressure with religious care. By this time all would be in readiness, the ecclesiastical cannon would be loaded and primed ready for firing off."

"But once more the audience must be surveyed from one side to the other, as if he were looking for some particular individual. Then he would rise and announce his first hymn. But alas! nearly or quite a half-hour had elapsed since the last stroke of the bell. The precious time had gone; the congregation had grown impatient; the freshness had died out of all who were there; the young ladies were mortified and nervous over the ill-usage to which the new Bible and hymn-book had been subjected, and, in short, everybody was in a non-devotional state of mind."

### THEORIES OF GENESIS.

UNDER the head, "Another Theory," a writer in the *Sabbath Recorder* says:—

At the College Anniversary at Milton, Wis., I heard the theory advanced that "Adam was not the first man, but only the first of a series," assuming that the Bible has a missing link, which should tell of men, even of nations, prior to Adam, otherwise, "Cain could not have had a wife, nor any to help him build a city," etc. As I looked around the assemblage, and saw those who are often heard to speak lightly of the Bible, both as a record, and an inspiration, I could but regret that this interesting orator of the day could not have found Moses' Genesis sufficient in itself to explain away the difficulty.

And then the writer proceeds to project another theory more wild than all the rest, starting off as follows:—

"When God created man, 'male and female,' and called their name Adam,' (see Gen. 1:26-28 and chap. 5:2), it seems man was male and female in one person. This was seen not to be most conducive to man's happiness. Gen. 2:18, 20."

We cannot imagine any excuse for such vagaries; the record of Genesis gives a brief view of the works of the first week of time, including the creation of man, and the making of the Sabbath, embraced in chapter 1, and to verse 4 of chapter 2. Then follows a more extended view of some of the same events, especially of the creation of man and woman, introductory to the account of his fall and the consequences. The term "man" is used generically, and includes both man and woman. The wording of Gen. 1:27 shuts out all possibility of mistake: "In the image of God created he him; male and female created he them." Surely it is trifling with the inspired record to refer them to "one person."

The theory of the speaker at Milton was faulty in the extreme. But there is no "difficulty" in Genesis that needs to be "explained away," only as it is created by the inventions of men.

"Thy word is true from the beginning."



THE SECOND COMMANDMENT.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:4-6.

Before commenting upon this precept, let us read it carefully as given in other places in the Scriptures:—

Lev. 26:1: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God."

Deut. 4:15-19: "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

Deut. 5:8-10: This text is a repetition of Ex. 20:4-6, and is identical with it.

Deut. 16:22: "Neither shalt thou set thee up any image; which the Lord thy God hateth."

Deut. 27:15: "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen."

Ex. 34:17: "Thou shalt make thee no molten gods."

Lev. 19:4: "Turn ye not unto idols, nor make to yourselves molten gods; I am the Lord your God."

Deut. 4:23, 24: "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God."

Ps. 97:7: "Confounded be all they that serve graven images, that boast themselves of idols; worship him all ye gods."

Isa. 44:9, 10: "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing?"

These texts are all of one class. The sin forbidden is the same in each. And it does not seem to be difficult to get at their real meaning, or to discover what that evil thing is which they so pointedly condemn. We inquire, then, What is the real meaning of the second commandment? Are there in it two distinct precepts, one of which forbids the making of any copy, pattern, likeness, picture, or image of anything whatever, though no adoration be intended or even thought of; and the other of which either forbids our worshiping them when made, or else the worshiping of beings or things which they represent? Or is it true that we have in the second commandment only one precept, and that one the prohibition of making an image or likeness to bow down before in adoration? If we compare together all these texts, there does not seem to be any ground for a reasonable doubt that this commandment is designed expressly to forbid the formation of images for purposes of worship. But it may be well to see if the commandment will bear to be considered in the light of a prohibition of all images, likenesses, copies, pictures, or representations, though made for purposes that have not the slightest connection with idolatry. Were this only used to bear against the photograph, or likeness business, we should have less interest to object; for, to speak within bounds, nine tenths of that business is an utterly inexcusable expenditure of means that should be used for the honor of God, or the well-being of man, instead of being made to minister to the extravagance and pride of those who must one day render account for it all.

But it is never best to use, as arguments against any evil, texts which do not bear upon that wrong. And we are never reduced to that necessity. All those Scriptures that bear upon extravagance, wastefulness, vanity, and folly; all of those also that set forth our stewardship, and the account that we must render for the use we make of our means; all those texts which command us to help in every good work, whether in relieving the distressed, or in sending the gospel to those who perish for it; all these texts, the number of which is very great, and many others which might be referred to, look us in the face when we go into the picture business, and if our consciences are quick to feel, their force will certainly be sufficient to keep us from using means in this way, except to a very limited extent. If we do not, therefore, on examination decide that the second command bears directly upon the photograph business, it will not be understood that we have no objection to this business as entered into by many who know the truth.

But if this commandment forbids all pictures, copies, representations, images, likenesses, and everything of this sort, though made for purposes in no way connected with adoration, we should be constrained to regard it as to some extent justifying our no-law friends in teaching that the ten commandments are a yoke which they cannot bear. For it forbids (if the explanatory, limiting clause be omitted, which confines the prohibition to images and likenesses to be adored) the making of any likeness of anything, not merely in the heaven above, but in the earth beneath. Yet no business of life could be carried forward without sin were this the true interpretation of the commandment. For all implements of every trade are but images of others; all articles of furniture, and, finally, almost all human structures are in substance simply copies of others. Writing is but the act of copying the proper models of letters. Our prophetic chart is a representation of things, some of which at least have an actual existence upon the earth, and others of them have had such. No sooner had Moses received the ten commandments, of which this precept was one, than he copied into a book for the benefit of the people that law which God had written with his finger upon stone.

But we cannot treat this text as prohibiting such acts. There can be no moral wrong in copying or imitating things in nature, when this is done with right objects in view. It cannot be wrong to make artificial limbs for those who have lost their natural limbs; and yet these are designed to be as nearly as possible the very image or likeness of the true. It cannot be wrong to make maps of countries, charts of coasts, and globes, to represent the shape of our earth. Nor can it be wrong to teach children natural history by the use of pictures that correctly represent the various living creatures that God has made. Nor do we see how any moral wrong is necessarily committed by securing from friends, that we may never see again, or may otherwise never see at all in this life, a modest and inexpensive picture or likeness of their features.

