

The Signs of the Times.

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"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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PRAISE HYMN.

"O that men would therefore praise the Lord for his goodness."

SING praise to God who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation;
With healing balm my soul he fills,
And every faithless murmur stills:
To God all praise and glory.

The angel host, O King of kings,
Thy praise forever telling,
In earth and sky all living things
Beneath thy shadow dwelling,
Adore the wisdom which could span,
And power which formed creation's plan:
To God all praise and glory.

What God's Almighty power hath made
His gracious mercy keepeth;
By morning glow or evening shade
His watchful eye ne'er sleepeth;
Within the kingdom of his might
Lo! all is just and all is right:
To God all praise and glory.

The Lord is never far away,
But, through all grief distressing,
An ever-present help and stay,
Our peace and joy and blessing;
As with a mother's tender hand,
He leads his own, his chosen band:
To God all praise and glory.

Thus all my toilsome way along
I sing aloud thy praises,
That men may hear the grateful song
My voice unwearied raises.
Be joyful in the Lord, my heart;
Both soul and body bear your part:
To God all praise and glory.

—Harriet Auber.

General Articles.

Victory at Michmash.

BY MRS. E. G. WHITE.

THE energy and military skill displayed by Saul in the victory at Jabesh-gilead were extolled by the whole nation. In their enthusiasm the people forgot that he was but the agent by whom the Lord had wrought for their deliverance. And though at first the king ascribed the glory to God, he afterward took honor to himself. When first called to the throne, he was humble and self-distrustful; but success made him self-confident, and ere long he was guilty of presumption and sacrilege, in offering the unbidden sacrifice at Gilgal.

The same blind self-confidence led him to reject Samuel's message of reproof. Saul acknowledged Samuel to be a prophet sent from God. Hence he should have accepted the reproof, even though he could not himself see that he had sinned. Such a course, showing a willingness to be set right, would have gone far to re-instate him in the favor of God. But Saul endeavored to vindicate his own course, and blamed the prophet, instead of condemning himself.

There are to-day many who pursue a similar course. Like Saul, they are blinded to their errors. When the Lord seeks to correct them, they receive reproof as insult, and find fault with the one who brings the divine message.

Had Saul been willing to see and confess his error, this bitter experience would have proved a safeguard for the future. He would afterward

have avoided the mistakes which called forth divine reproof. But feeling that he was unjustly condemned, he would, of course, be likely again to commit the same sin.

The Lord would have his people, under all circumstances, manifest implicit trust in him. Although we cannot always understand the workings of his providence, we should wait with patience and humility until he sees fit to enlighten us. We should beware of taking upon ourselves responsibilities which God has not authorized us to bear. Men frequently have too high an estimate of their own character or abilities. They may feel competent to undertake the most important work, when God sees that they are not prepared to perform aright the smallest and humblest duty.

Saul was in disfavor with God, and yet unwilling to humble his heart in penitence. He desired to devise some plan by which to establish more firmly his royal authority, as well as to revive the courage of the people. What he lacked in real piety, he would endeavor to make up in pretension and display. Saul was familiar with the terrible history of Israel's defeat when the ark of God was brought into the camp by Hophni and Phinehas; and yet, knowing all this, he determined to send for the sacred ark and its attendant priests.

With a spirit of exultation he enters upon the accomplishment of his plans. He hopes to inspire the hearts of Israel with fresh courage, to reassemble his scattered army, and to vanquish the Philistines. He will now dispense with Samuel's presence and support, and thus free himself from the prophet's disagreeable criticisms and severe reproofs. He feels that Samuel does not rightly appreciate the position and authority of a king, and hence does not treat him with proper respect. He expects that Abiah the priest will be awed by royal dignity, and will readily yield to the king as to a superior.

The Holy Spirit had been granted to Saul to enlighten his understanding and soften his heart. He had received faithful instruction and reproof from the prophet of God. And yet how great his perversity! The history of Israel's first king presents a sad example of the power of early wrong habits. In his youth, Saul did not love and fear God; and that impetuous spirit, not early trained to submission, was ever ready to rebel against divine authority.

The lesson is one which all would do well to ponder. Men cannot for years abuse the noblest powers which God has given them for his service, and then, when they choose to change, find these powers fresh and free for an entirely opposite course. Those who in early life cherish a sacred regard for the authority of God, and who faithfully perform the duties of their position, will be prepared for higher service in after years. If we would conquer in the battle of life, we must take counsel of infinite wisdom, first and last and always.

Saul's efforts to inspire the people with hope and courage proved unavailing. Finding his force reduced to six hundred men, he left Gilgal, and retired to the fortress at Geba, so lately taken from the Philistines. This stronghold was situated on the south side of a deep, rugged valley, or gorge, a few miles north of the site of Jerusalem. On the north side of the same valley, at Michmash, the Philistine force lay encamped, while detachments of troops went out in different directions to ravage the country.

On the one hand was a little company of almost unarmed men, on the other, vast numbers of well-drilled troops, with their thirty thousand chariots of iron. What marvel that the hearts of the men of Israel were filled with fear! God had permitted matters to be thus brought to a crisis, that he might rebuke the perversity of Saul, and teach his people a lesson of humility and faith.

Jonathan, the king's son, a man who feared God, was chosen as the instrument to deliver Israel. Moved by a divine impulse, he proposed to his armor-bearer that they should make a secret attack upon the enemy's camp. "It may be," he urged, "that the Lord will work for us; for there is no restraint to the Lord to work by many or by few."

The armor-bearer, a man of faith and prayer, encouraged the design, and together they withdrew from the camp of Israel, secretly, lest their purpose should be opposed as presumptuous. With earnest prayer to the Guide of their fathers, they agreed upon a sign by which they might determine how to proceed. Then passing down into the gorge separating the two armies, and which here stretched out to half a mile in width, they silently threaded their way, under the shadow of the cliff, and partially concealed by the mounds and ridges of the valley. Approaching the Philistine fortress, they were revealed to the view of their enemies, who said tauntingly, "Behold, the Hebrews come forth out of the holes where they have hid themselves," then challenged them, "Come up, and we will show you a thing," meaning that they would punish the two Israelites for their daring.

This challenge was the token which Jonathan and his companion had previously agreed to accept as evidence that the Lord would prosper their undertaking. Passing now from the sight of the Philistines, and choosing a secret and difficult path, the warriors made their way to the summit of a cliff before deemed inaccessible, and therefore not very strongly guarded. Thus they penetrated the enemy's camp, and slew the sentinels, who were so overcome by surprise and fear as to offer no resistance.

The whole army was seized with consternation, which was increased by an earthquake miraculously occurring at the same time. The Philistines imagined that a vast army was upon them, and in their confusion they began to slay one another.

Soon the noise of the battle was heard in the camp of Israel. Upon inquiry it was found that none were absent but Jonathan and his armor-bearer. Saul at first desired to consult the Lord as to whether an attack should be made upon the Philistines; but the confusion among them evidently increasing, his impatient spirit could not brook delay. Marshaling his little force, he advanced against the enemy. The Hebrews who had deserted to the Philistines, now joined their fellow country-men; great numbers also came out of their lurking-places, and as the Philistines fled, discomfited, Saul's army committed terrible havoc upon the fugitives.

A Victim of Bad Books.

WILLIAMSON, the discharged clerk of the Department of Justice, who is accused in the Police Court of purloining valuable autograph letters from the department, is a brother of Judge Williamson of this city. He was formerly Pardon Clerk in the Department of Justice; and has been regarded by his associates as a man of more than ordinary ability. The officials in the department say that Williamson's downfall came from his passion for collecting improper books and publications. His mind became debauched from constant perusal of rare works of this character. He took to drink, and rapidly sank from one position to another, until finally he has been discharged. It is said a noted lobbyist furnished the capital for his collection of notorious books, and that he aided Williamson in gathering together a lot of curious and revolting foreign and native publications. Two months ago, it is said, Williamson sold his entire collection for \$2,000 to a wealthy citizen of New York, who has a taste for forbidden literature.—*San Francisco Chronicle.*

Description of the Kingdom.

BY ELD. J. N. LOUGHBOROUGH.

"Oh! the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."

Human language is hardly adequate to the task of setting forth the glories of the better land; for, as St. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."¹ While here, our view of future things is "through a glass darkly, but then, face to face."² As a person looking through a darkened glass at the broad sun may get a correct outline of its disc, and yet not behold its resplendent glory, so we, by giving heed to those things which God has "revealed by his Spirit," may get a view of that glorious kingdom, and yet have but little actual conception of that glory which can be better felt than told.

St. Peter says, "We, according to his promise, look for new heavens and a new earth."³ From this promise recorded by Isaiah,⁴ the apostle reasons that the present heavens and earth are to be melted, and the works which are therein (the dross—sin) to be burned up. The psalmist David probably referred to the same when he said, "Yea all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."⁵

In his discourse on the day of Pentecost, St. Peter speaks of Christ's second coming as, "The times of restitution of all things."⁶ St. John, while in vision, on the isle of Patmos, heard a voice from him which sat upon the throne, which said, "Behold, I make all things new."⁷ David doubtless had a view of the same when he spake of the Lord's *renewing* the face of the earth.⁸

We will notice the testimony of Isaiah, from which St. Peter has drawn his conclusions: "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind."⁹ Here is the very promise to which St. Peter calls our attention. We are interested in the description this ancient prophet gives of the new earth. "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying."¹⁰ This agrees with St. John's view of the matter, "God shall wipe away all tears from their eyes."¹¹ As expressed by the poet,

"His own soft hand shall wipe the tears
From every weeping eye."

When this is accomplished, the people will not still be left with sadness in their hearts. Nay, verily, for "What God doeth, he doeth it forever." The Lord wipes away tears by removing forever from among his people every cause of grief. When our Saviour tells us that God shall wipe away all tears, he immediately assigns the reason, "And there shall be no more death, neither shall there be any more pain."¹² Yes,

"Pains, and groans, and griefs, and fears,
And death itself shall die."

But Isaiah continues his description, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."¹³ "No more thence," from the time the new earth state is brought in, "an infant of days [a short-lived child], or an old man who hath not filled his days [premature old age]. The latter clause speaks of death, and cannot therefore apply in the new earth, for St. John says of that state, "There shall be no more death." The death, then, must apply to what transpires just as that state is being ushered in. The fire that purifies the earth is called by St. Peter, "The perdition of ungodly men." It is the sinners that die the second death. His age will not save him. Being an hundred years old he shall nevertheless be accursed.

In those early ages of our world, when men attained to eight and nine hundred years, one who lived to be one hundred years old, was, comparatively speaking, only a child. Such an one, dying in sin, raised from the dead at the end of the thousand years, shares equally the fate of the hundred-year-old sinner of later ages; they both die the second death. The righteous only remain and enter upon the new-earth state, in which there is

no death, but eternal youth, so that indeed in that state there can "be no more thence an infant of days, or an old man that hath not filled his days."

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."¹⁴ Some object, saying, Can it be that the saints will build and plant in the new earth? It says so. Where will you apply the testimony, if you attempt to refer it to the present state? Where is the man of whom it can be said that he shall not build, and another inhabit? Men here spend their whole lives fitting up an inheritance to their taste, and just as they pronounce it fitted to their mind, they find themselves old men, die, and leave it to others.

"For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."¹⁵ As the days of what tree? I reply, The tree of life.¹⁶ If that be the tree referred to, then they will live forever; for God drove Adam out of the garden, lest he should put forth his hand and eat of the tree of life and live forever.¹⁷ In another testimony the Lord says, "With long life will I satisfy him, and show him my salvation."¹⁸ How long a life would it require to satisfy a man? If his body was racked with disease, and his life made bitter by disappointment and sorrow, he might perhaps come to a point where he could say, I have lived long enough, I want to die; but if he was surrounded (as the saints will be) with everything that tended to his comfort and happiness, in a state where there was no death, no sorrow, no pain, no tears, would he be satisfied with anything short of eternal life? I think not.

In the testimony of verses 23 and 24, the prophet shows God's willingness to answer and to do for his people, and that in that time the labor of their hands shall prosper and not be brought forth for trouble. In the next verse the prophet speaks of the animals in that state, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat."¹⁹ This can only apply in a state where the ferocious dispositions of the wolf and lion have been changed. But, you ask, can the above apply in the kingdom of God? Are the saints to eat there? Yes. Christ ate after his resurrection. If Christ ate, why may not the saints? They are to be like him.²⁰

Angels appeared to Lot, and ate of the food he prepared.²¹ David says of the Israelites, "Man did eat angel's food."²² The resurrected saints are to be as angels.²³ But our Lord has declared that the saints will eat in the kingdom. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."²⁴ Again, "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them."²⁵ But, you may say, I did not think there were to be beasts in the kingdom of God. If the kingdom of God is to be a restitution to the primeval state, there will be beasts there. In Eden, the Lord gave man "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth."²⁶ And Micah testifies concerning Christ, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."²⁷ If the first dominion is given to the saints, then they will have dominion over beasts as well as the earth. That the dominion to be given to Christ, is the dominion of the earth, is confirmed by the testimony of David, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."²⁸ His testimony shows that there will be beasts in that renewed state. After speaking of beasts, etc., he says, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth."²⁹ The prophet Isaiah, in the eleventh chapter of his prophecy, speaks from verses 1-5 of the "rod of the stem of Jesse," in such a manner as to show that he does not refer to any earthly monarch, for they have no way of judging, but "after the sight of the eyes," nor to reprove, except "after the hearing of the ears."

This personage is also the one who is to slay the wicked with his breath. What follows in verses 6-9, is after he has thus slain the wicked, and refers to Christ's kingdom, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's [margin, adders] den."

Here, again, we have a description of a state when the evil dispositions of the beasts are taken away, when the mode of their living even is changed; "They shall not hurt nor destroy in all my holy mountain." This is after Christ comes and subdues all his foes.

"Then bears and wolves, no longer wild,
Obey the leading child;
The lions with the oxen eat,
And dust shall be the serpent's meat."

(To be Continued.)

Feet Washing.

THE *Banner and Gleaner* is a radical Baptist paper published in Benton, Ill. Occasionally some of its correspondents broach the subject of feet-washing as a church duty. And the fact is divulged that some of the ministers and churches in that connection practice it. Recently a young minister wrote an article of inquiry, raised by hearing that another minister was practising it. From his letter we extract as follows:—

"Now if it is right for one church of Christ, is it not for all churches of Christ? If it is right for one pastor to teach the church over which he has charge, is it not right for all? I am a young man just starting out, and a boy in the ministry, and it does seem to me that some of our churches do wrong. If it is not a church ordinance the church does wrong that observes it as such; and if it is a church ordinance, the church does wrong that does not observe it as a church ordinance.

