

The Signes of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

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The Signs of the Times.

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

AT EASE IN ZION.

At ease in Zion! What are souls to him?

He rests on roses, while the world is dying;

Millions are passing on to their long doom,

The nations in profoundest darkness lying,

For love and help and healing vainly to us crying.

At ease in Zion! Can a soul redeemed,

That should, while here, be solemn vigils keeping,

Sit idly on its couch of luxury,

When the world lies in saddest slumber sleeping,

In pleasure's deepest draught its senses madly steeping?

At ease in Zion! Where is then the cross,

The Master's cross, all pain and shame defying?

Where is the true disciple's cross and cup,

The daily conflict and the daily dying,

The fearless front of faith, the noble self-denying?

At ease in Zion! Shall no sense of shame

Arouse us from our self-indulgent dreaming?

No pity for the world? No love to Him

Who braved life's sorrow and man's disesteeming,

Us to God's light and joy by his dark death redeeming?

—Horatius Bonar.

General Articles.

NOAH'S TIME AND OURS.

BY MRS. E. G. WHITE.

"AND as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

In how short a time from the first sin of Adam did sin increase and spread like the leprosy. It is the nature of sin to increase. From generation to generation sin has spread like a contagious disease. Hatred of God's law, and as the sure result, hatred of all goodness became universal. The world was in its infancy, yet after sin was first introduced it soon became fearful in its proportions until it deluged the world. God who created man and gave him with an unsparing hand the bounties of his providence, was slighted and despised by the recipients of his gifts. He was dishonored by the beings he had created. But notwithstanding sinful man forgot his benevolent Benefactor, God did not slight and turn away from him and leave him to perish in his violence and crime without setting before him his wickedness and the result of the transgression of his law. He sent him messages of warning and entreaty. He pointed out definitely his danger if he continued in his rebellion.

God, whom men had slighted and dishonored and whose gracious love and benevolence they had abused, still pitied the race, and in his love provided a refuge for all who would accept it. He directed Noah to build an ark, and at the same time preach to the inhabitants of the world that God would bring a flood of waters upon the earth to destroy the wicked. If they would believe the message and prepare for that event by repentance and reformation they should find pardon and be saved. God did not remove his Spirit from man without warning him of the sure result of his course in transgressing his law. He gave the message to Noah to be given to the people. "My Spirit shall not always strive with man." A continual resistance and contempt of the entreaties

and warnings from God through his servant Noah, would separate them from God, and the result would be, infinite mercy and love would cease its pleadings. The Spirit of God continued to strive with rebellious man until the time God had specified had nearly expired, when Noah and his family entered the ark and the hand of God closed the door of the ark. Mercy had stepped from the golden throne, no longer to intercede for man.

Notwithstanding God was working to draw man to himself by the conviction of his Holy Spirit, man in his rebellion was drawing away from God, and continually resisting the pleadings of infinite love.

Noah stood up nobly in the midst of a world who were disregarding God, and were indulging in all manner of extravagant dissipation which led to crimes and violence of every kind. Noah, the faithful preacher of righteousness, unflinchingly and courageously preached to that generation, that a flood of water was to deluge the world because of the unsurpassed wickedness of its inhabitants. He warned that generation to repent, to believe the warning message and find refuge in the ark. What a spectacle to the world as Noah stands forth, connected with God by his obedience in contrast to the world. Numbers were not on the side of right. The world was arrayed against God's justice and his laws. Men of science and of philosophy used their talents and abilities to oppose the message of God. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Great men, worldly, honored, and wise men, repeat the same story, "Ye shall not surely die," and that God's threatenings are for the purpose of intimidating and will never be verified. "You need not be alarmed, such an event as the world's being destroyed by God who made it, and his punishing the beings he has made, will never take place, for this is not in accordance with science and philosophy. Be at peace, fear not, Noah is crazy, he is the wildest fanatic."