But let us consider the place which is occupied by this commandment. It is the second in the code. The first one prohibits all other gods before the true. And the entire first table, *i. e.*, the first four precepts, relates expressly to our duty to God. At least this is so unless this second commandment is an exception. To treat it as an exception is to involve the subject in great absurdity; for if the second precept consists of two distinct commandments, one forbidding our copying, and the other forbidding our worship, not of the copies, but of the things forbidden to be copied, there is no propriety in counting this the second commandment. If allowed to retain its place and be treated as two commandments, it must be counted the second and the third. But that which in that case would be called the second ought to go upon the second table, and not stand in the table with our duty towards God; and that which constitutes the last of the two precepts into which the second is thus divided, should not be considered another precept in distinction from the first, as like that one it would simply be a prohibition of false gods.

There must be in this precept the prohibition of a great moral wrong; for it stands on that table which relates exclusively to our duty toward God, and between two precepts, the first of which forbids other gods, and the other relates to our use of the name of God. This precept must have one of two meanings: 1. Either it means that the construction of all copies, or patterns or imitations of things existing in nature or

in art, is a moral wrong, and as such is here forbidden; or, 2. It means that the making of such things for the purpose of adoring them, is that moral wrong which God thought of sufficient consequence to prohibit in the second precept of the first table.

But we have already seen that the first view cannot be correct. For if the limiting clause that these should not be made to be adored is disconnected from the prohibition to make them, then we have an unlimited precept forbidding the copying of any object in the heaven above, or upon the face of the earth beneath. But our minds are incapable of discerning any moral wrong in the act of copying or patterning, which enters into all the business of life; and there is no light given in the Scriptures to show why such an act should in itself be an immoral act. We cannot therefore recognize it as such. And we are compelled to connect the prohibition of images and likenesses with the clause which limits and applies this prohibition to whatever is made to be adored. And certainly those who take the pains carefully to compare the several texts quoted in this article, in which the subject of graven images is mentioned, cannot fail to see that in almost every one of them the act is so defined that the sin of idolatry is shown to be that wicked thing which is the occasion of the prohibition.

J. N. A.

CAMP-MEETING AT PLYMOUTH, OHIO.

THIS meeting, held from August 10 to 15, was an excellent one. Eld. Corliss and myself attended from abroad and did not reach the ground till Friday morning. The meeting had been in progress part of two days, with a good interest. We found about three hundred Sabbath keepers encamped on the ground. The surroundings were very pleasant in the Fair Ground enclosure, with convenient buildings and nice, green sod. Some forty-five tents were erected with the large pavilion in the foreground.

Our meetings were solemn and characterized by a humble, tender spirit. They increased in this feeling from beginning to the close. On the Sabbath, after the afternoon discourse, those who desired prayers and to make a deeper consecration to God, were invited forward. Some seventy souls came forward in response, and spoke, many of them with much feeling, of their desires for a purer and better life and more of the blessing of God. The meetings were continued all the afternoon in the tents selected for morning prayer, under the direction of the ministers of the Conference. They were said to be precious seasons.

There was not a large attendance on Sunday, but those who came gave the best of attention.

On Monday morning we spoke to our people concerning the importance of sustaining all our institutions. We made no special appeal for means at the time, but designed to show to all who are interested in this work how closely connected these institutions are with the work itself, and the absolute necessity, if friends of the work, of having the deepest interest in the important means designed by the Lord for its advancement. The impression made was good, and the people seemed to appreciate what was said. Quite a number came and paid of their means for this good object. Our people, when they understand these things fully, will never consent to see our institutions crippled by lack of support.

Our meetings through Monday were good. Elder Corliss gave a discourse on health and temperance in the interest of the Health and Temperance Association.

The business matters all received their proper share of attention. The financial condition of the Tract and Missionary Society is good, and the Society practically out of debt.

Our farewell meeting Tuesday morning was excellent. Much of the time two or more would be on their feet at once to give in their testimony. Almost every one referred to the precious experiences of the meeting, some saying it was the best ever held in Ohio. The mercies of God are from everlasting to everlasting. He will help all those who call upon him in truth. He will meet with us when we truly seek him. What a pity so many will live in coldness and formality when our God is so willing to bless us. God has been blessing the Ohio Conference. I had not met with them for some six or seven years. Great changes have taken place. But I could truly see that changes for the better were manifest. Then they had but one or two ministers; now they have six ordained ministers besides a corps of licentiates. There were many new faces present. The brethren seem intelli-



gent and earnest, and there was a spirit of harmony and good feeling which was truly encouraging. We may hope for prosperity in Ohio because of this spirit. May God bless the ministers and people of this Conference.

GEO. I. BUTLER.

### HOLINESS.

BY ELD. R. F. COTTRELL.

THE Lord has ever required his people to be holy, and without holiness no man shall see the Lord—Blessed are the pure in heart, for they shall see God. Nothing short of a perfect consecration to the will and service of God is acceptable in his sight. Says Paul, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. We must be given to God without reserve, in order for this to take place. The Lord never accepts half the heart. It must be a full surrender; and there must be a continual living up to the light given.

In order to the development of a perfect character, God has given us a perfect law by which to live. Nothing short of a perfect submission to this law, in the spirit as well as the letter, will do. In past generations the claims of this law have not been understood by the mass of Christians. Yet doubtless God has accepted of every fully consecrated heart, knowing their willingness to walk in all the light they saw. The times of this ignorance God winked at, but now he commandeth all men everywhere to repent of their violations of the fourth commandment, and keep the Sabbath of the Lord. With this light shining upon our pathway, it is in vain to talk of holiness and sanctification without walking in the light. Yet we find men whose professed holiness and sanctification serve as a perfect shield to ward off the rays of divine light which are now shining from the word of God. Their language seems to be, "I am sanctified, and am under the constant guidance of the Holy Spirit. The Lord blesses me continually, which he would not do if I were transgressing the fourth commandment; therefore the first day of the week is the Christian Sabbath." Such holiness as this God abhors. It does not exceed the righteousness of the scribes and pharisees, and the Lord has said that such shall in no case enter into the kingdom of Heaven.

Some people have the faculty to work themselves up into an excited state of mind, and they then fancy that they are the peculiar favorites of the Almighty. That they are under the immediate direction of the Holy Spirit. Instead of bringing themselves into subjection to the Law of God, they make God approve of all they do. Others, that are living nearer to the requirements of God, feel a constant sense of their unworthiness. They cannot feel as others feel, and therefore go doubting their acceptance.

Doubtless both these classes are in error. The conscientious, desponding one should look up, and by faith claim the promises of God. And both classes should know that feeling is not faith. The poor publican went to his house justified, rather than the boasting pharisee.

Brethren, let us strive for holiness, for entire consecration, perfect sanctification. It is for us to enjoy, or God would never have required it. But let us seek for it in the appointed way—by obedience to God and the exercise of faith in Christ. One of these alone is insufficient; we must keep the commandments of God, and the faith of Jesus. We must, if we would be translated as Enoch and Elijah were, walk with God as they did. O that every thought may be brought into subjection. The commandment is exceeding broad, but no impossibility is required of us.