"Now Christ says in John 13:14: 'If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet.' Now what does ought mean? Webster says it means 'fit or necessary, or should.' It would seem from the reading of the 15th verse that he meant 'should wash one another's feet,' in 14th verse. Here is the 15th, 'For I have given you an example, that ye should do as I have done unto you.' 'That ye should do.' It don't say that we may do so if it comes handy and convenient, and if not we can let it alone. Sixteenth verse: 'Verily [just as positive as it can be] I say unto you the servant is not greater than his Lord; neither is he that is sent greater than he that sent him.' Seventeenth verse: 'If ye know these things, happy are ye if ye do them.' I want to ask some questions. 1. What person was speaking and acting here in these named verses? 2. What action does he perform? 3. To whom was he speaking? 4. Are the words that were used then by this person still binding on his people? 5. Were those persons to whom he was speaking, the church? 6. If this was the church, and he washed feet in the church, send me the chapter and verse when it was commanded not to be observed any longer, or when it ceased to be a church ordinance?

"Now brethren, I want this answered. It may be that a great many will shoot at this little sketch; all I have to say is, brethren, if you do I want you to load your gun with gospel. I don't want to know about Jewish customs, Theology, or Philosophy; but I want the word of God on feet-washing. If it is taught in the word of God, let us practice it. Now, brethren, don't write in an unknown tongue; but write to the point and give us the Scripture. You may be honest, but that won't make it so to my mind unless you prove it by the word of God."

STRANGE how quickly we can see a fault in an enemy! A friend may be all faults, but we are blind to them, while the least approach to one is so soon discerned in an enemy. For a friend we have a dozen excuses, but for an enemy not one can be invented, even though there be just cause for excuse. Poor human nature! When we possess Christ's spirit, and can really love our enemies, we shall be less likely to be so observant of their faults.

1. 1 Cor. 2:9. 2. 1 Cor. 13:12. 3. 2 Pet. 3:13. 4. Isaiah 65:17. 5. Ps. 102:26. 6. Acts 3:21. 7. Rev. 21:5. 8. Ps. 104:30. 9. Isaiah 65:17. 10. Verse 19. 11. Rev. 21:4. 12. Rev. 21:4, 5. 13. Isaiah. 65:20.

14. Isa. 65:21, 22. 15. Verse 22. 16. So reads the Septuagint. 17. Gen. 3:22. 18. Ps. 91:16. 19. Verse 25. 20. 1 John 3:1, 2. 21. Gen. 19:3. 22. Ps. 78:25. 23. St. Luke 21:36. 24. St. Luke 22:29, 30. 25. St. Luke 12:37. 26. Gen. 1:26. 27. Micah 4:8. 28. Ps. 72:8. 29. Ps. 104:29, 30.

MANY A SWEETEST MEASURE.

FULL many a sweetest measure
Is struck in a minor key,
And many a royal pleasure
In lowliest lives may be.

For Jesus himself off enters
The humblest and poorest door,
And gives from exhaustless treasures
A rich and abundant store.

Pure diamonds of love and beauty,
And rubies and pearls of truth,
The joy of accepted duty,
The hope of immortal youth.

These make all the world seem brighter,
They ward off the stings of care,
And bringing unnumbered blessings
Enkindle the incense of prayer.

There's never a home so dreary
That Christ may not enter in,
And never a heart so weary
That he to joy may not win.

—Currie A. Breeze, in *Golden Censer*.

Description and History of Strasburg Cathedral and Clock.

BY ELD. S. N. HASKELL.

THINKING that perhaps the readers of the SIGNS might be interested in a brief description of the cathedral at Strasburg, Germany, and the wonderful clock which it contains, I will relate a few facts concerning them, which I learned while in the place. We recently passed through the city on our way to visit persons in Dresden who are interested in the truth, and while waiting for the train, visited this cathedral. In Europe it is no uncommon thing to find cathedrals and other structures which have stood for hundreds of years. Connected with these buildings there are many things of interest to every reader of history, especially those who have never visited Europe.

The spot upon which this cathedral now stands, and the buildings which have from time to time been erected upon it, have a wonderful story. Catholic tradition is fruitful in miraculous circumstances connected with their earliest history. It is said that the place has been consecrated, from times most remote, to the worship of some deity. The Celts, the first inhabitants of the country, here worshiped their god of war, and in times of great calamity offered human sacrifices. Their huts were built around this spot. After the conquest of Gaul by the Romans, a fortified town was built, and a temple erected, which was dedicated to Hercules and Mars. There may be some truth in this, for in the present cathedral there are representations in stone of both Hercules and Mars, also something to favor nearly all of the traditional stories which are told respecting the place.

For the erection of the first Christian church at this place no reliable date is given, but it is supposed to have been in the fourth century. In the sixth century it is said that Clovis erected a church upon this site. It was built of wood, with a flat roof, and supported by earthen walls. The Franks changed the name of the place from *Argentoratum* to that of *Strasburg*. The Merovingian kings granted favors to those churches founded by their predecessors. The valuable presents bestowed upon the bishopric of Strasburg enabled the inhabitants to greatly embellish and enlarge the cathedral, which was consecrated to the virgin Mary. Notwithstanding this consecration to the holy virgin, with whose statue it was adorned, and the fact that Catholic zeal has made it sacred by rich offerings and holy blessings, the earthquake, lightning, cruel wars, and devastating fires have many times made its rebuilding and repairing necessary. In 873 it was destroyed by fire. In 1002 it was plundered and set on fire by the soldiers of Hermann, the Duke of Suabia. In 1007 a thunderbolt accomplished its destruction. In 1015 the old foundation was removed; and after digging to the depth of five fathoms, stakes were driven, and the places between them filled with clay mixed with lime, fragments of brick, and coal. It is said that, in the construction of this church, two hundred thousand men were employed, who, supposing that they were working for the salvation of their souls, carried the enterprise forward with great rapidity. Notwithstanding this, it was one hundred years before they reached the roof. In 1113, 1140, 1142, 1150, it was more or less injured by fire, and in 1176 the destruction was completed. It was, with the exception of the

towers, rebuilt by Conrad, of Litchenburg, in 1275. The following year he laid the brick for a tower with his own hands. A quarrel arising concerning his trowel, one man was killed, which was considered a bad omen. In 1279, 1289, and 1291, it was partially destroyed by earthquakes, and in 1298 by another fire. In 1365, the north tower was repaired and completed. Three years later it was again struck by lightning. In 1384, another fire destroyed the organ, but did little other damage. In the years 1540, 1555, 1568, 1624, and 1625, it was struck by lightning, from which it received much injury. In 1654, the spire upon which was the virgin Mary was destroyed by lightning. In 1728, it was shaken by another earthquake, and in 1759, injured by lightning. In 1870, the roof was riddled by shells, and taking fire, was much injured.

DESCRIPTION OF THE PRESENT BUILDING.

The height of the inclosure is ninety-six feet; the height of the tower is four hundred and thirty-three feet; the length of the building is three hundred and eighty feet; width, one hundred and thirty-five feet. The roof is supported by two rows of massive pillars inside of the building. There are a number of rooms in the building, and many rich paintings, some of which represent apostles, others represent eminent personages both good and bad. Purgatory and hell are also vividly represented. In this scene the virgin Mary and Christ stand waiting to rescue the souls of deceased persons, in answer to the prayers of their friends; but as these prayers are not received, the poor souls are plunged into the lake of fire.

When the devout worshipers are disabled in an arm, hand, or any part of the body, they have that portion carved and hung up in the presence of the Virgin, who holds the Saviour in her arms. Candles are then lighted. The object of this is to remind the Virgin and her Son of their sufferings, so that they will pity and relieve them. We saw many representations of portions of the body suspended for this purpose. Services are performed in the cathedral every day.

There are six Mosaic windows on one side of the building, which cost \$30,000 each. Those on the other side are in imitation of these costly ones.

THE STRASBURG ASTRONOMICAL CLOCK.

This is said to be the most wonderful clock in the world. Traces of it are found in Strasburg as far back as 1352. The present clock is not the original one, but similar to it. Some of its parts have been perfected by modern science, while other portions remain the same. In 1547, the construction of this clock was entrusted to three men; Michael Herr, Christian Herlin, and Nicholas Pruguer, who immediately commenced the work, but died leaving it to be finished by others. It was not until 1836 that this clock was brought to its present state of perfection. This was accomplished by Mr. Schuilgug, a watchmaker of Strasburg, who devoted four years to the work. In the lower portion of the clock is a large dial twelve feet in diameter, which indicates all the variable holy days, regulating itself each leap year, also during the last day of each year for the coming year. Upon this dial is also given the day of the month and of the year, the hands making a circuit once a year. In front of this is a globe which revolves upon its axis each twenty-four hours, and which, like the earth, makes a complete revolution once a year. This, in connection with the dial, shows each season in its turn. Above this is seen the moon in its different phases, corresponding to its appearance in the heavens. Taken together it is an ecclesiastical computation, a planetarium representing the revolution of the planets, the phases of the moon, the eclipses of the sun and moon calculated from the most remote times.

There is also above this a dial indicating the exact time of day, under which is an opening in the framework of the clock. In this opening there appears each day a vehicle drawn by two animals, representing the god which has been worshiped on each respective day. On Sunday, the sun appears in a golden chariot, on Monday, the moon, and so on through the week. Sitting on each side of the clock dial is an angel, one of whom holds a hammer with which he strikes the hour; the other an hour-glass, which he turns over when notified by the striking of the bell. Above the moon is another opening in the framework of the clock, in the center of which appears each quarter of an hour a representation of one of

the four periods of life around which childhood, youth, and old age are represented as passing.

At a quarter past each hour the representation of childhood appears in the center, and a child comes out of one side of the opening, strikes the bell, and passes on. At the end of the next quarter, a figure appears representing youth, and a youth comes out from the same place, strikes the bell and disappears. At the close of another quarter of an hour manhood is represented in the same manner, and at the close of the hour grim death appears in the center with his scythe to cut down life, while an old man, bent with age, appears on the scene; grim death strikes the bell, the hour glass turns in the hands of the angel below, and age passes from the scene. This occurs every hour, forcibly reminding the beholder of the shortness of life and the certainty of death.

Above all this there is still another opening in the clock frame. In the center above is a figure representing Christ. At the stroke of twelve each noon, the twelve apostles following each other from the right hand side of the opening, pass before Christ and bow their heads while he lifts his hands and blesses them. Perched upon a high elevation upon the left is a cock, which, while this is taking place, in a most life-like manner stretches his neck, claps his wings, and in a voice so natural as to be hardly distinguishable from that of a live bird, crows three times. It is said that this wonderful cock has been in existence, faithfully performing his work, since the fourteenth century. Whatever repairs the clock has required from time to time it has not been necessary to repair this part of the wonderful mechanism. During all these years he has been faithfully at his post, reminding visitors of the unfaithfulness of Peter in denying his Lord.

Upon the sides of the clock are sculptures representing angels, etc., which are very common in Europe. As we stood with a large number of persons listening to the clock as it struck at noon, and to the crowing of the cock, and saw "old time," with his grim features, striking the bell, the passing of old age, the turning of the hour-glass in the hands of the angel, all stood in breathless silence until the guide announced that the doors would be closed until two o'clock, deeply impressed with the moral lesson it taught.

A Valuable Secret.

It is related of Franklin, that from the window of his office in Philadelphia, he noticed a mechanic among a number of others at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant flow of happy spirits.

"It's no secret, doctor," the man replied. "I've got one of the best of wives, and when I go to work, she always gives me a kind word of encouragement, and a blessing with her parting kiss; and when I go home, she is sure to meet me with a smile, and a kiss of welcome; and then tea is sure to be ready; and, as we chat in the evening, I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word, or to give an unkind look to anybody."

And Franklin adds:—

"What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently then; a happy smile, and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making home happy and cheerful."

CAPTAIN CORVILLE tells some curious stories in his book on Morocco. One, for example, is that of "a well-meaning gentleman, with more enthusiasm than brains, who made some attempts to convert the Moslems of Tangiers. His method was simply to go into the market-place, accompanied by an interpreter to translate the sacred words to the crowd. That worthy, having some respect for his own life, explained at each pause that his employer was a madman of a very pronounced type, and must on no account be molested. As the Moors have a great respect for madmen, this explanation probably saved the missionary's life."

The End of the World.

THE Scriptural phrase, "the end of the world," has an important bearing on the subject in hand, and deserves careful consideration.

It is claimed that this phrase, used by our Lord in parable, prophecy, and promise, relates to the close of the Jewish dispensation, and not to the winding up of the affairs of this world when time shall cease. And it is essential that any system of doctrines that denies the coming of Christ to judge the world at the end of the mediatorial reign, should maintain this ground; for the coming of Christ at "the end of the world," in some sense, is not to be questioned. It is the occurrence of this phrase in the twenty-fourth of Matthew, in the second question propounded to the Saviour, that gives the defenders of a figurative coming the anxiety they manifest.

Their position is that the word "world," in this phrase, is a mistranslation; that the original word, *aion*, should be rendered *age*; and that the application should be made so as to show that it was the "end of the Jewish age" or dispensation the disciples and the Saviour were speaking of in the use of this language.

Writers of respectability have given countenance to this exposition, so that authorities of high character for learning and evangelical soundness can be quoted in its support; and yet it is clearly untenable and misleading. We reject it utterly, and give reasons; and if our reasons are solid, so as to overthrow the position against which they are alleged, they sweep away the entire assumption of a "figurative" coming of Christ at the destruction of Jerusalem.

The entire ground of the assertion that this phrase means the end of the Jewish age is the fact that the word rendered "world" sometimes means "age," and may be fairly so translated. This fact is not disputed. No violence would be done if the phrase were rendered "the end of the age." The question is not as to the meaning or force of the word, but as to its application. If the period of the Jewish economy was one "age," the period of the gospel economy is another "age" or dispensation; and if the Jewish "age" had an "end," the gospel age will also have an "end." Then conceding that the word *aion* means *age*, and might be so rendered, the question is, To which "age" does the phrase apply in our Saviour's discourses—the Jewish or the Christian? This is a question of fact. If it applies to the Jewish age alone, the advocates of a figurative coming of Christ have one point in their favor, and so far may be right. But if it applies to the "age" of the Gospel, as we shall see that it does, then the notion of a figurative advent must be abandoned. The issue is plain and vital.