How simple and childlike amid the unbelief of the world was the faith of Noah. His faith was the substance of things hoped for, the evidence of things unseen. His faith was perfected by his works. He gave to the world an example in believing just what God had said. He commenced under the directions of God to construct the ark, an immense boat, on dry ground. Multitudes came from every direction to see this strange sight, the ark, and to hear the earnest, fervent words of this singular man who seemed to believe every word he uttered. His message was to him a reality. A power attended the words of Noah, for it was the voice of God to man through his servant. Some were deeply convicted and would have heeded the words of warning, but there were so many to jest and ridicule the message of entreaty and warning to repentance, that they partook of the same spirit, resisted the invitations of mercy, refused to reform, and were soon among the boldest and most defiant scoffers; for none are as reckless, and will go to such lengths in sin as those who have once had light, who have been convicted, and have resisted the Spirit of God. Amid popular contempt and ridicule, amid universal wickedness and disobedience, Noah distinguished himself by his holy integrity and unwavering obedience. He is singular indeed. He was one in the world but not one of the world. Noah made himself the object of contempt and ridicule by his steadfast adherence to the words of God. He obeyed God without a questioning doubt. What a marked contrast to the prevailing unbelief and universal disregard of God's law. While the voice of God, through Noah, was making itself heard in entreaties and warnings, in condemnation of sin and iniquity, Satan was not asleep, he was mustering his forces. He engages his host with gigantic energies to make, through his sophistry, cruelties and oppression, the words of warning from the servant of God of none effect. Evil seems to gain the day. Noah was tested

and proved, opposition met him from the great men of the world, from philosophers and men of science, so-called, who tried to show him that his message could not be true; but his voice was not silenced; one hundred and twenty years the words of warning continued to be heard in earnest tones, and were sustained by his energetic work upon the ark. The world might have believed if they would. Had they believed the message of warning, and repented of their evil deeds and submitted to be obedient to God, the Lord would have turned aside his wrath as he did from Nineveh. God's Spirit was striving with the people to lead them to accept and believe the truth, but Satan's suggestions were heeded, their own wicked hearts were more inclined to harmonize with the sophistry of the father of lies than with the pleadings of infinite love. They manifested their indifference and contempt of the solemn warnings of God in doing the same as they had done before the warning had been given. They continued their gluttonous feasts, their festivities, eating and drinking, planting and building, in reference to the advantage to be gained by them in the far future; and they went to greater lengths in wickedness and defiant disregard of God's requirements to testify to one another that they had no fear of God and his commands.

In Noah's day all men were not in the fullest sense heathen idolaters. Many had a knowledge of God and of his law, but in their grand works of sculpture, in their works of art, they professed to be honoring God by representing him in the works of their own hands, in the similitudes which they had made of God. These works of art were worshiped as God and the Creator was forgotten. The class who professed a knowledge of God were the ones who had the greatest influence, and took the lead in making of none effect his word spoken to them by Noah. They not only rejected the message of the faithful preacher of righteousness themselves, but like their master the devil they sought every means in their power to prevent others from believing and being obedient to God. To every one comes their day of trial and of trust. While Noah was sounding the note of warning of the coming destruction of that generation, was their day of opportunity and privilege to become wise unto salvation. But they gave their minds to the control of Satan rather than God, and he deceived them as he did our first parents. He set before them darkness and falsehood in the place of light and truth. They accepted the sophistry and lies of Satan because the most acceptable to them, and the most in harmony with their corrupt lives, while truth which would have saved them, was rejected as a delusion. Noah to them was regarded as a fanatic, and they did not humble their hearts before God, but continued their disobedience and wickedness the same as if God had not spoken to them through Noah. But Noah stood like a rock amid the tempest. He was surrounded with every species of wickedness and moral corruption; yet his faith wavered not. Undaunted he stood, the faithful messenger of God, amid the scoffs and jeers of the world, an unbending witness for God. His meekness and his righteousness were shining brightly in contrast to the revolting crimes, intrigue, and violence continually practiced. Connection with God made him strong in the strength of infinite power, while his solemn warning voice for one hundred and twenty years fell upon the ears of the inhabitants of that generation in regard to events, which, as far as human wisdom was concerned, would be impossible to transpire. The world before the flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. The rivers and brooks had never yet passed their boundaries, but had borne their waters safely to the proud sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the Hand that