But in regard to the profession of our attainments in Christian perfection, let us be as modest as the Apostle Paul. Said he, "Not as though I had already attained, either were already perfect; but I follow after," etc. Let us follow after, knowing that it is not a vain pursuit; but let us not boast of our attainments, but leave that to the judgment of God. Satan is pleased to have a person profess high attainments in holiness, even perfect sanctification. When one is sufficiently exalted for that, the enemy will seldom, if ever, fail to bring a reproach on the cause of truth through him.

We may enjoy the presence of the Spirit of God, and be led by that Spirit. And unless we have the Spirit of Christ, we are none of his. But all is not of the Holy Spirit that is said to be in these days of apostasy. That Spirit never leads a man to transgress the word of God. By their fruits ye shall know them.

## The Missionary.

### VACAVILLE, CAL.

COMMENCED meeting Friday evening the 9th. ult. This church has a membership of twenty-eight, only seven of which live in this place. The most of the members live over seven miles away.

On Sabbath and Sunday eighteen came together besides quite a number from outside. Three preaching services were held on each day, besides Sabbath-school and a social and business meeting. The Lord gave freedom in preaching the word, and a good season was enjoyed by the church. Bro. and Sr. Daniels of Dixon, who had taken their stand for the truth through missionary efforts, united with the church. Although there has been much to discourage the brethren here in the apostasy of some who had held high positions in the work, they are now getting along harmoniously and are of good courage in the Lord.

I. D. VAN HORN,  
M. C. ISRAEL.

### LAKEPORT, CAL.

WE still continue meetings in this place. Audiences have not been large, but there has been considerable interest from the first. Six have signed the covenant. Several others are keeping the Sabbath. Will probably remain here a week or ten days yet. Last Sunday we reviewed a published article from the Baptist minister of this place on "the Lord's Day," before an audience of over a hundred. This proved to be a good opportunity to set the truth before the people, and to show up the fallacy of the reasonings produced for the keeping of the counterfeit sabbath. A good impression seems to have been made.

Aug. 26, 1881.

J. D. RICE,  
ISAAC MORRISON.

### ENCOURAGING REPORTS.

THE news received from all parts of the Conference this week is encouraging. In Los Angeles, where Elder Healey and Brn. McClure and Hurley are laboring, they expect soon to commence building a church.

Six have signed the covenant at Lakeport, where Brn. Rice and Morrison are holding tent meetings.

At Orland, Brn. Briggs and Scott report five as having signed the covenant, and more hoped for. Through the county paper some of the citizens have requested the Baptist minister to give his views in support of Sunday as the Sabbath. He has appointed two lectures which will be reviewed by Bro. Briggs.

Bro. Benton writes from Buena Vista district, Monterey Co., where he and Bro. Frank Lamb are holding meetings, that six more have signed the covenant, making eighteen in all. Nearly all of these have also signed the teetotal pledge. They expect to organize a Sabbath-school soon. The interest still remains good.

Encouraging reports are also received from Bro. Palmer, of the Ship Mission, at San Francisco.

M. C. ISRAEL.

### MISSIONARY LETTERS.

THE last meeting of the Vigilant Missionary Society in Oakland, Cal., was cheered by some interesting letters which had been received. The following is from Alford's Mill, Florida:—

"TO THE SIGNS OF THE TIMES:—

"I received one of your papers free, sent to my post office, with which I am well pleased. I love religious papers and am gratified to know that you are doing such good work in that country, and seem to want to spread it all over the world. I want you to continue to send your paper, and I will get you some subscribers for it as soon as possible. May the Lord bless you in your undertaking."

The paper was not sent from this office; we do not know the sender, but hope both fruit and its reward may be realized by the worker. The following is from Indiana, the result of some missionary worker:—

"Please find inclosed one dollar, for which send me the SIGNS OF THE TIMES. I like to read the papers and tracts. Send me such as will tell me my duty. I am keeping the Sabbath the best I know."

The above were sent to the office. The following to members of the V. M. Society:—

A lady in Shetland, N. B., writes: "I have been receiving for some time the SIGNS OF THE

TIMES, which you have been so kindly sending me, and for which I now beg to return my heartfelt thanks, and shall feel grateful to you by continuing the same, trusting that God may greatly bless your labor of love."

The following is from a lady in Winsdale, Shetland: "I am in receipt of the SIGNS OF THE TIMES for which be pleased to accept my sincere Christian wishes for your kind remembrance of me whoever you are. I am at a great loss to learn what Christian has sent me this and how you have got my address. I am glad to receive from such a distant land a Christian herald and only desire to know who has had the kind remembrance for my soul's well-being as to remember me. I beg leave to state I shall be most glad to receive your paper and also to spread them among all readers here. If you send the papers regular, they will get wide circulation. I will gladly read them and loan them to others. Meanwhile I will thank you very sincerely."

A gentleman in Liverpool, Eng., says: "I received your kind letter, and I take this opportunity of thanking you for your kindness in sending to me the copy of the SIGNS OF THE TIMES which I shall at all times be thankful to receive, and diligently read, and when I have read them I shall send them to the patients in our hospitals."

Another gentleman writes from Apalachicola, Florida: "The SIGNS OF THE TIMES came duly to hand; I have distributed them among some of my friends and they are well pleased. Many thanks for your kindness, hoping that you will be rewarded for your worthy effort in disseminating the truths of Christianity."

The following was received from North Carolina: "The SIGNS OF THE TIMES is greeted by myself, brother, father, and mother—all the members of the family—as bearing the glad news of salvation. I, like you, feel a deep interest in the missionary work, and would to God that I could do something in his great cause. Most assuredly any tracts, pamphlets, or books, on subjects setting forth the precious truths of Christ, will be read with delight, after which I will circulate among my friends and neighbors."

To the missionary workers we say: "Be not weary in well-doing." You may never know in this world the result of your efforts, but the coming day will reveal it all.

### "BE DILIGENT."

BY ELD. S. N. HASKELL.

THESE are the words of Peter addressed to the church of Christ. The people of God are made light-bearers to the world. God has committed to them his sacred truth and made them responsible for its being proclaimed to a dying world. They are therefore under obligation to others to impart the light which they have received. The apostle realized this, and he exclaimed, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1:14. The truth of the Gospel laid him under obligation to those who were not enjoying its blessings. As far as any selfish or worldly consideration was concerned, he was perfectly free from all men; but God had laid upon him a responsibility in committing to him the light of the Gospel. "Though I be free from all men," says the great apostle to the Gentiles, "yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ). That I might gain them that are without law. To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19-23.