More has been conceded to the opposition, with reference to this word *aion*, than a knowledge of all the facts will warrant. It has been claimed, and sometimes admitted, that *aion* never means the "world" in which we live, as we use the term "world." We know that *kosmos* is the proper word for "world," and expresses the ordinary conception of the material globe, and does it, as *aion* can not; and yet there is a fact which has evidently escaped the attention of those who make the broad assertion that *aion* never means "world." In the Greek Testament *kosmos* and *aion* are used interchangeably in some instances, and in other places *aion* plainly takes the meaning of *kosmos*. An example of the interchangeable use of these words is found in 1 Cor. 3:18, 19: "If any man among you seemeth to be wise in this world [*aion*], let him become a fool that he may be wise. For the wisdom of this world [*kosmos*] is foolishness with God." An instance of *aion* taking the meaning of *kosmos* is found in Heb. 1:2: "By whom also he made the worlds" [*aionas*]. Another example of this kind is found in Heb. 11:3: "Through faith we understand that the worlds [*aionas*] were framed by the word of God." The worlds that were "made" and "framed" by the word of God were none other than the material worlds that float in space, including the world in which we live—the *kosmos*. We call attention to this fact, not for the purpose of building an argument upon it, but as an offset to the confident assertion which is so often made to the contrary. It is a fact not without significance in this discussion, and yet we submit it without further comment.

The application of the phrase in question to the

destruction of Jerusalem, or to anything coincident therewith, is unauthorized and without meaning. Strange that it should have been so widely accepted! It aims, when thus applied, to denote the "end" of the Jewish dispensation. But the Jewish dispensation "ended" long before Jerusalem was destroyed. And to this fact we invite particular attention. Jerusalem was destroyed forty years after the ascension of Christ, and therefore after the ministry of the apostles; and, of course, it was after the "end" of the Jewish, and after the beginning of the gospel age. The apostle used the phrase correctly, of course, and with undoubted reference to the "end" of the Jewish age, when he said, "But now once in the end of the world [*aion*] hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. This shows that Christ's first "appearance," or coming, was at the end of the Jewish age, as his second coming will be at the end of the gospel age. Strictly speaking, the end of the Jewish age was the time that Christ died. It was when he "put away sin by the sacrifice of himself." That was a typical dispensation, and could not last an hour longer than the period of the fulfillment of the types. The rending of the veil of the temple marked the time of the closing up of the typical economy. No other period is designated or known in the Scriptures, or is in any wise set forth as the "end of the Jewish dispensation." The Christian dispensation began with the death of Christ, and was fully ushered in not later than the day of Pentecost, which, as we have seen, was the date of the beginning of the kingdom of God on earth—the day on which Christ came "in his kingdom," and the "kingdom of God came with power." That day was an epoch. It stands out in history as the birthday of the church of Christ in its new relation, and as fully endowed for the conquest of the nations. We dare not date the new dispensation later than that memorable Pentecost. But, if this is correct, the Jewish dispensation was then past. The types were fulfilled. The apostolic ministry belonged not to the Jewish, but to the gospel age, as every intelligent reader of the Scriptures will readily admit. Hence, the Jewish dispensation closed, and the Christian dispensation began at least forty years before the destruction of Jerusalem—for the dispensations did not lap. Both were not in progress at the same time. Neither was there a hiatus of forty years between them. When one ended, the other began. The apostles entered upon their ministry under the final commission with the dawn of the new dispensation, and lived and labored and died in the full blaze of gospel light, while Jerusalem was yet standing. It is therefore absurd to speak of the destruction of Jerusalem as "the end of the Jewish age."

The phrase in dispute occurs also in the great commission, and its use in that place ought to determine its application in other passages, and particularly where the second coming is connected with it. When Christ sent his apostles into all the world to baptize and teach the nations, he said to them, "And lo, I am with you alway, even unto the end of the world." Does this mean that Christ was to be with his ministers only until the end of the Jewish age? So we are told by those who deny the future coming of the Lord to judgment—consistency requires them to do it; but the absurdity of the statement must appear upon its face. The commission was given them to preach the gospel, and his presence was promised during the time they were thus employed. If the preaching under this commission belongs to the gospel age, then the promised presence of Christ belongs to the gospel age, and the promise, "Lo, I am with you alway," covers the entire period of the gospel dispensation. The Jewish age ended before the apostles began to preach under this commission. Christ himself brought that dispensation to a close when he "put away sin by the sacrifice of himself." Here we stand with confidence. If the commission to preach the gospel to every creature belonged to the Jewish age, and was fulfilled under that economy, then our critics may be right in their assumption that "the end of the world," in this passage, means the "end of the Jewish age." But who will assert all this? Who believes it? Surely no one who intelligently weighs the matter will affirm anything so preposterous. And yet it must be done, or the very foundation of the opposition to the future coming of the Son of man to judgment gives way. For as certainly as the obligation to preach the gospel pertains to the gospel age, and lasts as long

as the age lasts, it follows that the spiritual presence of Christ is promised throughout that age, and the "end of the world" means the end of the gospel age. And if this is the true application of the phrase in this passage, it can scarcely be possible that it will bear a different application where the second coming of Christ is connected with "the end of the world."

The same conclusion is forced upon us by the use the Saviour made of this phrase in his exposition of the parable of the tares and the wheat. Matt. 13:37-43: "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." This is full of instruction. It is not a parable, but the exposition of a parable. The language should therefore be taken in the most literal sense admissible, and particularly with reference to the description given of the divine arrangement for the separation of the tares and wheat—the children of the kingdom, and the children of the wicked one.

It is evident that "the end of the world" here mentioned did not take place at the time Christ "appeared to put away sin by the sacrifice of himself." That great fact put an end to the typical economy, and the Jewish age, but no one believes it was the "harvest" described in this scripture. Our critics do not so apply the language, but invariably to the destruction of Jerusalem. That sad event is all their hope. If it was not the "end of the world," as we have seen it was not, their whole theory fails. The "harvest" was not then, for the righteous did not at that time experience the blessedness of the promise that they should "shine forth as the sun in the kingdom of their Father." They received no special distinction in connection with the horrors of that catastrophe, except that they escaped the miseries of the Jews by obeying the direction of the Master to "flee to the mountains." Neither were the angels sent forth at that time as the "reapers." The assumption that the "angels" were gospel ministers is groundless, and contrary to all correct ideas of the Saviour's language; and yet if we should admit the baseless assumption, the facts would condemn the interpretation sought to be forced upon this expression. The gospel ministers were not sent forth at the destruction of Jerusalem, but long before, so that the apostles had finished their ministry, and had all gone to rest—unless John still lingered—before that time. And they were not sent forth as "reapers," but as "sowers." Their business was unlike that which is ascribed to the angels when the harvest comes.

But the point to be noted is, that the harvest is the "end" of that particular "age" in which "the kingdom of Heaven" is displayed. Did the parable of the "tares" relate to the condition of things before the birth of Christ? If the "kingdom of Heaven" pertained to the Jewish dispensation, and accomplished its work therein, and terminated with the close of that typical period, then there might be propriety in claiming that the "harvest" was the "end of the Jewish age." And there can be no propriety in that claim without this condition of facts. But it was not the Jewish economy that was illustrated by this parable. The kingdom of Heaven did not belong to that age. The law and the prophets were until John the Baptist, and since then the kingdom of Heaven is preached. This kingdom belongs to the age of the gospel. Its coming was seen in Christ's personal ministry, and its establishment on earth was complete when the kingdom of God came with power on the day of Pentecost.

The first coming of Christ put an end to the Jewish age, as his second coming will bring an end to the gospel age. Hence, when he comes, he will "send forth his angels"—send them forth "with a great sound of a trumpet"—"and gather out of his kingdom all things that offend"—an expression which, of itself, proves beyond

question, that the "harvest" is to be at the end, and not at the beginning of the gospel age.

Thus, every turn we give to this language, every possible view that has reason in it, carries us to the same conclusion, and reveals more and more clearly the absurdity of the assumption that "the end of the world," as used by our Lord, had reference to the end of the Jewish age. Such a position cannot stand for a moment without making the kingdom of Heaven synchronical with that age, and the folly of attempting this is too glaring for even those whose doctrine is unable to stand without it. The "end of the age" meant in this parable is the time of the "harvest;" and the harvest cannot come till after the sowing of the good seed; and the good seed are the children of the kingdom, sown by the Son of man. The "tares" grow along with the "wheat," and so long as the children of the kingdom and the children of the wicked one live together in this world, it is useless to imagine that the "harvest" is past. The harvest separates the tares from the wheat, or it does nothing. "So shall it be in the end of the world."—From Bishop Merrill's Book, *The Coming of Christ*.

The Sabbath-School.

Everlasting Punishment.

Matt. 25:46: "And these shall go away into everlasting punishment, but the righteous into life eternal."

THIS text is very commonly urged as an objection against the view that the destiny of the reprobate is an utter and eternal extinction of being; and it is one which has great apparent force. But the secret of this apparent strength lies in the fact that the term punishment is almost invariably supposed to be confined to conscious suffering, and that when any affliction is no longer taken cognizance of by the senses, it ceases to be a punishment at all. But if it can be shown from sound reason, and from the analogy of human penalties, that punishment is estimated by the loss involved, and not merely by the amount of pain inflicted, the objection vanishes at once, and will cease to hold back many devout and holy minds from adopting the view we here advocate.

On the duration of the punishment brought to view in the text, we take no issue. It is to be eternal; but what is to be its nature? The text says, Everlasting punishment; popular orthodoxy says, Unending misery; the Bible, we believe, says, Eternal death.

Is death punishment? If so, when a death is inflicted from which there is no release, that punishment is eternal or everlasting. Then the application of this scripture to the view we hold is very apparent. The heathen, to reconcile themselves to what they supposed to be their inevitable fate, used to argue that death was no evil. But when they looked forward into the endless future of which that death deprived them, they were obliged to reverse their former decision, and acknowledge that death was an *endless injury*.—*Cicero, Tusculan Disp.* i., 47.

Why is the sentence of death in our courts of justice reckoned as the most severe and greatest punishment? It is not because the pain involved is greater; for the scourge, the rack, the pillory, and many kinds of minor punishment, inflict more pain upon the petty offender than decapitation or hanging inflicts upon the murderer. But it is reckoned the greatest because it is the most lasting; and its length is estimated by the life the person would have enjoyed, if it had not been inflicted. It has deprived him of every hour of that life he would have had but for this punishment; and hence the punishment is considered as co-existent with the period of his natural life.

Augustine says:—

"The laws do not estimate the punishment of a criminal by the brief period during which he is being put to death, but by their removing him forever from the company of living men."—*De civ. Dei*, xxi., 11.

The same reasoning applies to the future life as readily as to the present. By the terrible infliction of the second death, the sinner is deprived of all the bright and ceaseless years of everlasting life. The loss of every moment, hour, and year, of this life, is a punishment; and, as the life is eternal, the loss, or the punishment, is eternal also. "There is here no straining of argument to make out a case. The argument is one which man's judgment has in every age approved as just."

The original sustains the same idea. The word for punishment is *kolasis*; and this is defined, "a curtailing, a pruning." The idea of cutting off is here prominent. The righteous go into everlasting life, but the wicked, into an everlasting state in which they are curtailed, or cut off. Cut off from what? Not from happiness; for that is not the subject of discourse; but from life, as expressly stated in reference to the righteous. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And since the life given to man through Christ, is eternal life, it follows that the loss of it inflicted as a punishment, is eternal punishment.

The same objection is again stated in a little different form. As in the ages before our existence we suffered no punishment, so, it is claimed, it will be no punishment to be reduced to that state again. To this, we reply, that those who never had an existence cannot, of course, be conceived of in relation to rewards and punishments at all. But when a person has once seen the light of life, when he has lived long enough to taste its sweets and appreciate its blessings, is it then no punishment to be deprived of it? Says Luther Lee (*Immortality of the Soul*, p. 128), "We maintain that the simple loss of existence cannot be a penalty or punishment in the circumstances of the sinner after the general resurrection." And what are these circumstances? He comes up to the beloved city, and sees the people of God in the everlasting kingdom. He sees before them an eternity, not of life only, but of bliss and glory indescribable, while before himself is only the blackness of darkness forever. Then, says the Saviour, addressing a class of sinners, there shall be wailing and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, in the kingdom of God. What is the cause of this wailing? It is not that they have to choose between annihilation or eternal torture. Had they this privilege, some might perhaps choose the former; others would not. But the cause of their woe is not that they are to receive a certain kind of punishment when they would prefer another, but because they have lost the life and blessedness which they now behold in possession of the righteous. The only conditions between which they can draw their cheerless comparisons are, the blessed and happy state of the righteous within the city of God, and their own hapless lot outside of its walls. And we may well infer from the nature of the case, as well as the Saviour's language, that it is *because* they find themselves thus thrust out, that they lift up their voices in lamentation and woe. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, in the kingdom of God, *and ye yourselves thrust out!*"

The sinner then begins to see what he has lost; the sense of it, like a barbed arrow, pierces his soul, and the thought that the glorious inheritance before him might have been his but for his ownself-willed and perverse career, sets the keenest edge upon every pang of remorse. And as he looks far away into eternity, to the utmost limit which the mind's eye can reach, and gets a glimpse of the inconceivable blessedness and glory which he might have enjoyed but for his idol sin, the hopeless thought that all is lost will be sufficient to rend the hardest and most obdurate heart with unutterable agony. Say not then that loss of existence under such circumstances is no penalty or punishment.