had stayed the waters, saying, Thus far shalt thou go and no farther. As time passed on without any apparent change in nature, men began to be reassured whose hearts had trembled at times with fear. They felt secure in their unbelief. They reasoned then as men reason now, as though nature was above the God of nature, and her ways were so fixed that God himself could not change them, thus making in the minds of the world God's messages of warning a delusion, a grand deception, reasoning that if the message of Noah was correct, nature would be turned out of her course of order.

The days of Noah, Christ tells us, were as the days prior to his appearing in the clouds of heaven. Noah's day prefigures the present age. The world's Redeemer, who knew best the history of the past, is the true prophet of the characters of the future. Human nature in Noah's day, uninfluenced by the Spirit of God, was the same as in our age. Jesus in his assertions and representations recognizes Genesis as the words of inspiration. Many admit the New Testament to be divine, while they show no special regard for the Old Testament Scriptures; but these two grand books cannot be divorced. Inspired apostles who wrote the New Testament are continually carrying back the minds of the searchers of Scripture to the Old. Christ carries the minds of all generations, present and future, to the Old Testament. He refers to Noah as a literal person who lived; he refers to the flood as a fact in history; he shows the specification of that generation as characteristic of this age. The Truth and Life has anticipated the questioning and doubts of men in regard to the Old Testament by pronouncing it divine.

THE HEBREW "TABAL."

It is a remarkable caprice of scholarship, that Dr. Young in his "Analytical Concordance of the Bible," should render the well-known, and as well-defined Hebrew word *tabal*, by the terms *moisten* and *besprinkle*. It is also as inexplicable that he should render the Greek verb *baptizo* (*baptizein*) to consecrate, and this too as a literal meaning. Whatever worth Dr. Young has as a Biblical philologist, he has certainly shown the least possible in his handling these sacramental terms.

The Bible argument, in support of the New Testament immersion, is so strongly emphasized by the one only meaning of *tabal*, viz., to dip or immerse, that some Pedobaptist scholars, in order to serve a purpose, have attempted to foist on this word the sense of *moisten* and *sprinkle*. When pressed for a reason for so doing, they will refer us to the Latin *tingo*, used by some eminent lexicographers in their definition of *tabal*, as warranting them in such renderings. Now no genuine scholar needs to be told that the literal meaning of the Latin *tingo* is *immergo* or *immersion*. Tertullian (in second century) uses *tingo* forty-nine times in his writings, in every instance, however, in the exclusive sense of immersion, e. g., "in mortem ejus tinctissimus" (Rom. 6:3). So also Jerome (fourth century) in Latin Vulgate. The Roman orator and philosopher, Cicero, so renders the word, e. g., "Tunica sanguine tincta"—dipped in blood. As it respects the lexical use of the word we may refer to the distinguished Buxtorf. I speak from personal inspection. In his "Concordantia Bibliorum Chaldaica," he always renders the Hebrew *tabal* by some form of *tingo*. In this Buxtorf follows Jerome and Tertullian, e. g., "tinxerunt togam ejus in sanguine"—dipped his coat in blood (Gen. 37:31). Parkhurst and Prof. Schrevelius make the same use of *tingo*. Leverett defines dipped by *intinctus*. So also Littleton's English, Latin, Greek, and Hebrew Lexicon defines the English *dip* by *tingo*—"dipped, *intinctus*." Elliott's large Dictionary in Latin, German, and English, renders *tingo* "to dip, to dip a thing into a liquid." This Lexicon also renders the English work *dip* "*tingo, mergo, immergo*." So also Schrevelius, Bolles, Barclay, Webster, and others. It will appear, therefore, that Dr. Young and others who would resort to the Latin *tingo*, to find some relief in their garbled use of *tabal*, can only meet with disappointment.