This is the feeling of every child of God who feels the importance of the work of Christ. There are principles of righteousness upon which the whole Gospel structure rests. These principles are God's tests of character. And those interests which pertain to ourselves, when compared with these, are of no especial importance. They should ever take the background. And to successfully recommend the religion of Jesus Christ should be the all-important theme with the Christian.

The professed Christian who does not have any of the experience above described lacks the vital principle of Christianity. Charity (love) extends



beyond ourselves. It commences to manifest itself when self-interest ends. There are many who would have diligence in the cause of God, and manifest great zeal in the missionary work, providing that they can have their own way. They will give their means if their plans and ways are not crossed. They will make great sacrifices in certain directions. But they seem to be blind so far as being governed by the principles of mercy, justice, and truth. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The very fountain of our nature is evil, the motive of the heart, unrenowned by the grace of God is wrong. Although the fruit borne may at times appear to others fair to look upon, yet there will be found the bitter taste, and in its effect will be found selfish interest, and selfish interest only.

Satan will enter every unguarded avenue of the human heart, and there erect a citadel of defense. He will welcome every form of piety that he can appropriate to the gratification of himself. His business is to destroy. The reason why we should be vigilant is, "Because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

There is much truth in the old adage, that "Satan always finds some work for idle hands to do." If we are not engaged in the service of God, we are occupying a position where we are likely to fail an easy prey to the devil. He is walking to and fro up and down the earth, seeking whom he may devour, and the more closely the people of God can unite their interest, the better. The more of a pure, unselfish, disinterested spirit is manifested for each other, the more of the Spirit of Christ we shall possess. Paul writes concerning Timothy, "For I have no man like-minded who will naturally care for your state." This is the spirit we should cultivate under all circumstances.

There are companies of those who keep the commandments of God, scattered in the various States and territories of this country, and in other nations, who have no means of communicating with others of like precious faith save by means of the pen. There should be a correspondence with every such lone Sabbath-keeper and company of Sabbath-keepers who are sincere worshippers of our Lord throughout the world. Here is a field of usefulness to which there is no limit even at the present time, and it will increase as this message progresses, until the world is warned, and the work of God closes up. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."

The cause in which we are engaged is worthy of all our energies, and unless they are devoted to God's cause, they will be in the active service of Satan. There is no standing still in this cause.

## Temperance.

### WHO PAYS THE BILLS?

THE traffic in strong drink is a fruitful source of expense and loss. We know who makes the money out of it: the distiller and rumseller, and they alone. But a question which more intimately concerns us is this: Who pays the bills? The question is not whether the rumseller shall grow rich and the rumdrinker shall grow poor. It is not whether the rumdrinker shall keep his money, or the rumseller shall win it from him; but there is a vast amount of loss and expense in which neither of them directly participate. We may be silent while the rumdrinker wastes and spends that which belongs to him, which is but little, and which daily grows less and less; but an avalanche of wreck and ruin results from this traffic which neither the rumseller nor the rumdrinker endures, and yet the bills must be paid; these expenses met. Who pays the bills?

Who pays for the fires kindled by drunken men? Who pays for the ships wrecked by tipsy pilots, or lost through drunken captains or drunken crews? Who defends the city from riots incited by men who are maddened by alcohol? Who pays for the feasting and junketing of wine-bibbing public officials? Who feeds the drunkard's hungry children? Who provides for the drunkard's broken-hearted wife? Who supports the beggarly tramps who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of

intemperate merchants and reckless and half-intoxicated business men? Who makes good the damage done by the blunders of drunken workmen, and the hindrances of business caused by the sprees of intemperate employees? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who repays the money which the drunkards borrow that they may obtain strong drink? Who builds the asylums where crazy drunkards are kept? Who supports the idiot children of drunken men? Who pays the bills of officers for watching drunken rowdies? Who pays constables and sheriffs for catching drunken murderers? Who pays the attorneys and juries and judges who try drunken criminals? Whose money supports jailors, turnkeys, and prison keepers to take care of men convicted of crimes committed when drunk? Who pays the expenses of trials and commitments and executions occasioned by the crimes of intoxicated men? Who pays for the property destroyed and burned by drunken mobs? Who builds and supports almshouses which but for drink might remain unoccupied? Who endures the sufferings and losses and brutalities which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin, and for digging a drunkard's grave in the potter's field, when the last glass has been drunk?

Who pays the bills? The drunkard cannot pay them, for he has wasted his substance in his cups. Will the rumseller pay them? He has neither the disposition nor ability to do it. Whoever would attempt to hold a rumseller responsible for the ruin he has wrought, would "sue a beggar and catch a louse."

The fact is you and I, and the sober, industrious, toiling portion of the community must meet all these bills. The drunken rowdy whose head is punched in the street fight, is cured in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread; and we cannot refuse assistance to his broken-hearted wife; and when at last, having wasted his substance in riotous living, he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it. We may protest and object; we may growl at taxes and find fault with beggars, but ultimately and inevitably we must foot the bills. We cannot have the privilege of spending our own money, nor can we have even the comfort of saying how it will be spent.

Probably one dollar in every ten of the hard earnings of honest, toiling laborers throughout the nation, is in some way devoured by this rum devil which haunts the land, and howls about our homes to waste and ravage and destroy. For every ten dollars which the laboring man earns, he may count on being robbed of from a dollar to a dollar and a half, to meet the expenses of this infernal traffic. So, gentlemen, taxpayers, business men, farmers, capitalists, stockholders and gentlemen of leisure, walk up and draw your pocket-books and pay your rum bills; one cent out of every dime, one dime out of every dollar, one dollar out of every ten, ten dollars out of every hundred, one hundred dollars out of every thousand that you earn or gain. You say that you do not use the article. That makes no difference; it is used, the nation permits it, the Government licenses it, and you pay for it. So walk up and settle.—*Sel.*

### DESPERATE MEASURES.

THE liquor dealers are in a desperate strait, and are about to resort to desperate measures to accomplish their ends. The Michigan Liquor Dealers' Protective Association, organized with such profound secrecy, but subsequently heralded with flourish of trumpets, having utterly failed of its purpose, is now regarded with suspicion by many of its members. The sum of \$16,000 was raised in the State for "protective" purposes; local organizations were perfected in almost every town; bulldozers, lobbyists, and solicitors were employed, committees appointed, and regular meetings held, but thus far all to no purpose. The fight began long before last election, and in a few districts resulted in victory for whisky, but in most districts in the State the temperance people laid out the whisky candidates. As a result, the legislature is composed largely of temperance men who, during the session have fought

the liquor men might and main, and if not exactly conquering have more than held their own. The "protective association" adopted every means to protect its members, and used money unsparingly. Of the \$16,000 raised, less than \$2,000 now remains in the treasury, and no satisfactory results having been accomplished, some of the members are moved with a spirit of inquiry as to where the money went.