But again: The Bible plainly teaches degrees of punishment; and how is this compatible, it is asked, with the idea of a mere state of death to which all alike will be reduced? Let us ask believers in eternal misery how they will maintain degrees in *their* system? They tell us the intensity of the pain endured will be in each case proportioned to the guilt of the sufferer. But how can this be? Are not the flames of hell equally severe in all parts? and will they not equally affect *all* the immaterial souls cast therein? But God can interpose, it is answered, to produce the effect desired. Very well, then, we reply, cannot he also interpose, if necessary, according to our view, and graduate the pain attendant upon the sinner's being reduced to a state of death as a climax of his penalty? So, then, our view is equal with the common one in this respect, while it possesses a great advantage over it in another; for, while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being equal, ours may have not only degrees in pain, but in duration also; for, while some may

perish in a short space of time, the weary sufferings of others may be long drawn out. But yet we apprehend that the bodily suffering will be but an unnoticed trifle compared with the mental agony, that keen anguish which will rack their souls as they get a view of their incomparable loss, each according to his capacity of appreciation. The youth who had but little more than reached the years of accountability and died, perhaps with just enough guilt upon him to debar him from Heaven, being less able to comprehend his situation and his loss, will of course feel it less. To him of older years, more capacity, and consequently a deeper experience in sin, the burden of his fate will be proportionately greater. While the man of giant intellect, and almost boundless comprehension, who thereby possessed greater influence for evil, and hence was the more guilty for devoting those powers to that evil, being able to understand his situation fully, comprehend his fate and realize his loss, will feel it most keenly of all. Into *his* soul indeed the iron will enter most intolerably deep. And thus by an established law of mind, the sufferings of each may be most accurately adjusted to the magnitude of his guilt.

Then, says one, the sinner will long for death as a release from his evils, and experience a sense of relief when all is over. No, friend, not even this pitiful semblance of consolation is granted; for no such sense of relief will ever come. The words of another will best illustrate this point:—

"But the sense of relief when death comes at last. We hardly need to reply: There can be no sense of relief. The light of life gone out, the expired soul can never know that it has escaped from pain. The bold transgressor may fix his thoughts upon it now, heedless of all that intervenes; but he will forget to think of it then. To waken from a troubled dream, and to know that it was only a dream, is an exceeding joy; and with transport do the friends of one dying in delirium, note a gleam of returning reason, ere he breathes his last. But the soul's death knows no waking; its maddening fever ends in no sweet moment of rest. It can never feel that its woe is ended. The agony ends, not in a happy consciousness that all is past, but in eternal night—in the blackness of darkness forever!"—*Debt and Grace*, p. 424. U. S.

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OAKLAND, CAL., FIFTH-DAY, AUGUST 10, 1882.

Morality of the Ten Commandments.

NO WRITER in the Old Testament had more wisdom from God imparted to him than had Solomon; and no one gave a more emphatic testimony on the nature of the commandments of God than he did in Eccl. 12:13, 14. In other places, as in Prov. 28:9, he also spoke decidedly on the subject. This text reads: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." This shows that the nature of the law is such that disobedience or neglect of it vitiates ail religion. The same is shown by a text which we have quoted on another point, to mark the distinction between *the law* and the offerings and sacrifices, or ceremonials of religion. "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20. Incense, offerings, sacrifices, prayers—nothing is acceptable to God from those who reject his law.

This is directly contrary to the opinion expressed by many at the present time. They affect to think that God will hear their prayers and accept their offerings notwithstanding they reject or neglect his law. Nay, more, they say that our worship in this dispensation is so much more spiritual and exalted than that in the days of the patriarchs and prophets that it is not only acceptable without regard to the law, but is even more acceptable if the law is disregarded! We shall show, when we come to examine the New Testament, how completely this position is negatived by Christ and his apostles. For the present we will notice but one statement of the apostle Paul, in Rom. 6. He meets the point squarely by raising the question: "Shall we sin [sin is transgression of the law.] that grace may abound?" Does he answer, Yes! neglect of the law is conducive to grace under Christ? He says: "By no means," or God forbid. "How shall we, that are dead to sin [to the violation of the law,] live any longer therein?" Christ removes his people from sin; saves them from sin; Matt. 1:21; saves them from walking contrary to his Father's revealed will. There is no intimation in the Bible that he will save anybody in sin, or answer their prayers if they turn away their ears from hearing the law.

Eccl. 12:13, 14, reads thus: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Let us notice the relations presented in this text.

It is an accepted truism that "God is Supreme Moral Governor." To be a governor he must have a government; to have a government he must have a law, for there is no government without law. In the absence of law there is only confusion or anarchy. The Scriptures abundantly teach—and reason approves—that God has exercised governmental control over man ever since the creation of the race. Not that he compelled everybody to obey him. He never did that; he does not now. He always left man free to act, and held him responsible for his actions. This is necessary where there is any free agency, for without freedom to act no character could be formed. All which goes to prove that God has always had a law for the government of his creatures. The opposite of this is an absurdity, and a direct contradiction of the Scriptures.

As he is a moral governor his law is a moral law, and as he is supreme his law is a universal law. No one can be found who is not amenable to his law unless he is outside of his jurisdiction—beyond the sway of God's authority. But that is impossible.

Can there be two moral laws? Yes, provided there are two moral governors! Not otherwise. Hence, if there are two moral laws, God is not supreme. Again, if his moral law has been changed, morality itself has

been changed; man's moral nature and relations have been changed; and is it too much to say that, in that event, God himself has changed? We think not.

Now we will consider further the objection that our religion is higher than that of the Old Testament, and that New Testament morality is above that of the Old. When God says: "Be ye holy; for I am holy," can there be a higher standard of holiness than this? And when he says if they will keep his covenant—his law—they will be a holy people, is not that proof that a holy character is formed by obedience to his law. As there cannot be two moral laws unless there are two supreme moral governors, there can be but one rule for the measurement of morality. All moral characters are formed according to that rule.

Two more important statements made by Solomon remain to be noticed:—

1. That the commandments of God contained the whole duty of man. As man is a moral agent, the above declaration proves that the commandments of God cover all moral obligation. Every relation of man both to God and to his fellow-man, comes within the province of that law of which Solomon spoke. Types may give way, for these are not original or elementary, but circumstantial. Memorials may take the place of types; but no new *moral relation* can be instituted. Our relation to the salvation of Christ is exactly that of Adam when a Saviour was provided for him; our faith is exactly that of Adam when he accepted "the seed" of the woman as the one appointed to bruise the head of man's seducer; it is that of Abraham to whom the gospel promises were made, and who rejoiced to see the day of Christ; it is that of Moses who "esteemed the reproach of Christ greater riches than the treasures in Egypt." And of all the ancient worthies who are held up to us as examples of faith whom we do well to follow.

2. On the authority of these commandments every work shall be brought into judgment. That law was no local affair; it was no temporary arrangement; it was not limited to a few outward acts. By it shall "every secret thing" be tested; it is a discerner of the thoughts and intents of the heart.

And what need we say more? Yet much more remains for us to say on this the most important of all subjects. The points here examined will all come up for further examination when we come to the testimony of the New Testament concerning them.

Concerning the term "covenant," we must express our surprise that any should take so limited views of the subject as to conclude that God's covenant *commanded to them* by his own voice, is identical with that covenant or agreement *made with them* through Moses as the mediator, or spokesman for the parties. See Ex. 19:5-8. The word covenant covers many different things in the Bible. It is not by the word, but by its connections and relations that we learn to what it refers in any instance. The agreement made with them was inoperative and passed away of necessity because they did not keep it. But what reasonable person will imagine that a moral law, the very basis of God's moral government, covering all moral relations of judgment-bound creatures, passes away because somebody broke it? The last great day will show that *the transgressor passes away*, not the law of "the Judge of all."

Petition.

A COPY of a petition has come to our hands, which is sent out with the signature of the "P. G. W. C. T." of California, and which concerns the Sunday Law. It professes to be in the interest of temperance; but, while we are known to be amongst the most radical of temperance people, this petition was not sent to us by those who originated it, or those who are circulating it so extensively. It was sent to us by a personal friend. It reads as follows:—

"To the Honorable the Governor and Legislature of California:—

"We, the undersigned, citizens of the State of California, respectfully petition,—

"*First.*—For the non-repeal of the Sunday Law and the law forbidding the sale of intoxicating liquors to minors and common drunkards.

"*Second.*—For the enactment of a law whereby the qualified voters of every voting precinct, town, city, and county, by a majority vote, may determine whether the sale of intoxicating liquors shall be prohibited within their respective limits.

"*Third.*—For the submission to the people of an amendment to the Constitution forever prohibiting the manufacture and sale of intoxicating liquors in California."

We have heard the story of a lawyer who proceeded to account for the absence of his witness in the following manner: "May it please the Court, I have four reasons to offer for his absence. First, he is dead. Secondly—." Here the Court interposed and excused him from offering the others. With the thought of this in our mind we are led to inquire: If they want an effective temperance law, why not take the third point in this petition and work to that? If carried out it will prove the death of the liquor traffic, and what more can the temperance people ask? We will sign such a petition, and work to the utmost of our ability for its success. We could not work up much enthusiasm on the second point; not because we object to it in principle, but because it would never effect the object we desire. We have been outspoken in favor of prohibition for thirty-five years. We publicly took that ground while it was yet very unpopular with temperance people. We occupy that ground still, and can give a reason for so doing. The Sunday Law is worth but little as a temperance law, because it does not limit the supply, and may be so easily evaded. Those who wish to do so, can procure all they desire for that day on any other day, and to this they would resort if the law were actually enforced.

But there is an explanation which goes with the petition, which we must examine. Among the reasons offered why this petition should be granted is the following:—

"The Sunday Rest is a decree of Nature and of Nature's God."

This we deny in both its parts. If they will prove to us that it is truth, we will show ourselves among the most zealous of their co-workers. So far as Nature's decree is concerned it respects only our physical systems, and the wants of our physical frames are served by a Tuesday rest, or a Wednesday rest, or any-other-day rest, just as well as by a Sunday rest. Our bodies need rest—sufficient rest. But nature does not indicate on what day it shall be taken. For thirty years we have taken regularly a *Saturday rest*, and we ask our friends to show wherein this is not as well for our physical system as a "Sunday rest." The "P. G. W. C. T." of California possesses a mind greatly lacking in the power of discrimination if he really believes the statement which he has here made, that Nature has decreed the "Sunday rest" for man. It is about as highly absurd as anything to which the mind of man can reach.

The decrees of Nature's God stand upon a different basis. We can learn the decrees or laws of Nature only by observation and experience; they are not written. To the contrary, the decrees of God, so far as they relate to our action, are all written. Unlike the laws of Nature, they bear directly on our moral and spiritual natures. The decrees or commandments of God are so broad as to reach "every work" and "every secret thing;" Eccl. 12:13, 14. His word or law "is a discerner of the thoughts and intents of the heart;" Heb. 4:12. By his holy Scriptures the man of God is "thoroughly furnished unto all good works;" 2 Tim. 3:15-17. In many scriptures we are forbidden to add anything to, or take anything from, his word. "The law and the testimony," Isa. 8:20, are the sole rule and guide of our lives.

But in the holy Scriptures, which furnish us to all good works, and which give us the rule by which we shall be judged, God has never given any decree, law, precept, or counsel, for the keeping of a "Sunday rest." If it exists, why do not our friends produce it? Why do they evade the issue by covering the Sunday question under that of temperance, instead of letting it stand on its own merits? If it is a decree of God, why do its friends dodge behind the plea of "a police regulation," instead of bringing forward that decree and enforcing it by such an indisputable authority? Why not appeal to the consciences of all who love God's law, instead of appealing to the lower motive of patriotism for obedience to an "American" institution?

As God did not ordain a "Sunday rest," so he did not decree an indefinite rest, to be taken whensoever man may choose. Yet this is the position now taken by learned "Doctors of Divinity," and then, as if to show conclusively that their "divinity" is in pressing need of "doctors," they proceed to argue that this indefinite day must necessarily fall on Sunday, the first day of the week! Dr. Benson's book is a specimen of this kind of logic.

We think we fully appreciate the intention of the Good Templars in their work. They *intend* to serve

the cause of temperance. We honor them in this. But we have read in the Scriptures that "if a man strive for masteries, yet is he not crowned, except he strive lawfully." As God will not be worshiped by a false zeal, a zeal "not according to knowledge," but requires to be worshiped in spirit and in truth (and his word is truth), we must not only do that thing which is right in itself, but we must do it in a right manner. We invite the Good Templars to take more broad and just views of this matter. There are important principles involved which they are entirely overlooking. A true temperance platform will not trespass upon any one's religious rights—religious rights which are based on the plain reading of the word of God. But the indiscriminate enforcement of Sunday does this. And all know—none can be blind to the fact—that the present law of California no more forbids the sale of whisky on Sunday than it does the carrying on of the best and most useful business which any man can follow. It is in no way worthy to be called a temperance law. It is a "Sunday Law," and that only. As such we shall oppose it; not by force or resistance, but by meeting it with the law of God, which says: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

The Two Laws.

At Mount Sinai, as we have seen, God proclaimed the moral law, speaking it with his own voice, and writing it with his own finger. By his direction, the two tables on which the law was written were placed in the ark of the covenant, which was made on purpose to receive it. Ex. 25:10-22; Deut. 10:1-5. And this ark, containing the law of God, was placed in the second apartment of the earthly sanctuary—the most holy place. Ex. 40; Heb. 9. The top of the ark was called the mercy-seat, because that man who had broken the law contained in the ark beneath the mercy-seat could find pardon by the sprinkling of the blood of atonement upon this place. The whole system of ceremonial law was ordained to enable man to approach again to this broken law, and to typify the restitution of the pardoned to their inheritance, and the destruction of the impenitent.

The law within the ark was that which demanded an atonement; the ceremonial law, which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy-seat; the blood of sin-offering was sprinkled upon the top, and its pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype of the Levitical sacrifices. The real atonement, when it is made, must relate to the law respecting which an atonement had been shadowed forth. In other words, the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by the law. It is necessary that the law which demands atonement, in order that its transgressor may be spared, should itself be perfect, else the fault would, in part, at least, rest on the Lawgiver, and not wholly with the sinner. Hence, the atonement, when made, does not take away the broken law, for that is perfect; but is expressly designed to take away the guilt of the transgressor.

In the New Testament we find the great antitype of all the offerings and sacrifices—the real atonement—as contrasted with the Levitical one. The death of our Lord Jesus Christ, as the great sacrifice for sin, was the antitype of all the Levitical sacrifices. The priesthood of our Lord Jesus Christ in the heavenly sanctuary is the great antitype of the Levitical priesthood. Heb. 8. The heavenly sanctuary itself is the great original after which the earthly one was patterned. Heb. 9:23; Ex. 25:6, 9. And the ark of God's testament in the temple in Heaven, Rev. 11:19, contains the great original of this law. And thus we see under the new dispensation a real atonement, instead of a shadowy one; a High Priest who needs not to offer for himself; a sacrifice which can avail before God; and that law, which was broken by man, magnified and made honorable at the same time that God pardons the penitent sinner.