The seventy learned interpreters, in their translation of the Hebrew Scriptures (282 B. C.) into the Macedonian Greek, in every instance save one, have rendered *tabal* by *bapto* or its derivative *baptizo*. I have carefully compared the Septuagint version with the Hebrew. And here we learn an important fact, viz., that the sacred Hebrew text comes into closer connection with that of the

New Testament Greek, which is quite nearly the same dialect as that of the Septuagint. So we find that like phrases and style characterize each. This relationship or connection may be illustrated in the New Testament *ecclesia*, which finds its etymological counterpart in the Hebrew *qahal* (assembly); but it must be borne in mind that the seventy interpreters had long previously translated the Hebrew *qahal* by *ecclesia* (Ps. 22:22; Deut. 23:2, 4; also 18:15, and other passages). And no circumstance is better known than that our Lord usually quotes from the version of the *Seventy*. As it respects the Hebrew *tabal* it was as current a word as any in the Syro-Chaldee, the vernacular of Jesus and the New Testament writers, though they composed the sacred writings in the Greek of their times—the Macedonian. It is plain that the New Testament Greek *baptizo*, sustained by the celebrated version of the seventy learned interpreters, is the synonym of the Hebrew *tabal*. Now, what is the radical meaning of this word? Here we must refer to the best authorities. Gesenius, in his Hebrew-German Lexicon (second edition) renders *tabal* by one word only, viz., *eintarichen*, to dip.

Permit me to say, Mr. Editor, that my quotations are directly from the authors themselves, whose works I have personally consulted.

I may refer to the English, Hebrew, and Chaldee Lexicon Concordance (Wilson's), second edition, 1866, London. This work thus defines *tabal* "to plunge, to dip in any fluid, to dye." The Hebrew and Chaldee Lexicon of the Old Testament by B. Davis, or Student's Hebrew Lexicon, defines *tabal* "to dip, to sink into," 2 Kings 5:14, "ultimate from *tab* (depth), German *taufen*." So Davidson defines *tabal*, "to dip, immerse." Hebraist's Vade Mecum renders *tabal* by one term only, viz., *dip*. The *Novum Testamentum* (*tetraglottero*), with version of the Latin Vulgate, and German of Luther, renders *tabal* always by the German word *taufen* (to dip), or its equivalent *tauchen* (to plunge). A more critical work on the New Testament Scriptures is not extant than the *Biblica Theological Lexicon* of Herman Cremer, Professor of Theology in the university of Griefswald, 1872. After defining *baptizo* (I quote directly from his Lexicon) immerse, submerge, he quotes the Septuagint rendering of *tabal* by *baptizo*. He maintains the one only meaning of *tabal*, viz., "to dip, to immerse." I must omit, for room, other important references. But there are other and different proofs of the one only meaning of the Hebrew *tabal*. I refer to the sacred text itself, to the laws of verbal construction and interpretation, perhaps the best of all evidence, as it lies at the foundation of all reliable lexicography. Had Dr. Young, in his grand undertaking of compiling an Analytical Concordance of the Bible, studied more carefully the laws of language and interpretation, he would doubtless have produced a much less objectionable work.

But I wish to refer to a syntactical construction, which, I am sure, necessitates the only meaning *tabal* has, viz., immersion. The principle is this, that *tabal* is invariably, in its Bible use, followed by *be* (Hebrew preposition "in" "into") attached to the fluid, with the solid in the accusative. Dr. Wise, an eminent Jewish Rabbi and Hebraist (editor of the *Israelite*, Cincinnati) cites only one exception to this construction, viz., Lev. 4:17. And yet here (Lev. 4:17) there is evidently an ellipsis, viz., *into the blood*. We will turn to Lev. 4:6. We read: "The priest shall dip (*tabal*) his finger into (*be*) the blood," etc. The syntax is evident, the preposition *be* (into) follows *tabal* and is attached to the fluid (e. g. *badam*), with the solid (*etsba*, finger) in the accusative. I quote directly from the Hebrew Bible. As the principle here illustrated is universal in the Hebrew Bible, I have only to say, that in these instances it is plain that the fluid remains at rest and is governed by the preposition *into*; the solid, on the other hand, in the act of baptism, is in motion. It follows, then, that there is a syntactical impossibility for *tabal* to be rendered otherwise than in the sense of to dip or to immerse. But there is nothing so convincing as evidence. I will furnish Dr. Young's rendering of Job 9:31: "Yet shalt thou sprinkle (*tabal*) me in or into the ditch." Now any one can see that such rendering of *tabal* is simply ridiculous; for how could Job be sprinkled into the ditch? Then the construction of the sentence is unmistakable; *tabal* is here, as always, followed by the preposition *into* (*be*) with its regimen, e. g., *besachath*, into the ditch. Again, take Dr. Young's render-