The association having failed in its objects, the more prominent liquor dealers, disgruntled at the old association, are now engaged in organizing a society to be known as the "Brewers' and Saloon Keepers' Nihilist Confederation," and the proposition is to resort to the most desperate measures for the preservation of their "rights." Incredulous readers may smile at this, but the *News* is in possession of indisputable proof of their intentions. Meetings are now held almost daily, and names are being enrolled as fast as the examining committee can satisfy themselves of the trustworthiness and pluck of members. The greatest precaution is used in approaching saloonists and unfolding the scheme, for men are not naturally desperadoes because they sell whisky, and all are not quite prepared to burn the property of, or inflict personal injury upon prohibitionists or those who oppose them. The greatest circumspection, therefore, is exercised by the committee in the selection of members. However, some of the most prominent liquor men of the city are enrolled and will soon be sworn in, and the organization is being extended throughout the State and country. Money is being subscribed and will be paid to the treasurer as soon as the formal organization takes place and that official is elected, which will be in a few days. Proceedings of the "confederation" will be secret, and members will be bound by a solemn oath to annihilate any "brother" who breaks his oath and divulges any of the secrets of the order. Stubborn legislative "temperenzlers" will be summarily dealt with. They will be warned, and if the warning is not heeded the nihilists will act. Their property will be destroyed as a hint of what will follow.—*Lever.*

### SUDDEN DEATH.

GEORGE AUG. DITTLEHURST, a native of Pennsylvania, aged about 28 years, a carpenter by trade, died suddenly on the sidewalk in front of the American House on Friday afternoon of last week, between the hours of 4 and 5:15. Deceased had been drinking excessively for some days before his death. Three weeks before he died he was in the county jail and had an attack of delirium tremens. After coming out of the jail he promised to reform and for several days kept sober, but the demon drink had the best of him and he returned to his bad habits.

Friday afternoon he was seen to take a quart of whisky, and drink a pint of it; then he went to the Benicia Brewery and drank some beer which he helped himself to while the barkeeper was out. At a quarter to four o'clock, or thereabouts, he was "fired out" from the American House saloon, and lay on the sidewalk. His death took place while asleep it is supposed.

Dr. Newmark made a *post-mortem* examination which revealed the fact that death had resulted from heart disease. The right ventricle of the heart had burst laying that vital organ open. The liver was considerably diseased, caused no doubt, by chronic alcoholic indulgence. The jury at the Coroner's inquest brought in a verdict of death from heart disease.—*New Era of Benicia.*

Anybody but a Coroner's jury would have said that he died from whisky. If he had run a knife into his heart it would doubtless have caused severe disease of that organ, yet a jury would scarcely render a verdict of heart disease in such a case.

REPORTS come from the towns and cities of the State where the saloons are closed, that all other branches of trade have materially improved since the first of May. Men buy supplies instead of liquor for their families, and pay cash instead of begging for credit in the stores. It is to the interest of every dry goods and grocery merchant, as well as all other men in business, to stand by the laws and aid their enforcement.—*Junction City (Kansas) Tribune.*

SOME whisky seized a few days ago in Newton, Mass., was found to be thus compounded: Ten gallons of kerosene, three pounds of potash, one ounce of strychnine, mixed in soft water.—*Mirror.*



## The Home Circle.

### THE POWER OF LITTLES.

GREAT events, we often find,  
On little things depend,  
And very small beginnings  
Have oft a mighty end.

Letters joined make words,  
And words to books may grow,  
As flake to flake descending,  
Forms an avalanche of snow.

A single utterance may good  
Or evil thoughts inspire;  
One little spark enkindled,  
Will set a town on fire.

Little words are often  
Full of weal or woe,  
Joy or grief depending  
On saying "Yes" or "No."

What volumes may be written  
With little drops of ink!  
How small a leak unnoticed  
A mighty ship may sink!

A tiny insect's labor  
Makes the coral strand,  
And mighty seas are girdled  
With grains of golden sand.

Our life is made entirely  
Of moments multiplied,  
As little streamlets joining  
Form the ocean's tide.

Our hours and days, our months and years,  
Are in small moments given;  
They constitute our time below,—  
Eternity in Heaven!

—English Paper.

### "LIKE FATHER, LIKE SON."

My friend had spoken an impatient word to his little son, and I saw the child's face stained by the hot blood of anger. My friend saw the stain, also. What did he do? repent of his impatience, and heal the hurt in his child by a gentle word? No; but he grew more impatient, and calling sharply to the boy, said in a warning tone:—

"Take care, sir!"

Take care of what? Why, lest punishment follow.

You ask as to the child's fault that punishment should be threatened. There was no fault. He had, in passing near a table in the room where I sat talking with his father, accidentally touched a book lying on the edge, causing it to fall. The noise jarred on the father's sensitive nerves. Naturally irritable, he smote the child, as I have said, with an impatient word; and the child's spirit answered to the harsh rebuke in a hot face and flashing eyes.

"Take care, sir!" repeated my friend, seeing that his warning admonition had produced no effect on the boy's roused spirit, smarting under an undeserved blow. The stain grew redder on cheeks and brow; the eyes more intense; the lips more firmly shut. I saw defiance in the child's face.

"Why don't you pick up that book, sir?"

There was no sign of obedience.

"Did you hear me?" almost fiercely demanded the father. I shuddered, inwardly, but dared not interfere between my hot-tempered friend, and his equally hot-tempered child. He might as well have spoken to deaf ears.

"Pick up that book, I say!"

The child did not stir.

"I shall not speak again," said my friend, in a suppressed voice. One minute passed in dumb silence; then rising, with deliberation, he approached the boy, whose face had become pale, but not weak or fearful, and grasped one of his arms tightly. Time was still given for him to lift the book: but he was too angry to yield. I held my breath painfully, taking a long inspiration as my friend swept from the room, dragging the boy after him. He was gone for nearly five minutes, and then came back, flushed, nervous, and excited, saying, as he sat down opposite me,

"I'm out of all heart with that boy."

He looked sadly discouraged. I did not answer. After sitting for a few moments, he added,

"Such a temper—such a will! I never saw anything like it!"

But I answered nothing. What could I say in approval of my friend's conduct? My silence was on the side of his own uneasy convictions, and he felt it to be so.

"What am I to do with the child?" he asked, interrogating my unspoken thought. "To give

up to him—to let will and passion have their sway—can only end in moral ruin. He must come under the yoke. Is it not so?"