We shall find the New Testament to abound with references to the essential difference between these two codes, and that the distinction in the New Testament is made as clear and obvious as it is made by the facts already noticed in the Old Testament.

Thus the one code is termed "the law of a carnal commandment," Heb. 7:16; and of the other, it is affirmed, "We know that the law is spiritual." Rom. 7:14. The one code is termed "the handwriting of ordinances," "which was contrary to us," and which was nailed to the cross and taken out of the way, Col. 2:14; the other code is "the royal law," which James affirms that it is a sin to transgress. Chap. 2:8-12.

The first is a code of which "there was made of necessity a change," Heb. 7:12; the second is that law of which Christ says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:18. The one law was a "shadow of good things to come," Heb. 10:1, and was only imposed "until the time of reformation," Heb. 9:10; but the other was a moral code, of which it is said by John, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. 1 John 3:4. The one is a yoke we are not able to bear, Acts 15:10; the other is that "law of liberty" by which we shall be judged. James 2:8-12. The one is that law which Christ abolished in his flesh, Eph. 2:15; the other is that law which he did not come to destroy. Matt. 5:17. The one is that law which he took out of the way at his death, Col. 2:14; the other is that law which he came to magnify and make honorable. Isa. 42:21. The one was a law which was disannulled "for the weakness and unprofitableness thereof," Heb. 7:18; the other is a law respecting which he inquires, "Do we then make void the law through faith? God forbid; yea; we establish the law." Rom. 3:31. The one is that law which was the middle wall of partition between Jews and Gentiles, Eph. 2:14; the other is that law, the work of which even the Gentiles are said to have written in their hearts, Rom. 2:12-15, and to which all mankind are amenable. Rom. 3:19.

The one is the law of commandments contained in ordinances, Eph. 2:15; the other law is the commandments of God, which it is the whole duty of man to keep, Eccl. 12:13, which are brought to view by the third angel, Rev. 14:12, which the remnant of the seed of the woman were keeping when the dragon made war upon them, Rev. 12:17, and which will insure, to those who observe them, access to the tree of life. Rev. 22:14.

Surely, these two codes should not be confounded. The one was magnified, made honorable, established, and is holy, just, spiritual, good, royal; the other was carnal, shadowy, burdensome, and was abolished, broken down, taken out of the way, nailed to the cross, changed, and disannulled, on account of the weakness and unprofitableness thereof.

That the ten commandments are a perfect code of themselves, appears from several facts: 1. God spake them with his own voice, and it is said, "He added no more," Deut. 5:22, as evincing that he had given a complete code. 2. He wrote them alone on two tables with his own finger, another incidental proof that this was a complete moral code. 3. He caused these alone to be placed under the mercy-seat, an evident proof that this was the code that made an atonement necessary. 4. He expressly calls what he thus wrote on the tables of stone, a law and commandments. Ex. 24:12.

The precepts of this law are variously interspersed through the books of Moses, and mingled with the precepts of the ceremonial law. And the sum of the first table is given in Deut. 6:5; and that of the second, in Lev. 19:18; but there is only one place in which the moral law is drawn out in particulars, and given by itself with no ceremonial law mixed with it, and that is in the ten commandments.

An examination of the royal law in James 2, and of the handwriting of ordinances in Col. 2, will further illustrate this subject; the one is in force in every respect, while the other is abolished.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

1. The law here brought to view is an unabolished law; for it convinces of sin men who transgress it. 2. It is an Old-Testament law—it is taken from the Scriptures. 3. The second division of the law is quoted, because he was reproving sin committed toward our fellow-

men; and hence he takes the second of the two great commandments, the sum of the second table, Matt. 22:36, 40; Rom. 13:9, and cites his illustration from the second table of stone. 4. His language shows that the ten commandments are the precepts of the royal law; for he cites them in illustrating the statement that he who violates one precept becomes guilty of all. This is a most solemn warning against the violation of any one of the ten commandments. 5. He testifies that whoever violates one of the precepts of this code becomes guilty of breaking the whole code. 6. And, last of all, he testifies that this law of liberty shall be the rule in the Judgment. The unabolished law of James is therefore that code which God gave in person, and wrote with his own finger.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." Col. 2:14, 16, 17. If this handwriting of ordinances is the same as the royal law of James, then Paul and James directly contradict each other. But they wrote by inspiration, and each wrote the truth of God. We have seen that James' unabolished law refers directly to the ten commandments. Hence it is certain that the law which Paul shows to be abolished, does not refer to that which was written with the finger of God. It is to be noticed that the code which is done away was a shadow extending only to the death of Christ. But we have already seen that the law shut up in the ark was not a shadow, but the very code that made it necessary that the Saviour should die. Not one of the things abolished in this chapter can be claimed as referring to the ten commandments, except the term sabbaths; for the term holy day is, literally, feast day (*Gr., heortes*), and there were three feasts appointed by God in each year. Ex. 23:14. The term sabbath is plural in the original. To refer this to the Sabbath of the fourth commandment is to make Paul contradict James. What are the facts in the case?

1. The ceremonial law did ordain at least four annual sabbaths; viz., the 1st, 10th, 15th, and 23d days of the seventh month. These were besides the Sabbath of the Lord, and were associated with the new moons and feast days. Lev. 23:23-39. These exactly answer Paul's language. Hence it is not necessary to make Paul contradict James.

2. But the Sabbath of the Lord was "set apart to a holy use" (this being the literal meaning of sanctify) in Eden. It was "made for man" before he had fallen. Hence it is not one of the things against him and contrary to him, taken out of the way at Christ's death.

3. It was not a shadow pointing forward to the death of Christ; for it was ordained before the fall. On the contrary, it stands as a memorial pointing backward to creation, and not as a shadow pointing forward to redemption.

It is plain, therefore, that the abrogation of the handwriting of ordinances leaves in full force every precept of the royal law, and also that the law of shadows pointing forward to the death of Christ must expire when that event should occur. But the moral law was that which caused the Saviour to lay down his life for us. And its sacredness may be judged of by the fact that God gave his only Son to take its curse upon himself, and to die for our transgressions. J. N. A.

Mr. Armstrong Again.

MR. ARMSTRONG'S Sunday book has already received, in the SIGNS and elsewhere, all the notice which its merits deserve, and possibly more; but there are in it certain demerits that have not been publicly noticed. These are noticed now, not because there is any argument in them, or because there is much danger that anybody will be led astray by them, but because the book is pretentiously called, "A Refutation of Sabbatarianism." It may open the eyes of some to the comparative merits of the Sabbath and the Sunday, when they see to what lengths the advocates of the latter institution are driven to find something to say against the Sabbath. This book, it must be remembered, is indorsed by the Methodist denomination. A few passages only will be noticed. On page 75 we read as follows:—

"Not long ago, wishing to test the love of truth in a leading Sabbatarian debater, by letter I asked the following question: Suppose Congress should pass a law

changing the secular weekly cycle, and making it commence on Monday instead of Sunday, what effect would it have on your people? Would you keep the seventh day? (Sunday.) After much evasion he absolutely refused to answer. I fear he loved his Sabbath hobby more than he loved truth."

I fear that this last remark is applicable to Mr. Armstrong himself. No Sabbatarian would have the least hesitation in answering such a question. The prompt answer would be: The action of Congress would not affect the matter in the least. We should keep the Sabbath just as we now do. The Sabbath was instituted by God, the creator of heaven and earth, and not by act of Congress. The Sabbath commandment is part of the law of God, and beyond the jurisdiction of earthly powers. No one would pretend that Congress has any right to tamper with any law of the Czar of Russia; much less has it any right to modify in any manner the law of God. Armstrong himself, although arguing for the observance of any day that follows six consecutive days of labor, says that "the sacred cycle would not be affected by anything that rulers would do." To this we agree.

Again, on page 108 we find the following:—

"I doubt whether Sabbatarians would conform to the seventh day where [ever] they went. In the latter part of the last century France became infidel, Christianity was proscribed, and the priests murdered and banished. The weekly cycle of seven days ceased, and in its place appeared decades of days. Had there been Sabbatarians there, what would they have done? Would they have kept the seventh day? They could have done this, but it would only have come once in ten days, [] and the commandment would have had to be altered. We could not say, 'six days shalt thou labor and do all thy work.' This historical fact should open the eyes of these people, and heal the schism in the church. True, in France, hid from public view, in garrets and secret places, there was another seventh day that still existed—there was still a week including labor and rest, but this week was our sacred cycle, beginning with Monday's labor, and ending with Sunday's rest. One of these seventh days must have been adopted by Sabbatarians. To accept the first would have abrogated the Sabbath, to accept the second would have been keeping Sunday."

We have quoted the entire paragraph in order not to convey any wrong impression. Truly such astounding logic should entitle the author to add D. D. to his name. See Isa. 56:10. "The weekly cycle of seven days ceased, and in its place appeared decades of days." Mr. A. has evidently learned a new way of counting. He can count ten without finding seven. If the tenth day could be identified, there would be no trouble in finding the seventh. If anybody had attempted to keep the seventh day "it would only have come once in ten days!" There were some, however, who kept a seventh day, but they had to do it on the first day! So here we have no seventh day at all, and yet two seventh days, one on the first day, and the other on the tenth day! No comments are needed. Such argument (?) is worse than puerile.

Mr. Armstrong says: "We could not say, 'Six days shalt thou labor and do all thy work.'" Why not? As a matter of fact, it was said during all that period. The action of infidel France could not abolish the law of God, any more than it could keep the earth from performing its daily revolutions. Both of these things would have had to be done, in order to make Mr. A's words true.

Again on page 110 we read:—

"There are also countries where there is no seventh day. Dr. Hull tells us that China is one of these. What is to be done there?"

What is to be done? Why, keep Sunday, of course. You can always find Sunday whether the seventh day comes once in ten days or not at all.

No seventh day in China! This is news indeed. Does the cycle contain only six days? If so, seven of these cycles would make six cycles of seven days each. Or does not the sun rise and set in China, making one long day? What the writer evidently means is that the Chinese pay no attention to any rest day, but work on all days. "What is to be done there?" Why, keep the Sabbath the same as anywhere else. The Israelites kept the Sabbath, when they were surrounded by heathen; why can it not be done now? It is done. There are many Sabbath-keepers in China, who find no difficulty in keeping the Sabbath "according to the commandment."

Using Mr. Armstrong's form of expression, we might say: "There are also countries where there is no God. China is one of these." That is, not only in China, but in India and Africa, the true God is unknown. But, as is not the case with the Sabbath, they have a substitute.

"What is to be done there?" Shall all the missionaries who go there fall down and worship gods of wood and stone? Would Mr. A. counsel the Methodist missionaries to do so? Does he believe that they do? Of course not. They go there to carry the knowledge of the true God. And although the Chinese pay no regard to any day as a day of rest and worship, these missionaries have no trouble in keeping Sunday, neither have seventh-day missionaries any trouble in keeping the Sabbath.

But it would be a waste of time to dwell longer on such absurdities. It is true that "great men are not always wise," but it is not possible that Mr. Armstrong is so ignorant as to believe that there is any sense or argument in such passages as we have quoted. He could not even hope to mislead anybody by them, except as he confused them by darkening counsel, "by words without knowledge." We leave the book alone as being a wall feebly daubed with such exceedingly untempered mortar that it will fall of itself. Eze. 13. E. J. W.

Independen(t)ce.

It makes little difference nowadays whether a practice can be defended by the Scriptures or not. If the Bible supports a doctrine or custom, it is still popular to quote it, but modern religionists are not troubled one whit if the Bible does not agree with them. They can get along without it. The following, from the *Independent*, is a case in point:—

"A correspondent asks an opinion as to the validity of the arguments advanced in favor of infant baptism. This is our view of the case: No authority for any rite or ordinance can, in the nature of the case, have final, irrevocable authority. The form is the servant of the principle; the letter, of the spirit. You may prove what you will about a rite, and it can yet be discarded when circumstances make it advisable. Prove, if you will, that Jesus Christ when on earth commanded any ordinances in the most express terms, as he did baptism and the Lord's Supper, and yet they may both be discarded, and should be, by the private judgment of the believer, or by vote of the church or of a denomination, or by concurrent voice of Christendom, if it should ever appear that these ordinances, or either of them, minister to disunity, instead of unity, to formalism, instead of piety."

The question, "What think ye of Christ?" might very pertinently be put to the *Independent*. Does it believe in Christ at all? Not if it really believes the statement quoted above. Christ prayed that his followers might be one even as he and the Father were one. Since this was his desire, he certainly would not teach his disciples to do anything that would tend to disunity. But he did, as the *Independent* admits, command baptism and the Lord's Supper in the most express terms. Still that paper says there is danger that they may tend to disunity. If this is not impeaching the wisdom of Christ, what would be?

Again it says: "The important point is that we should do what in this nineteenth century is best for the spiritual condition of the church." Very good; so say we; but who shall decide what is best for the spiritual condition of the church? Christ himself has given us directions, both personally and through the prophets and apostles, but the *Independent* decides that those directions are not of universal application; that Christ had not sufficient foresight to know what men in this age would need; that it rests with each individual to decide what is best for himself. Thus it puts Christ on a level with men, limiting his work to the short time which he spent on this earth. The Bible used to be considered the rule of life, but now we are told that we need not follow its teachings when it is not best! That is, everybody can do as he pleases. Surely no worldly, however profligate, would object to such a religion as this.

If the millennium is to consist in the fact that all men will be brought into the church, then it cannot be far distant, for such teaching as the above is becoming decidedly popular in the church, as it always has been outside.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." Jer. 5:30, 31. E. J. W.

BACON'S "Essay on Goodness" contained the following noteworthy words: "The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it."

The Missionary.