ing of 2 Kings 5:14; "Then went he down and sprinkled (*tabal*) himself seven times in or into the Jordan." Here the same regimen occurs, viz., *bayardeen*, into the Jordan. Naaman could not have sprinkled himself into the Jordan. The Septuagint renders correctly (while the Analytical Concordance does not), "And Naaman went down and dipped himself (*ebaptisato*—middle voice) in the Jordan." Again take 2 Kings 8:15, "And he took a thick cloth and sprinkled (so says Dr. Young) it in the water." Here *tabal*, which Dr. Y. renders *sprinkle*, is followed by the usual preposition *be* (Hebrew "in" or "into") attached to the fluid, with the solid (cloth) in the accusative, being in motion in the act of baptism, while the fluid is quiescent. It is, therefore, nothing short of persistent stubbornness or ignorance that insists on the rendering of the Hebrew *tabal* otherwise than "to dip or to immerse."—J. B. Tombes, in *Herald of Truth*.

DISCIPLINE.

THERE was a very aged gentleman who in my boyhood visited often at my father's house. He had been a member of Parliament, which, in his young days, implied even more social distinction than it does now. His manners were charming, and he was venerable in character as well as in years. He was very kind to me, and boy as I was, treated me with never-failing courtesy. One day, when I fretted a little in his presence under the bonds of discipline, he laid his hand upon my shoulder and said: "Let me tell you a story of the great Dr. Parr. You know, of course, who he was; what a power he was in literature, in politics, and in the church. One day I dined in company with him, and he attracted much attention in his wig and his little black silk apron that he wore like a bishop. The conversation turned upon training in schools and colleges, and there was a self-sufficient young man at table who made himself conspicuous by a disagreeable and noisy denunciation of discipline, as something that was calculated to break down a youth of spirit. Parr said nothing for a while, but at last, taking advantage of a pause, he turned to the young man and said, in his lisping way: 'I'm not thurprithed, thir, at your objection to dithipline. Dithipline, thir, maketh the theolar; dithipline, thir, maketh a gentleman, and the lack of dithipline hath made you, thir—what you are.'"—Richard Grant White.

THE WISDOM OF THE SHEPHERDS.

THERE are four things in the conduct of the shepherds to whom the angels announced the birth of Christ, which are to be earnestly commended:—

I. As soon as they received the message, they said one to another, "Let us now go and see this thing which the Lord hath made known to us." Whenever truth is urged upon the mind it should be candidly examined at once. When we feel a good impulse within us we may know that it is from the same source as the message which came to the shepherds, and if followed, it will lead us to the same Christ.

II. "And they came with haste." They not only resolved to go, but they went and with haste. One decisive act is worth a hundred resolutions. It is better to do the good thing now, than resolve to do it next year. The present moment is vastly better than the more convenient season.

III. "And when they had seen it, they made known abroad what they had found." Many professing Christians keep all they get of Christ to themselves; an easy matter in such cases, for they do not get much. How much better like the shepherds to tell it to others in such an earnest way that "all they that heard it wondered."

IV. "And they returned glorifying and praising God." It meant something to them to have found Christ. Their lives were filled with joy and praise, and it might and should always be so. And yet how few Christians' lives really abound in joy. How many are really dark and gloomy. Such lives have room for a great deal more of Christ in them.—Golden Rule.