"Obedience is essential," I answered.

"So I think—obedience at all hazards."

I did not assent to this extreme proposition. "At all hazards," he repeated, with increasing force.

"It may be well," said I, "to look at the conditions of obedience before exacting the full measure of obligation."

"I am not sure that I understand you," answered my friend, with a slightly puzzled air.

"Obedience may be impossible."

"Was it impossible for John to lift that book from the floor?"

"Perhaps," I said.

"Perhaps!" My friend looked astonished.

"Morally impossible, I mean."

He shook his head doubtfully.

"A condition may render the easiest act so difficult of performance that a man will look death in the face and yet not lift a hand in attempted execution. The act, in this case, becomes morally impossible."

"I do not see how you will apply that to my boy's case."

"Suppose," said I, "you were riding in one of our street cars, and a passenger, on entering, and before you had time to make room for him, were to order you in a rough, imperative manner to move; what would be the result?"

"I would sit still in my place," answered my friend.

"And yet it would be the wiser course to give way, and not be disturbed by ungentlemanly rudeness."

"Perhaps it would; but I have that in me which will not submit to unjust encroachment. And I am quick in my resentment, as you know. To a gentlemanly demeanor I yield everything that is right; to rude exaction, nothing."

"Therefore it is that the condition of a demand may render obedience a moral impossibility."

"It is so," answered my friend.

"Has it not often happened," I continued, "that under a momentary, blind excitement, you have said or done things for which you were sorry, and yet, having done or said them, would not recede—growing more persistent in the degree that you were assailed by angry efforts to drive you from the position taken, although, in your heart, you knew that you were wrong?"

I understood my friend's character, and knew its weak side.

"It is as you say," was his answer. "I can be led easily; but all the world cannot drive me—no, not even to do what is right."

"Has it never occurred to you," I asked, after a pause, "that your son is like you in this respect?"

I saw a quick change in my friend's countenance. The question had taken him unawares. A sudden light had streamed into an obscure corner of his mind.

"Like me?" His tone was that of a man just awaking, and in surprise at some unexpected sight.

"Is it strange that he should be like you?" I queried.

"Perhaps not. I am his father." The surprise had already gone out of his voice, which had in it a shade of depression.

"Like father, like son." The adage is as much founded on immutable law as upon observation. In homelier phrase, you have, 'chip of the old block.' John's disposition is very much like your own, my friend. He is quick-tempered, strong-willed, independent, and instinctively opposed to coercion—easily led—hard to be driven. Have you never thought of this? never looked down into the clear mirror of his unsullied character, and seen a perfect image of yourself?"

My friend dropped his head upon his bosom, and sat a long time silent.

"The father," I said, as he sat musing, "reproduces himself in his children, with such modifications as the mother's life may give. I need not offer arguments to prove the fact; every man of rational perception sees that it must be so under the unvarying law of like producing like."

"I have no doubt of its being so," he replied.

"Does not the fact instruct us?" I went on. "Does it not throw light upon that most difficult, yet most important, of all our duties, the government of our children? First, we must know the quality, condition, and capability of any

material upon which we are to work. The plumber would fail in his effort to produce a useful result if he wrought with wood in place of lead; and so of the gold-beater, if, instead of the most ductile of all metals, he subjected iron to his hammer-strokes. As in the lower world of nature, different forms require different modes of treatment in order to eliminate their proper use, so in the higher world of mind, all objective differences are but images of mental differences. Mind is the true world, nature the representative and effect, and, as such, our instructor, if we will open our hearts to her teachings."

"I do not gainsay this," returned my friend. "I believe it is so. I comprehend the important truth you have stated, that my child bears a likeness to his father. But what I do not see clearly is, the way in which I am to deal with him. How am I to correct, in my boy, the perversities which he has, by inheritance, from his father?"

"The first thing," I answered, "is for you to pity him—to think compassionately of him, burdened as he is, for life, with a hasty temper and a stubborn will."

I saw moisture come into my friend's eyes; the firm mouth gave way a little.

"May I refer to the scene that passed here a little while ago?" I asked.

"Speak freely," returned my friend.

"John committed no fault."

There was a slight motion of surprise in my friend's face.

"Accidentally he touched a book, and it fell upon the floor—this, and only this."

"He was careless," said my friend, with a slight effort at self-justification.

"You, or I, or any one, might have done the same thing. Nay, every day of our lives, we do just as careless things. When the mind is absorbed, we cannot always guard our movements. Now put yourself in John's place. Imagine the book touched without intention, and it falls upon the floor, and imagine as sharp a word spoken to you as you spoke to him—what state of mind would have resulted?"

I paused for his answer but he did not reply.

"Could you have helped the rush of angry waves? Hurt pride—a sense of wrong—blind impulse—would have made you as stubborn as you saw him."

"Perhaps it would." My friend's eyes were on the floor. He spoke in a subdued voice.

"You cannot overcome the mind's defects by external force," I added. "There must be a wise appliance of moral means. Deal by him as you would yourself be dealt by in like circumstances. Cure his disease by the remedies that reason tells you would heal your own. Weaken his angry willfulness by removing excitement. Control yourself in his presence—hold back your quickspring impulses—never let him see you angry, nor find you unjust or unreasonable. Always speak mildly and kindly, except when in grave rebuke or remonstrance for unmistakable faults, self-acknowledged. Help him with his load of hereditary evil tendencies, instead of adding a part of your own burden to the weak shoulders of a child. If you cannot control yourself, with reason, judgment, years, and experience, on your side, what can you expect from him?"

I stopped, lest I were pressing home upon him too closely.

Just at this moment the door opened, and the child came in. The book still lay where it had fallen from the table. I turned and saw the little fellow's questioning eyes upon his father's face. There was a look of grief about his lips. Nothing was said to him; in fact, no notice, apparently, taken of him. My friend changed the conversation to a new theme. John stole softly across the room, and sat down noiselessly, taking, as he did so, a long, sighing breath. Presently he slipped from his chair, and moving quietly to where the book lay on the floor, lifted and placed it on the table, pushing it to some distance from the edge; in this very act, showing his recognition of the fault for which he had been harshly blamed as only an accident, against the recurrence of which he would guard by placing the book where it would be in no danger of falling. I noticed another deep breath as the child's burdened heart sought to relieve the pressure that still lay heavily upon it. Then he began, by slow approaches, to draw near his father, and at last stood by his knee. My friend placed his arm around him, as he still talked with me, and tightened it with a loving pressure, made stronger by pity and re-



pentance. John looked up into his face; and then his father bent down and kissed him. Reconciled: yet, as there had been wrong and suffering, and the graver of memory cuts deepest when feeling is most intense, was not something lost in that brief struggle between father and child which would never be restored? something hurt, the pain of which would endure through natural life? These are questions for sober thought.