California Tract and Missionary Society.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts.....	No. of Members.	No. Reports Returned.....	No. of Members Added.....	No. of Families Visited.....	No. of Letters Written.....	No. Signs taken in Clubs.....	New Subscribers Obtained.			
							Review.....	Signs.....	Good Health.....	Instruction.....
No. 1	94	42	4	29	77	188				
" 2	96	19		7	67	190				
" 3	69	26	1	13	45	126		1		
" 4	16	6		3	35	35				
" 5	95	32		31	166	195		3		1
" 6	22					24				
" 7	110	22		111	329	508		7		
" 8	77	31		288	157	197				
" 9	19					10				
Ships.....				128		50				
Total.....	598	178	5	610	876	1523		11		2

Districts.....	No. of Pages of Reading Matter Distributed.....	Periodicals Distributed.....	Annals Sold and given away.....	Cash Received.			Total.....
				Donations to Tract Fund and for Membership.....	Sales.....	Periodicals.....	
No. 1.....	9556	1789	21	\$ 70 40	12 50	\$109 50	\$192 40
" 2.....	34390	948	13	162 25	29 70	83 40	275 35
" 3.....	3314	1347		25 40	13 90	30 50	69 80
" 4.....	2676	440				29 00	29 00
" 5.....	24307	1818		50 85	54 81	265 55	364 21
" 6.....				12 25	4 80	20 10	37 15
" 7.....	34504	4587		67 35		182 15	249 50
" 8.....	26910	1561		83 40	14 95	90 75	189 10
" 9.....							
Ships.....	49093	4924		20 00			20 00
Total.....	184750	17414	34	\$491 90	\$130 66	\$503 95	1426 51

This report is incomplete as no reports have been received from districts No. 6 and No. 9. Blanks were sent out in ample time for the quarterly meetings, and a report should have been returned from every district.

The degree of faithfulness in reporting shows the interest taken in the missionary work; and from the reports we learn what is being done with publications and periodicals furnished to the societies.

The number of SIGNS taken in clubs this quarter is 19,799. Of these, only 17,414 have been reported as distributed. The question arises, What becomes of those not reported? Are they left to waste? or if distributed, why not reported. The enemy with his host is working to win souls for destruction; and should we not be more earnest in the work of bringing them to Christ?

Books and tracts to the amount of \$225.39, and periodicals to the amount of \$856.59 have been furnished to the societies; and the amount of cash received for the quarter is \$1,426.51.

The standing of the districts at present is as follows: District No 1 owes the State Society \$31.58; District No. 2, \$533.95; No. 3, \$184.61; No. 4, \$22.53; No. 5, \$140.07; No. 6, \$48.58; No. 7, \$305.23; No. 8, \$42.41; No. 9, \$96.16. The most of the amounts due from the districts is counterbalanced by the stock of books on hand and the periodicals ordered that are to be paid for in installments.

The Seaman's Mission has an indebtedness of \$360.91. This branch of the work is very important, as our publications can thus be sent to every part of the civilized world. It is daily increasing in interest, as will be seen by reading the reports from Bro. Palmer, given in the SIGNS. More supplies are needed to meet the increasing demand for reading matter concerning our faith. Those who cannot engage personally in this work can give of their means with which to furnish reading matter, and thus help forward this important work.

A letter from Marysville stated that they were forming a library, and that they would be gratified to have some of our publications in the same. According to this request, several of our standard works were furnished them. SIGNS and *Good Health* were also sent for a year. Santa Rosa Society have placed some of our publications in the public library of that place. Much good may be accomplished in this way, and we hope all the societies will follow this example.

ALICE MORRISON.

If man, or woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes, by having something to do and something to live for.—Prof. Upham.

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1882.

Districts	No. of Members	No. Reports Returned	No. of Members Added	No. of Members Dismissed	No. of Missions Visited	No. of Letters Written	No. Signs Taken in Clubs	New Subscribers.				Other Periodicals
								Review	Signs	Good Health	Instructor	
No. 1	26	14	1	1	54	18	29	2	5	2	1	1
" 2	36	19	1	1	24	29	12	1	4	1	1	1
" 3	34	28	1	1	36	19	22	1	4	1	1	1
Agents	3	3	1	1	191	146	1	1	6	1	1	1
Totals	99	64	4	4	305	212	56	4	17	1	1	2

Districts	Pages Tracts and Pamphlets distributed	Periodicals Distributed	Cash Received.				Total	Collected on Other Funds
			Memberships & Donations	Sales	Periodicals	T. and M. Reserve Fund		
No. 1	802	197	\$ 75	\$ 3 00	\$ 10 00	\$ 15 75	\$. . .	
" 2	10696	259	\$ 50	\$ 25	\$ 20 80	\$ 47 55	\$. . .	
" 3	1170	457	\$ 6 00	\$ 11 20	\$ 26 00	\$ 43 20	\$. . .	
Agents	6045	140	\$ 1 25	\$ 56 18	\$ 24 40	\$ 81 83	\$. . .	
Totals	18713	1053	\$13 50	\$59 43	\$ 59 40	\$188 33	\$. . .	

MRS. G. W. COLCORD, Sec.

A Receipt in Full.

Do you remember the story of Martin Luther, when Satan came to him, as he thought, with a long, black roll of his sins, which truly might make a swaddling-band for the round world? To the arch enemy Luther said, "Yes I must own them all. Have you any more?"

So the foul fiend went his way and brought another long roll, and Martin Luther said, "Yes, yes, I must own to them all. Have you any more? The accuser of the brethren, being expert at the business, soon supplied him with a further length of the charges, till there seemed to be no end to it.

Martin waited till no more were forth-coming and then he cried, "Have you any more?"

"Were these not enough?"

"Aye, that they were. But," said Martin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth us from all sin.'"

Temperance.

Chicago's Disgrace.

THIS is what Chicago's mayor said, and what he forgot to say to the National Liquor Dealers and Brewers:—

"GENTLEMEN: I have been invited by the reception committee to appear on this platform, and welcome you to Chicago. I do so with pleasure, because I recognize you as representing one of the grandest interests of our country. Next to the farmer, you gentlemen, engaged in the manufacture and sale of beer and liquor, are the largest organization in America. Four hundred millions of dollars stand behind you, furnishing employment to men of all classes."

He neglected, however, to state of how many millions it robbed the men, women, and children in the United States, and how many were rendered drunken, idle, and homeless to furnish those men employment.

He says again:—

"I don't believe that it was the intention of the divine Creator to create what he believed to be good, and then have a few fanatics, who cannot take a liberty without being brutes, say to you, 'You sha'n't drink, and you sha'n't manufacture, because we can't smell the stuff without going into the gutter.'"

He forgot to tell us which one of those distillers was recognized as "God's agent," as Guiteau would express it, or where the brewery is situated in which God creates the "stuff" that sends people "into the gutter."

Again:—

"In prohibitory Maine there is as much drinking as in free Illinois.

This is the stereotyped phrase which, vehemently repeated, has nearly convinced these men that "a lie well stuck to is as good as the truth."

The real truth is that Maine has only one dram-shop to every 860 inhabitants, while Illinois has one to every 300. That's why these men don't like prohibition. There are three counties in Maine where there is not a single open dram-shop, and in which the United States Internal Revenue officers with all their vigilance, have only been able to find fifty secret dealers—or one to every 2,000

inhabitants. Yet "there is as much drinking in prohibitory Maine as in free Illinois." Mayor Harrison ought to go to Maine in search of a Dutch lager beer picnic, and borrow a good microscope to assist in the search.

"If I thought you were men banded together to make drunkards, to degrade mankind, I would be the last to welcome you; but I find that there is not a single article of food which does not contain alcohol."

Mayor Harrison's brain, soaked with whisky "since a babe three hours old," could be pardoned for this round-about apology for the business of these brewers and distillers, as well as comparing himself to the great Leader of Christianity, as he welcomes these lowly publicans to the city of Chicago. He said, "Your faces show that you hate drunkards,"—but he did not tell why they should despise the article this "great industry" was manufacturing—and then rails out at the "fanatics" who hate the business.

"Every man in America has a right to do as he pleases, so long as he don't hurt his neighbors. Does liquor hurt? I am a pretty respectable looking man, and I've been drinking ever since I took some liquor for the colic when I was three hours old."

The testimony of Mayor Harrison's wife and children is not in yet. A man who has drank whisky since three hours old is not capable of telling whether liquor hurts or not, but five million women who live with these old soaks could tell whether "whisky hurts" or not.—*Morning and Day of Reform.*

Rescue the Children.

THE late Cardinal Wiseman said, "Give me the children of England, and in twenty years England shall be Catholic." I say, "Give us the children of England, and in twenty years England shall not only be temperate, but"—and the words seem to open a vista of progress and prosperity such as we can hardly conceive—"England shall not only be temperate, but shall be a nation of total abstainers." Well, now, I ask you, is it really an injury to induce children to take the pledge, or is it an injury, with heartless prejudice and callous obstinacy, to leave them exposed without defense to all the terrible temptations and enormous evils of drink? It seems to me that if we can succeed in saving them from that, we may laugh to scorn the ridiculous notion that we do them any harm by inducing them to give up that which they do not need, which they naturally do not like, and which can be nothing to them but a source of peril and of ruin.

Almost every book one takes up contains some damning evidence as the awful consequences of drink, and only yesterday I was reading a book by the author of "John Halifax, Gentleman," in which she describes her visit to the East London Hospital for Children, and she tells how the nurse said that numbers of children from the district, full of drink and ignorance, are brought there with cancer, hip disease, and disease of the bones, with rickets and all kinds of constitutional corruption, so weakly from the constitution which they have inherited from vicious parents, that, although they could only be saved by surgery, they are too weak to undergo an operation, and her remark upon it is this: "For such children and in such places, death itself seems to be a better thing than life." Even more than that, we find poor little hapless children, whom God made to live and to be happy, dying in this Christian England, in this very year, by something which bears a sort of grotesque and horrible resemblance to unconscious suicide. At the very beginning of this year, amidst the very sound of the blessed Christmas bells, amidst the rejoicings with which the new year was introduced by Christian people, one little child of three, in Glasgow, gets up in the night, takes the whisky which its mother has been drinking, drinks, and is found lying dead in its bed in the morning; and that England may not be behind Scotland, another little child of four, at Huddersfield, sees that its mother has bought some spirits to welcome friends, gets up in the same way, drinks the spirits, and is found dead in the morning. Now, let us ask whether there can be anything worse than all this neglect and accident and cruelty and disease and death? Yes; there is something worse than all this—there is sin. Disease and accident and cruelty and death may maim and torture the body, murder and suicide may end the life, but sin blasts and

corrupts the soul, and many and many a drunkard's child in England is being trained up deliberately in the habits of sin.

I believe that there are people wicked enough and imbecile enough to say that the mention of these very painful facts is what they call "sensationalism." Now, what have I been doing? I have merely been mentioning one or two facts out of hundreds and hundreds of similar facts, not drawn from disputable sources, but simply from the cold, daily, impartial records of justice, and only bearing upon one single fraction of all the terrible evidence which ought to exert all the powers of every Christian man in doing what little he can to resist the tyranny of drink. There are people who talk of "sensationalism" when we speak of facts like these.—*Cannon Farrar.*

Contrasts.

EVERY rag stuck into a window to keep out the cold from a drunkard's home denotes a contribution towards buying new suits for the rumseller and his family. The more elegance and ease in the rumseller's family, the more poverty, degradation, and despair in the families of those who patronize him. The corner grog-shop, with large plate-glass windows and marble floors, is paid for by the tenants of other landlords who refuse to let their buildings for such purposes. The more plate-glass and marble slabs there are in the rum-shop, the more soiled garments must be stuck in the windows of their patrons to keep out the cold air, the more silk flounces upon the dress of the rumseller's wife, the cheaper the calico upon the wife and children of his patrons.

The more spacious the parlor, and brighter the fire of the rumsellers, the more scantily furnished and colder the abodes of those who patronize him. While the rumseller drives his \$1,000 span, his customers cannot even afford a five-cent horse-car. From the bung-hole of every barrel of liquid damnation that is sold by the dramsellers there flows a constant stream of drunkards, criminals, paupers, tramps, lunatics, and imbeciles, to fill poor-houses, houses of correction, jails, and prisons. What blasted hopes, ruined homes, and paupers' graves are the relics of the trade! Every dollar that the owner of the rum-shop, and his rum-selling tenant put into their pockets, comes out of the pockets of the poor men, and is a dead loss, so far as the public good is concerned. Worse than that, the more rum sold, the more burdens there are imposed upon the honest citizens and tax-payers. The richer the landlord and his rum-selling tenants grow, the poorer becomes the landlord who lets his buildings for tenements and legitimate business. It is an undisputed fact that the laboring man who has a family cannot indulge in liquor-drinking, and pay his landlord and grocer.—*Ex.*

Which Does It Do?

If whisky has ever organized an institution whose aim was the upholding of Christ's kingdom, or has ever reformed a drunkard, or saved a lost or ruined soul, we have failed to see it. Does it add converts to the church, or converts to the penitentiary? Does it add philosophers and statesmen to our nation, or does it add subjects to our asylum, and paupers to the workhouse? Does it educate the mind; or does it dethrone reason? Does it create love, peace, and happiness, or strife, quarreling, and misery?—*Meteor.*

"Yes," said the Rev. John Pierpont, "you have a license, and that is your plea; I adjure you to keep it; lock it among your choicest jewels; guard it as the apple of your eye; and when you die and are laid out in your coffin, be sure that the precious document is placed between your clammy fingers, so that when you are called upon to confront your victims before God, you may be ready to file your plea of justification, and to boldly lay down your license on the bar of the Judge. Yes, my friend, keep it; you will then want your license signed by the county commissioners and indorsed by the selectmen."

TEMPERANCE puts wood on the fire, meal in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution. Intemperance does the opposite of all this. Should such an evil be encouraged by a license?

The Home Circle.

WATCH AND WAIT.

THOUGH the welcome day and hour
Of His re-appearing power,
Mortal may not date aright,
Still resounds that word of might;
Coming soon, or coming late,
"For his coming watch and wait."

If our Lord (as once of old
To the prophet's gaze unrolled)
In the clouds of heaven descend,
While ten thousand saints attend,
'Mid the thought of pomp so great,
"For his coming watch and wait."

Thus we watch the east at dawn,
While night's veil is scarce withdrawn,
Knowing well the king of light,
Soon its sable fold will smite—
By one moment's magic skill
All the sky with glory fill.

When we catch the angel's word,
When the trumpet's note is heard,
When the dead in Christ shall rise,
When we meet them in the skies,
When we hear his "Enter thou,"
May we cease to watch—not now.

Let that word the key-note be
Of our service glad and free;
Pure and true, and like His own,
Be our life-hymn's answering tone;
Firmly, yet with hearts elate,
"For his coming watch and wait."

—The Watchword.

Stumbling-Blocks.

It was a season of deep religious interest at Spaulding. Tea parties and festivals had been forgotten, and everybody attended the revival meetings being held in one of the two churches the village contained. Many souls had been born again, and the good work was going on.

Yet, notwithstanding all this, Mr. Bruce, the good pastor, was troubled. Several of his congregation, for whom he had most fervently prayed, and strongly hoped, refused to yield: Mr. Taylor, the store-keeper, a good, honest man, but needed a living experience; Dr. Steele, who had so many opportunities for pointing sick and dying ones to the Saviour; and many others.

Most of these urged, as an excuse, the failings of Christians; but there were Bertha and William Page, children of the most active and influential members of the church—what excuse could they offer? Surely, both father and mother were exemplars of the gospel he preached. Bertha Page was a highly intelligent and amiable young lady, always ready to assist in the outward work of the church and Sunday-school, but strangely reticent whenever the subject of personal piety was broached.

Of course Mr. Bruce did not consider the shortcomings of professing Christians a sufficient reason why the unconverted should remain unconverted, but he did think cold-hearted, inconsistent believers would help on the Lord's work by becoming devoted in heart and Christ-like in life; and, accordingly, he preached a searching sermon from the text, "Prepare ye the way of the Lord."

"I do wish the minister would preach more about the joys of heaven, and not scold so much," said one.

But the sermon was one which many profitably applied only to their neighbors.

"Yes," said Mrs. Page, as she sat at the well-spread table that afternoon—for the family observed the good old-fashioned custom of having dinner and supper in one on Sunday—"Yes, a most excellent discourse. Bro. Bruce preaches good practical sermons, that people can understand, and I hope those for which this one was meant will receive it. If we would prepare the way of the Lord, we must remove everything that would hinder people from seeking him—all the stumbling-blocks. I can't wonder that Mr. Taylor thinks the religion isn't good for much that doesn't make people pay their debts. He's lost hundreds of dollars, first and last, by trusting church-members. And there's Dr. Steele. He says he can't understand why anyone expecting a mansion in Heaven can be so terribly afraid to go and possess it as Bro. Lewis is when sick. Hannah Butler pretends to feel so much concern for her husband and children; but anybody can see that she herself is keeping them back, scolding and fretting about the house from morning till night. I might name twenty other cases. Even Bro. Bruce would

be more efficient if he called around oftener among the people. But then, I suppose these extra meetings will take up a good part of his time. Well, I hope the sermon to-day will be of benefit to those who need it. When Bertha and Willie want to start for the kingdom, I hope they will find no stumbling-blocks in the way."

Mr. Page was a man of few words, and knowing how well his wife liked to talk, he ate his meal in silence, simply nodding assent, now and then, to her remarks.

Two hours later, Mrs. Page lay, in the fading light of that short winter day, on the back parlor lounge, her mind filled with anxious thoughts concerning the children she loved; just such anxious thoughts as every Christian mother must have who sees her sons and daughters approaching manhood and womanhood unconverted. Many prayers had she offered for the gentle, studious Bertha, and generous, affectionate Will. What would she not be willing to give or do, she asked herself, if she might only see them numbered with the saved.

The front door opened and shut. As the folding doors were partly closed, she could not see who had entered, but she soon distinguished the voices of her son and daughter.

"I say Bert, what do you think of it, anyway?—this religion, I mean, that all the folks are making so much fuss about. If what mother says is true, we are just as good as these folks who talk so much in meeting. I wouldn't lie, or cheat, or steal. Why are not my chances of Heaven as good as theirs?"

"O Will, that's mean and cowardly; not like you at all. We have no right to neglect our duties because others are unfaithful. As for the 'chances' you speak of, there are no chances about it. I've been studying the Bible, and I find that we never can be fitted to live with Jesus and the holy angels until our hearts are made clean, and our sins forgiven, no matter how good our lives may appear."

"I suppose you are right; you almost always are, but why don't you seek this change if you believe in it? I'm always ready to follow you anywhere; I must say, though, I can't understand why mother should talk so about those she calls brethren and sisters. Think I'd keep talking about you to others if you'd done wrong? No sir! Not while you were my sister."

"That's just it, Willie. I've tried hard not to notice mother's talk, and I'm ashamed of myself that it should trouble me as it does. I've returned from meeting a great many times, feeling deeply my needs, and she would say something about the minister's peculiarities, or somebody's inconsistency, that would drive away all serious impressions, and the worst of it is, the next time I hear that person speak, I keep thinking of what mother has said. She's a good woman, and wouldn't do anything wrong for the world. All that she says may be true; but I do wish she wouldn't talk about people."

"Isn't it St. Paul who said something about telling your brother his fault between him and yourself? I'm going to learn that passage, and sometime you'll hear me quoting it, when I can without being disrespectful. Hark! there's the bell for evening service. Run and put on your things, sis, and I'll meet you in the front hall."

Again the parlor door opened and shut, and Mrs. Page knew that she was once more alone. Covering her face with her hands, she groaned in contrition. Those ten minutes had given her a revelation of which she had never dreamed. She had never meant to be unjust or unkind. Naturally a talker, she had imperceptibly formed the habit of speaking her thoughts in the family circle, and now she saw how much evil might be wrought by a few unguarded remarks.

"By God's help, I will in the future keep my tongue from evil," she murmured.

At the meeting, Mr. Bruce missed the face of Sister Page, and wondered at her absence. Her children never knew why she remained at home, but the strength she gained alone in prayer that evening showed itself in her after life. Habit was strong, but Mrs. Page had learned to set a watch over her tongue; and rarely, if ever, was she heard again to make disparaging remarks concerning her fellow disciples.

Bertha and Willie were not converted during that revival, but before Mr. Bruce left Spaulding, his heart was gladdened by seeing them gathered into the fold.—*Zion's Herald.*

An Argument.

"But, mamma," said Minnie, looking grave but determined, "I shall have to wear this dress, because my only other white one that is clean is too tight for anything; it hurts me so that I can hardly breathe."

"I'm sorry, daughter," mamma said, with an equally determined face. "But you surely see that such a delicate muslin as that you have on is not suitable to wear to a lawn party. It will tear as easily as lace."

"But I've got to wear it, you see!" said Minnie, with a touch of impatience in her voice. "You don't want me to wear tight clothes, you know."

"And what reason have you for wearing that broad, blue sash?"

"Well, mamma, you know it's the only one that matches nicely with this dress and these stockings; and things ought to match."

"Yes, and why must the stockings be worn?"

"Oh well," said Minnie, catching an end of the sash and twisting it, "I suppose I could wear other stockings, but I thought with my nice, new slippers these would look the prettiest, and I didn't think that you would care."

"Does it seem to you that those slippers that were bought only to wear in the house, are the proper thing for lawn parties?"

"No'm; but I had to put them on. My boots have the ugliest great nails sticking into my toes; I could hardly walk around last night; so of course I had to put my slippers on."

Very grave looked the mamma. It was a sad fact that she had not heard of the dress that was too tight, or of the nails in the high buttoned kid boots, until this morning. Could it be possible that her little daughter had been tempted by her desire to appear in fine, new clothes at the party?

"There is nothing for you to wear, my daughter. I suppose you would not like to go in your every-day clothes, and you say your other white dress is too tight, and the nails in your kid boots hurt your feet. So, of course, you will have to stay at home. If I had heard of this before, I could have altered the dress, and had the boots put in order; but you know you have never said anything about it before."

Then was Minnie's face very red. "I can wear them, mamma," she said, turning away. "They are not very comfortable, but I can stand it."

"No, daughter, I cannot allow you to stand it. You know I do not wish you to dress so that you can hardly breathe, nor wear shoes in which you can hardly walk around. I see nothing for you to do but to remain at home."

Then did poor Minnie burst into a flood of tears. She poured the words out very fast. Her dress was not too tight; she did not have any trouble to breathe, and her shoes did not hurt her but just a speck, and she could wear them just as well as not.

"Minnie!" said her mother, breaking into the midst of the storm of words, "then what have you been telling your mother?"

Poor little Minnie! It was a hard lesson. She went to no lawn party that afternoon; she sat on the back piazza in her dark calico dress and thick boots, and sobbed. She had grown so used to making little bits of things into great ones, when it suited her convenience to do so, that she actually did not realize that she was telling what was untrue. I know some other little people who have the same bad habit.—*The Pansy.*

The Spool of Cotton.

ONCE a young man with very little money opened a small store in a New England city. So few people came in to buy his goods that he grew discouraged, and said to himself as he shut up his store one night, "If I don't have more customers to-morrow, I'll give it up and go away."

Just then a little girl came along, looked up at him, and said:—

"Are you the man that keeps this store?"

"Yes," he answered, "this is my store; but it is shut and locked up now."

"Well," said the little girl, "won't you please open it again, and sell me a spool of number seventy cotton? All the stores are shut up, and my mamma wants it to finish my dress to-night, so that I can go and visit my auntie to-morrow."

The young merchant could not refuse the child's pleading voice; so he unlocked the store, went in, lit his lamp, found for her the spool of thread, and

took his six cents. She went happy on her way home; and the next day her mother came in with two other ladies, thanked him for his kindness, and bought some goods, as did the other ladies also, who had heard the story. Perhaps they told it to others, for more customers came in, and from that day his store was successful. Afterward he became very rich, and used to say, "I owe it all to that spool of cotton."

But it was the kindness, more than the cotton, which won him friends and success; for who wouldn't rather buy of a kind, pleasant person, than one who seems selfish and careless of others?

Religious Notes.

—Several hundred Catholics in Lille, France, have bound themselves by an oath not to send their children to the secularized public schools.

—It is said that the removal of the Christian Brothers as teachers of the public schools in France has resulted in an increase of 100,000 scholars.

—The *Golden Censer* speaks about "the violation of the Sabbath by Sunday camp-meetings." We would like to know how such a thing could be done.

—It is related of Ex-Governor Hubbard that he one time had a census taken of the State Prison of Texas, and found that not ten per cent. of the convicts had ever attended Sunday-school.

—A Chickasaw Indian proposes to pay half the cost of Testaments to supply the school children of that tribe. The American Bible Society has forwarded him a box of 500 Testaments, which he is now distributing.

—Bishop Crowther, of the English Church Missionary Society on the Niger, reports the average Sunday congregations at the stations on that river as having 3,472 attendants, of whom 1,597 are nominal Christians, and 451 communicants.

—Lo Foo, a Chinaman converted under the labors of Dr. Graves at Canton, sold himself as a slave that he might go to Demerara, and preach the gospel to his fellow-countrymen there. He now has a church of 200 converted Chinamen who are supporting missionaries among their own people.

—"The Supreme Secular Benevolent Association" has been incorporated in Albany, N. Y., according to the *Christian Statesman*. Its object is "the doing away with the observance of Sunday and national days of thanksgiving as religious days, and the abolishment of the use of the Bible in public schools."

—The Roman Catholic Bishop Laughlin, of Long Island, has returned a check for \$2,000 which had been sent to a church in his diocese, being the avails of a horse-race. More than this, he suspended the priest for taking the money. His action is worthy of all commendation, but as it is the first case on record we fear it will be the last.

—In a nomination for membership in a workingmen's club in Blockley, England, the vicar objected to a proposed member, stating that he was neither a gentleman nor a Christian, because he had never been baptized. He had no objection to dissenters, but he would have no unbaptized persons in the club. We have known some baptized persons who were not gentlemen.

—In Brooklyn, N. Y., the "Church of the Spiritual Dispensation" was organized recently, with a creed founded on "what is known as Spiritualism." This "church" must be just the opposite of that built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Spiritualism is built upon the foundation of Satan.

—A widow of a Methodist minister recently died in Helmsley, England, and it was desired to bury her beside her husband. This the vicar would not permit, because it was consecrated ground. There was an unconsecrated part of the cemetery, however, which could be used; but he would not suffer the procession to go in at the ordinary entrance, because the passing of Non-conformists over consecrated ground would hurt the feelings of Churchmen.

—The American Bible Society has refused to handle the Burman Bible translated by Judson, because *baptizo* is rendered by a word which in the Burmese means "dip." It says to the Baptist missionaries, "The word *baptizo* must be transferred, not translated." But Rev. Matthew Yates, a Baptist missionary in China, says that the American Bible Society publishes a version in China, for Pede-Baptists, which does not transfer the word, but translates it by the use of the Chinese word *See-lee*, which means "washing ceremony." Thus the American Bible Society shows itself not merely an anti-Baptist organization, but dishonest as well.

—The San Leandro Reporter says: "An example of what the laboring man may expect if all Sunday laws shall be repealed is found in the case of H. J. Glenn, who is compelling all his men to work in the harvest field on the Sabbath and fourteen hours a day at that." The Reporter is evidently in the dark as to the provisions of the California Sunday Law. That law simply prohibits the keeping open of "any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein." The law cannot touch farmers. We predict that an amendment will soon be in order, that will call upon farmers as well as trades-people to rest on the "venerable day of the sun."

—A writer in the *Herald of Life*, quotes Christ's words in Matt. 22:37-40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." It then says: "Moses had not taught thus; but that men should scrupulously follow the letter of the law," meaning by this that such teaching is not found in the Old Testament, among the writings of Moses. We would remind our friend that Christ's words were in answer to the question, "Which is the great commandment in the law," and are an exact quotation of Deut. 6:5 and Lev. 19:18.

—A writer in the *Christian at Work* protests against the custom of forbidding women to take part in prayer-meetings. He says: "Our meetings are made too unnatural and different from any other gathering. Where else except in an orthodox prayer-meeting, do the women sit in stoical, irresponsive silence? How long could a church sociable or party exist if such were the case there? Are we not inconsistent in asserting that the key to the hearts of the women of many of the heathen nations is in the hands of the women of Christian lands, and then debar them from helpfulness in their own land? We mourn over the decline of interest in our Congregational churches, and wonder at the few conversions. What else can we expect of a church where half of its working force is smothered into silence."

News and Notes.

—The wife of Frederick Douglass died on the 5th inst., of paralysis.

—It is stated that on Seventh Street alone, in Oakland, there are eighty-two saloons.

—The law prohibiting for ten years the immigration of Chinese laborers, went into effect Friday, August 4.

—Greek troops have occupied the Turkish village of Zarta, near the frontier. The Porte has demanded an explanation.

—The Senate has appropriated \$300,000 for the new dry dock at Mare Island, Cal., and has directed that it be built of granite.

—Ex-President Grant and W. H. Trescott have been nominated by President Arthur as a commission to negotiate a commercial treaty with Mexico.

—The national debt statement shows a decrease during July of \$13,860,027. The total debt is \$1,905,225,546; total interest, \$10,926,918; debt less cash in the Treasury, \$1,675,054,433.