My friend, with all his infirmities of temper, had a strong love for his children, a quick moral sense, a love of right and justice. These were all on the side of a truer self-discipline as affecting the little ones given to him of God, that they might be trained for Heaven. I saw him afterward, under stronger provocation; and he did not forget himself. My presence may have revived in his memory the scene just described, and so put him on his guard. Even if that were so, much was gained; for all right efforts give a measure of strength, and erect barriers against evil. We overcome what is wrong in our natural tempers by resisting the impulse to act in the moment of provocation; not by repenting and resolving only. The repentance and the resolution are all well enough, and give strength for resistance against the hour of temptation; but only in the degree that we resist and refrain in the hour of trial, do we overcome and rise superior to our enemies.—T. S. Arthur.

A CLASSMATE of the President said at a prayer-meeting lately: "Twenty-six years ago to-night, and at this very hour, our class was on the top of Graylock to spend the night of the Fourth of July. As we were about to lie down for sleep, Garfield took out his pocket Testament and said: 'I am in the habit of reading a chapter every night at this time with my mother. Shall I read aloud?' All assented, and when he had read he asked the oldest member of the class to pray. And there in the night, on the mountain-top, we prayed with him for whom we have now assembled to pray."

#### ITEMS OF NEWS.

—Seventeen counties in the southern part of Illinois have not a single saloon within their bounds.

—The steamer *Attemania* sailed from Havre on the 24th ult., with 1,000,000 francs in specie for New York.

—A land-slide recently occurred at Tatarum, Moldavia, carrying away sixty-five houses. No lives were lost.

—The steamer *City of Peking* arrived in San Francisco from Hongkong, Aug. 27, with 835 Chinese steerage passengers.

—An earthquake has occurred at Tchesme, Asia Minor, opposite the island of Scio, causing great damage to property.

—The benevolent gifts of Mr. Seney, the Christian banker, have averaged \$1,000 a day for the past two and a half years.

—Cattle are dying off rapidly from some unknown disease in the vicinity of the mouth of the Little Humboldt river, Nevada.

—Seth Green has this season superintended the distribution of more than a million small California trout in New York ponds and streams.

—It is reported from Tunis that the French camp at Hammamet was attacked by several thousand Arabs, who were repulsed, with heavy loss.

—The proposition to open the London city library and museum on Sundays, has been refused by the Common Council, by a vote of 97 to 26.

—Several Scotch landlords have recently made important rent reductions, and now it is learned that reductions have taken place on three of the best-known estates in England.

—Out of four and one-half millions of people in London, not more than 200,000 are regular attendants at any place of worship, and not more than 60,000 are regular communicants.

—Brodt, principal of the Durant school, Oakland, has been arrested on two charges of cruelty to children. He has been suspended from his position, to await the result of the trial.

—The ministers of San Francisco, and some of Oakland, met last week to consult in regard to making a united action in favor of the enforcement of the Sunday law. No definite plan was laid.

The recent election in France resulted in a complete victory for the Republicans. They gain 68 members and lose 10, the Monarchists gain 11 and lose 18, and the Bonapartists gain 3 and lose 40.

—The police are making vigorous raids on the Chinese opium and gambling dens. By and by somebody will begin to wonder why it is so much worse for Chinese to gamble than it is for Americans.

—A rich vein has been struck in the silver mine at Iron Mountain, near Shasta, Cal. The mineral belt is said to be at least thirty feet thick. Some ore taken from the mine assayed \$5,000 to the ton.

—A telegram from Galveston, Texas, August 27, says: The city of Plano is in ashes. Fifty-one buildings have been burned in two hours. Nearly every business house has been destroyed. Total loss, \$100,000.

—August 27, the house of Mr. Kimball, near Stockton, Utah, was destroyed by fire, and five children perished in the flames. The fire was caused by a kerosene lamp falling to the floor and exploding.

—A fire in a Chicago pork-packing establishment, August 27, resulted in the roasting of several thousand pounds of bacon, the destruction of the buildings and machinery, and a loss to the owners of a million dollars.

—A letter from Bangkok, Siam, says: Asiatic cholera is raging here. It is variously estimated that from 100 to 300 natives are dying daily. Very few foreigners have died, but several have fled to Singapore and Hongkong.

—The people of Alaska recently met at Sitka and have drawn up a memorial to Congress, praying for a Territorial Government. At the meeting it was resolved to call an election on September 5 for the election of a delegate.

—A terrible accident occurred in Oakland last week, which ought to serve as a warning to boys, and men too. A boy fourteen years old jumped off from a moving train on Seventh street, and fell under the wheels. Both legs were crushed and had to be amputated.

—In a hot, dry valley in New South Wales, the bees suffered last year from a long-continued drought. It is said that this year they have made provision against another like trouble by filling a large number of external cells in each hive with pure water instead of honey.

—Four white boys in Fresno county threw a Chinese boy into a slough and drowned him. The boys were arrested but were soon discharged and the matter was dropped. Shortly after, however, a Chinese boy near Stockton set fire to a hay-stack, and narrowly escaped lynching.

—Since 1834, according to the *Belfast Witness*, the Roman Catholic population in Ireland has declined nearly two and a half millions; Episcopalians have lost 216,394; whilst Presbyterians are only 156,853 less numerous than they were 47 years ago. This decrease is doubtless due solely to emigration.

—Private advices to the City of Mexico from Mazatlan give the following details of the explosion there. The first day thirty corpses were removed, and the following six days four or five daily, until the authorities interdicted further removals, considering the work dangerous. All the windows in town were demolished.

The annual product of gold and silver in the world varies from \$200,000,000 to \$300,000,000. In 1853 the total was \$285,000,000; in 1863, \$271,000,000, with a decline from that time until 1877, when the tide turned. The product last year was \$118,000,000 in gold, \$94,000,000 in silver. Nearly one-half of the gold and about three-fourths of the silver was mined on the continent of America.

—The first consignment of petroleum (twenty-six barrels) from the Tunitas Creek oil wells in San Mateo county was received in San Francisco, August 23. The well from which this shipment of oil was taken is 300 feet in depth, and readily yields fifty barrels a day, although its full capacity has not been tested. A company has incorporated for the purpose of sinking wells, building refineries, etc.

—A remarkable financial phenomenon has attracted attention in Egypt. There is a surplus in the national treasury equivalent to five million dollars. It is so unusual for any country under Turkish control to show anything but a deficit that the event is worth recording. Egypt has for a long time been upon the verge of bankruptcy, the Viceroy being extravagant in his expenses, spending large sums on the erection of new palaces, and on his harem. Since his deposition these expenses have been cut down, and his successor has followed the advice of England and France, to which nations his creditors chiefly belong. The result has been that the national income has more than sufficed to cover the expenditure, and the army and civil servants have been punctually paid. Another gratifying result of foreign intervention has been the partial suppression of the slave-trade with the interior. It is still carried on to a grievous extent, but it is done with difficulty, and only by purchasing the connivance of corrupt pashas.—*Christian Herald*.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 1, 1881.

### THE MUSIC.

THE piece of music on this page has received strong commendations from musicians, east and west. The author has kindly given us permission to publish it in the SIGNS. Mr. Hakes is producing music of a high order, and among American composers he stands prominent for fine taste and correctness of composition.

### FROM CHARLOTTE, MICH.

BRO. A. O. BURRILL, writing from Charlotte, Mich., Aug. 22, says:—

"We take down our tent here to-day, and leave twenty new Sabbath-keepers; eleven have been baptized; sold \$60.35 of books, and obtained quite a number of subscribers for our periodicals. This will much strengthen the small church which was here."

We love to receive such good news. It cheers all who love the truth as well as strengthens the church in that place.

### A GOOD BOOK.

"SABBATH READINGS for the Home Circle," Vol. 4, is just placed on sale at this office. Price 60 cents. This announcement will be hailed with pleasure by the large number of families who have so greatly enjoyed the other volumes and have so anxiously waited for this. It is fully equal to the others in interesting reading for all, especially for the young. There will be no trouble to keep the children at home if they are furnished such reading as this. Send for it—now. Make a present of a copy to your boy or girl.

### CAMP-MEETINGS FOR 1881.

ALABAMA, Bladen Springs,	September	7-12
NEW YORK AND PENNSYLVANIA,	"	9-19
INDIANA,	"	21-27
NEBRASKA, Columbus,	"	21-27
MICHIGAN Grand Ledge,	Sept. 27 to Oct. 3	
MISSOURI, Warrensburg,	" " "	" "
KENTUCKY,	October	5-11
TENNESSEE,	"	13-18
CALIFORNIA, Sacramento,	"	13-25

### NOTICE OF OUR MEETINGS.

In this week's paper will be found notices of the Conference, camp-meeting, and T. and M. Society. Though no formal notice is given of the Sabbath-school Association meeting, the President will be there, and the Association will hold its session, and a real "model Sabbath-school" will be also held.

And now let the brethren make preparation for these important meetings. The camp-meeting is for all, and all need it.

As we anticipated, the death of Eld. White makes it necessary for Eld. Haskell to attend the Michigan meetings to their close, and our meeting is appointed to commence October 13, to enable him to be here at its commencement. The location is fortunate. The time is not too late for a meeting at Sacramento, and is better for that climate than an earlier one.

### WHISKY REVENUE.

SOME papers, and one in Oakland, strongly intimate that the country is largely dependent on the liquor traffic for its revenue. They overlook, however, the fact that government expenses are very largely increased by this accursed traffic. The N. Y. *Independent* contains the following item which is more than suggestive:—

"The whole amount of tax on spirits and liquors collected in the country is over \$63,000,000 per annum, an average to each person of over \$1.50. In New Jersey the average is \$2.00; in Maine the average is three cents."

Happy New Jersey! collecting a tax on liquors to the amount of two dollars for each inhabitant; and poor Maine! collecting only three cents for each person. It must be a wonder to these revenue pleaders how the State of Maine succeeds in running its government with so small a whisky revenue. Let them visit that State, as we have done, and take observations. If they stay long enough to get cured of "liquor on the brain," so that they can see and reason clearly, they will find a happy state of things where liquor is not made to curse the many in order to fill the pockets of the few.

### SOMETIME.

F. E. BILDEN, 1880

D. S. HAKES, 1880

But suppose their argument were truth—that it was a material profit to the government, which it is not—would that be a just reason for licensing the traffic, knowing that it causes the ruin of tens of thousands of strong men? that it brings untold suffering to multitudes of helpless women and children? Can a government afford to derive its revenue from the heart's blood of its people, and build its prisons on the tears and groans of widows and orphans? "Righteousness exalteth a nation; but sin is a reproach to any people."

"A liquor seller sold a pint of rum according to law, and made a few cents profit. The drinker, while under its influence, shot his son-in-law, and his arrest, imprisonment, trial, and execution cost the county more than \$1,000; and yet people say, 'What shall we do without the revenue?'"

### Appointments.

#### CALIFORNIA CONFERENCE.

THE tenth annual session of the California Conference will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881. As this Conference will be as important a one as has ever been held in this State, there should be a full representation of delegates from every company of Seventh-day Adventists in the Conference. Every recognized church of fifteen or less members is entitled to one delegate; larger churches to one additional delegate for every additional fifteen members. Unorganized companies and isolated brethren and sisters should also be represented in person or by letter, so that the wants of the cause in the State may be clearly understood.

Conference business will be disposed of during the early part of the meeting; delegates are therefore requested to be on the ground at the first of the meeting. Also letters pertaining to Conference business should be forwarded to the secretary, Eld. J. D. Rice, in time so that they can be duly considered, and such steps taken as will co-operate with the Spirit of God. We hope also that there will be promptness in paying tithes, as the Conference expenses of the past year have been unusually large, and all funds of this kind will be needed to meet them.

All ministers and licentiates should have their written reports of labor and expenses prepared to pass in at the first session. Church clerks and treasurers will please bring their books to the meeting.

S. N. HASKELL,  
JOHN MORRISON, } Cal. Conf. Committee.  
M. C. ISRAEL.

#### CALIFORNIA CAMP-MEETING.

THE Northern Cal. camp-meeting will be held at Sacramento, commencing Oct. 13. Let all our brothers and sisters from all parts of the State make a special effort to come up to this feast of Tabernacles. We are nearing the ripening time of the harvest of the earth.

We need the influence of the power and Spirit of God, that we may be able to overcome our tendencies to wrong-doing, and that the graces of the Spirit may be more fully matured, and we be in a condition to be perfected by the latter rain soon to be poured out. Come prepared to stay until the close of the meeting. Preparations will be made to supply the temporal wants of both man and beast.

G. D. HAGER,  
E. J. CHURCH, } Camp-meeting Committee.  
G. W. MILLS,

#### CALIFORNIA STATE T. AND M. SOCIETY.

THE next annual meeting of the California T. and M. Society will be held in connection with the camp-meeting at Sacramento, commencing Oct. 13, 1881. As far as consistent all pledges to this society or the reserve fund should be paid at or before this meeting. All district secretaries and church librarians are requested to bring their account books, that they may be audited. S. N. HASKELL, Pres.

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