—At a meeting of 20,000 persons in the Alhambra, in Madrid, July 31, it was decided to appoint a committee to urge the Government to increase and strengthen the naval forces of the country.

—The longest span of wire in the world is used for a telegraph in India, over the river Kistnah, between Bezorah and Sctanagram. It is more than 6,000 feet long, and is stretched between two hills, each of which is 1,200 feet high.

—William W. Astor, of New York, has been confirmed as Minister to Rome, *vice* George P. Marsh, deceased. Mr. Marsh was known and respected at home and abroad for his learning and integrity; Mr. Astor is best known as the possessor of immense wealth.

—The *Christian at Work* rightly styles the cigarette and the toy pistol as the "two youth killers." It is estimated that over six hundred children have died from wounds made by the toy pistol. But where the toy pistol has slain its hundreds, the cigarette has slain its thousands.

—Secretary Teller has decided that the manzanita is a bush peculiar to the Pacific Coast; that it is not timber, and therefore is not subject to protection under the Timber Lands Act. The case came up for consideration by a man being arrested for cutting manzanitas from Government lands.

—August 4, a train of seventeen cars on the Pennsylvania Railroad, heavily loaded with coal, became unmanageable while going down a heavy grade. The cars were wrecked along the track, and the engine plunged into some standing cars, making great havoc. Six men were killed, and several more fatally injured.

—Miss Fanny Parnell, sister of the great Irish leader, and his associate in labor, died in Philadelphia recently, aged twenty-eight. She had attained considerable eminence as a writer. She is said to have been one of the most learned women in the country, reading with ease the modern languages of Europe, as well as Latin, Greek, and Hebrew.

—An amendment to the Sundry Civil Appropriation Bill has passed the Senate, which, if it becomes a law, as it doubtless will, takes all the county offices of Utah from the Mormons, and puts them in the hands of the Governor. This will place the Territory on an American footing, and will be the best blow yet struck against the polygamists.

—Two freight trains came into collision on the Lake Shore Railroad, near South Bend, Ind., August 1. The cars to the number of sixty were piled upon the engines and burned. Seven tramps who were on the train were also burned, and several train hands badly injured. The accident was owing to a failure to deliver the train dispatcher's orders to one of the trains.

—The River and Harbor Bill, appropriating \$18,743,875 for the reclamation of marshes, and the improve-

ment of rivers and harbors, was vetoed by the President, on the ground that the amount was extravagant, and that, while many appropriations in the bill were clearly for the general welfare, it contains appropriations for objects that are purely local, and not for the public good. Both houses of Congress passed the bill over the President's veto.

—The old soakers of Sitka will rejoice, as the Government has granted permission to ship a quantity of liquors to that port while the measles and scarlet fever prevail. This will probably result in a wild rush to get on the sick list, and secure a share of the interdicted beverages. It has remained for the Alaskans to demonstrate, however, that spirits are needed for either of the complaints mentioned. To an outsider it looks very much like a shrewd device to get contraband gin through the lines.—*Chronicle*.

—The word "liberal" is coming into bad repute. The infamous Cannon, for a long time the Mormon delegate to Congress, speaking of the Edmunds Bill, says that a great deal depends upon the spirit in which the commission enforces the law. "If it acts in a liberal spirit, and withstands the bigoted sentiment that made possible the passage of such a monstrous bill, I think that in course of time our people will pass through the ordeal without the loss of their homes and families." That is, liberality would consist in letting the Mormons continue their beastly practices unmolested.

—Serious storms have occurred during the past week in Ohio and Kentucky. Heavy rains raised the Licking River much higher than was ever known before. Quite a number of people were drowned. The farmers along the river lost all their crops, and many cattle were drowned. Much damage was done to boats on the Ohio River, at Covington. Aug. 2, a water-spout at Millersburg, O., did great damage. It is stated that waves several feet high rolled over land which a few minutes before was parched from drought. Several miles of the Ohio Central Railroad were washed away. The loss to the railroad is estimated at half a million dollars.

—The Twelfth annual Convention of the National Catholic Total Abstinence Union, met in St. Paul, Minn., on the 2d inst. Five hundred and ninety-one votes were represented, indicating an equal number of subordinate unions. Nearly every large city in the country was represented in the Convention. Bishop Ireland made a two hours' address, in which he declared that the woes of the people of Ireland were mostly brought about by intemperance, and that if they could be made temperate, and kept so for fifteen years, they could buy out the entire island with the money they would otherwise spend for drink.

—A great deal has been said about the amount contributed to the wealth of the nation by foreign immigration. Allowing \$100 as the amount that each immigrant brings with him, and making a liberal allowance for the average yearly production, it is estimated that at least \$60,000,000 is added to the wealth of the country. As an offset to this, the *S. F. Chronicle* takes the average number of Americans who visit Europe annually, and calculates that, with the passage money, which goes to European steam-ship companies, and the average expenses of the trip, Europe receives \$119,000,000 from traveling Americans. This gives a balance of nearly \$60,000 against this country.

—Nothing definite can be learned in regard to Egyptian affairs. A slight engagement has taken place between the British and Arabi's forces, in which the former claim a decided victory. More troops have been sent from England. It is stated that England refuses to allow Turkish troops to land until the Sultan declares Arabi a rebel, and he refuses to do this until after they have landed. He is no doubt playing a double game, and sympathizes with Arabi. The *London Times* says that if Turkey goes to Egypt, it must be as England's subordinate, and not as her ally. It is stated that the Czar is dissatisfied with the independent attitude of England, and with Gladstone's repeated declaration that England, under certain circumstances, would undertake the task of restoring order in Egypt.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 10, 1882.

If the person who styles himself "a constant reader of your paper" has constantly read our paper, he must have read our answer to his question in No. 21 of the present volume, dated June 1, 1882.

THE article on the fourth page (352) of this paper cannot fail to interest and please our readers. It is an extract from Chapter V. of Bishop Merrill's work entitled *The Coming of Christ*. Before it became popular for scoffers to say, "Where is the promise of His coming?" the position taken by Bishop Merrill was the faith of the entire Christian church. The mystical idea, now so extensively prevailing, was then held only by Universalists or "liberals."

California Camp-Meeting.

WE are now able to nearly fill the blanks which we left to the appointment of the California Camp-meeting. It will be held at Healdsburg. As we before supposed, it is now decided, that it will be in the latter part of September. The exact date we cannot yet give, but that is of no particular importance at present, as far as preparation is concerned. It will be given soon. Make your calculations, prepare, and then be sure to go.

One More Disagreement.

THE *P. C. Advocate* is trying to prove that "The Lord's Day is the Christian Sabbath." It may accomplish the fact of proving that the day was changed from the seventh to the first by divine authority to its satisfaction, but it cannot be shown to the satisfaction of thoughtful people generally. It is the effort to do this and the consequent failure that has given Sabbatism a footing on which to stand. Teaching people to speak of the Christian Sabbath has forced many into Sabbatism. It is a serious mistake, and the sooner those who keep the first day find it out, the better.—*Christian Herald*.

So "their witness agreed not together."

The Southern Baptist.

THIS paper is published in Meridian, Miss. We are interested in its contents. But it is greatly marred by inserting little patent-medicine notices between its reading articles. Such things are bad enough in secular papers. Too bad in religious papers, especially when we consider the lasting injury done by "Soothing Syrups," and such like opium compounds. Our brother of the *S. B.* ought to set a better example.

Political Religion.

SINCE the Sunday has come into politics, and temperance is made the pretence of its support, it is amusing to see how religious and temperate some political editors are becoming. It affords them an excellent opportunity to develop these desirable qualities, for otherwise nobody would ever have learned that they possessed them. An actual conversation which took place recently will show how deep hold these things are taking of some of them, and how observing men regard their course.

"How is it," said the first speaker, "that the editor of the — is so earnestly in favor of the Sunday Law, which forbids the sale of liquor on that day, seeing that he loves it so well?"

"Oh," replied the other, "it would not inconvenience him at all to be deprived of the privilege of buying whisky on Sunday, for he generally carries enough to last two or three days!"

And this is only a specimen of this *political piety* which is so extensively prevailing in California. But the churches applaud it. Truly, "the people love to have it so." A religion deeper than that is sometimes inconvenient, and therefore must be unpopular.

Bidding for Votes.

WITH party politics we have nothing to do. But politics are now invading the domain of religion, and the issue is raised on a point which affects our conscientious convictions and practice. It is claimed by some that the anti-Sunday platform adopted at San Jose was intended to catch votes. If we are not mistaken that is what both sides—all politicians—are after. Delegates

opposed that platform because they thought they would lose votes on it. Men who care neither for Sunday nor temperance are advocating the law; for what, unless to secure votes?

Our Saviour not only told us to render unto God the things which are God's, but also to render unto Caesar the things which are Caesar's. Or, in the words of another scripture, to give honor to whom honor is due. It may indeed be, as some affirm, that there are no "sumptuary laws" existing in California, strictly speaking. If so, that expression in the platform has no particular application. But there is one expression which has an application which we can appreciate, and so can all if they will put themselves in our place, or consider the matter in the spirit of Christian unselfishness—in the spirit of the golden rule. That platform says they will oppose,—

"All laws intended to restrain or direct a free and full exercise by any citizen of his own religious and political opinion, so long as he leaves others to enjoy their own rights unmolested."

Now to all, of every party, ruling "sumptuary laws" out of the question, which narrows it down to the point which we here notice, we have one question to ask: Are you opposed to this expression in that platform? In other words, are you in favor of restraining or directing a full and free exercise by any citizen of his own religious opinion, as long as he leaves others to enjoy their rights unmolested? How will you put yourself "on record" on this important question?

What They Say About It.

NOW THAT the Democratic State Convention has declared against the Sunday Law, many are wondering what the Republican party will do with it. If those papers that have committed themselves on the subject, voice the sentiment of the party at large, it is not difficult to tell what will be done at the coming Republican Convention. Once those who ventured to predict that the Sunday question would be the leading issue in politics, were laughed at as credulous fanatics. But the "sure word of prophecy" is fulfilling rapidly, and the event is right at our doors. By the testimony of politicians themselves, it is already the leading question. One paper that comes to us has eleven different articles on the Sunday Law, varying from a dozen lines to a column. Not one-tenth as much space is devoted to the discussion of any other political question.

The *East Oakland Vidette*, under the heading "The Issue Joined," says:—

"The time has come when the Republican party must take a stand on the question of Sunday observance in California. The question does not belong in politics, and should not be made an issue in a political campaign, but the Democratic party has made it an issue in the present State contest, and the Republican party cannot, consistent with its former advocacy of all high moral questions which have come before the people, refuse to take up the gauntlet thrown down by their political opponents. . . . The Democrats have declared against the observance of the Sabbath; the Republicans will fearlessly and gladly declare in favor of it."

The *Fresno Republican*, in an article entitled, "Let The Issue Be Made," speaks as follows:—

"The Democracy of California has thrown down the gauntlet; let the Republicans take it up, and join the issue with them. . . . The Democracy will catch a few votes from the very worst element of the Republican party; but the Republicans will get five times as many in return from the very best element of the Democratic party. We accept the issue, and only hope that the Republican Convention will make it clear cut."

An Ex-Senator writes thus to the *Oakland Times*:—

"Now that one of the old political parties has held its Convention, and set forth or promulgated its principles, may it not be proper to consider or to foreshadow what ought to be the leading principle of the Republican party, at the coming State Convention?"

"The question is soon to be forced upon the people of the State, and the issue to be squarely met, whether we are to be left in the quiet enjoyment of a Christian Sabbath, or one day of rest from secular business, in the seven of the week, or [whether] we are to break down all the barriers of restraint, and adopt the European custom of disregarding the day of rest."

The *Santa Rosa Republican* says:—

"There is a feeling in certain quarters that the Republican State Convention will do well to ignore the issue forced on the party. There is also a hope in the hearts of many that the gauntlet will be taken up, and battle joined on the Sunday Law question. . . . Left to ourselves it is, perhaps, the last dogma Republicans would have thought of for a political platform. But, since the Democracy have dragged it in, a good many voters besides Republicans want to know what we are

going to do about it. Looking at the matter coolly from a stand-point that scans the future, as it overlooks the past, we think no policy, in the long run, is good policy not founded on just principles. At least we can recall none that lived long. The principle underlying the law is of higher origin than the laws of men. The statutes of California, so far, are in accord. As a principle, then, it is good. To support the law, therefore, would be policy founded on a good principle. It will command the approval of good men of all parties; so that, without doubt, the Republican State Convention may safely accept the challenge, not only on principle but through good policy."

But although these papers speak thus, and call the anti-Sunday plank in the Democratic platform, "heathenish," and "anti-Christian," let no one imagine that it is because they particularly respect the Sunday, or are pained at its desecration. They plainly say that the question is of minor importance, and one that they would be in favor of leaving out entirely, if it had not been forced upon them. Now if it is an unimportant matter, why do they make it so prominent? The answer is given by themselves. They say, "We cannot afford to evade the issue thus forced upon us." Why not? Simply because the church people, together with some temperance people, united in a so-called "Prohibition Convention," and resolved to support the Republican nominees if that party declares in favor of the Sunday Law, and to nominate and vote an independent ticket if it does not. The aforesaid Ex-Senator, speaking of this action says:—

"Now will it not be wise for the leaders of the Republican party to listen to such a proposition? for it is not only probable but quite certain that they will be defeated if they ignore the action of the prohibitionists."

This, then, is the reason for the sudden spasm of virtue that has seized the politicians. But this does not at all affect the fact that the Sunday is the prominent thing in politics. Indeed, it is the more suggestive, because it shows that at the bidding of "the church" the Republican party is doing that which it would not think of doing otherwise. Can anybody see any difference between this and a union of church and State?

Appointments.

Camp-Meetings.

OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	" 16-21.
NORTHWESTERN KANSAS, Bull City,	" 17-28.
MAINE, Waterville,	" 23-29.
VERMONT, Montpelier,	Aug. 31 to Sept 5.
ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 12-18.
MISSOURI, ———	" 14-19.
NEW YORK, Union Square, Oswego Co.,	" 20-26.
NEBRASKA, ———	" 20-26.
MICHIGAN, ———	Sept. 27 to Oct. 2.
CALIFORNIA, Healdsburg,	Sept. ———
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE, ———	" 12-17.

Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. No other regular preaching at present. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. C. H. Jones, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

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