A GENTLEMAN once said to a wicked man: "You do not look as if you had prospered by your wickedness." "I have not prospered," replied the man. "With half the time and energy I have spent, I might have been a man of property and character. But I am a homeless wretch: twice I have been in State prison; I have made acquaintance with all sorts of miseries; but I tell you my worst punishment is in being what I am."

THE DUTY TO PRAISE.

IN an essay on the "Duty to Praise," which we commend to all who have to do with children, Mr. William Matthews says that a certain amount of self-esteem seems absolutely necessary to keep men alive and in heart.

This trait makes it expedient that praise should be given where praise is due. Many men are not able, because they do not think themselves able. They need to be encouraged, in order to get the best work out of them.

Sir Godfrey Kneller was so eminent as a portrait painter that ten crowned heads and a score or more of princes sat to him. Men said he was vain, and he was; and what is more he knew it, and used his love of approbation to spur him to do his best.

"Praise me, Mr. Pope," he said to the poet, when he was sitting to him. "You know I can't do as well as I should unless you praise me."

Not a few boys have illustrated the proverb, "Give a dog a bad name and he will deserve it." The father of Dr. Adam Clarke, the Biblical commentator, seldom praised him, except for his ability to roll large stones. He thought his son a dunce, and said so. Of course the boy had no faith in himself.

But one day, a teacher called at the house, who knew that a little judicious praise went a great way toward making a man of a boy.

"That boy," said the father, "is very slow at learning; I fear you will not be able to do much with him."

Adam's heart sunk to a lower depth. But the wise teacher, laying his hand on his head, said:—"This lad will make a good scholar yet."

Instantly, the sympathetic touch and word begot in the so-called dunce the hope that he too could learn.

The hope stimulated the unused mind. He became conscious of mental power. He learned his lessons with ease.

"I could have doubled the effort," he says, "had it been required."

That bit of judicious praise gave to the Methodist their famous Biblical commentator.—*The Youth's Companion*.

IN THE SUNSHINE.

SUNSHINE is good for health. The flowers are all brighter for it. It brings warmth, and light, and life. How gloomy it must be to live in the distant northern regions where there is no sun to be seen for six months! But on the other hand, how bright and beautiful it must be there when the sun shines for six months! So if there is a long night, there is a long day to follow.

Sunshine in the face is also very beautiful. This can come only from a sunny heart. We like to see boys and girls with bright, sunny faces, looking as though they felt happy. It is not pleasant to see a child with a dark frown like a cloud on its face. We have seen such children, who would make a warm room chilly. Ugh! how everybody shivers when they come near. They are so cross, ill-natured, selfish, and gloomy, that nobody is pleased with them. On the other hand, there are children whose faces are always bright, and they make everybody happy who sees them.

Remember, then, to have the heart full of light, and joy, and peace; and the face will be sure to show it. If the blessed Saviour dwells in the heart, he will surely bring the sunshine, and not only our faces, but our daily lives, will show it. It will be seen in our treatment of parents, and brothers and sisters, and friends. Keep in the sunshine!—*S. S. Advocate*.

PRIVILEGE OR DUTY.

PERSONAL religion is regarded too much as a privilege, not as a duty which has passed into a privilege because it is enjoyed, but as a privilege which can be waived. Many seem to think that if they choose to be irreligious and take the consequences, it is an affair of their own, and that they ought to be let alone. Hence they get impatient at any urgency in attempting to turn them to the Christian life. They say, practically, "You need not worry about me. You have warned me of my danger. You have given me the invitation. You have done your duty, and cleared your skirts." This plea also seems many times to satisfy those who are attempting to lead men to the Christian life. The spirit seems to be, "I have done my duty by him, and now if he chooses to go to perdition, let him go." The mistake is made on both sides of regarding personal religion as simply a

privilege, just as it is one's privilege to secure his rights in a court of justice. If a man owes one a debt, and attempts to cheat him out of it, it is the creditor's privilege to call the power of the State to his assistance in enforcing his just claim, even though it be for a very petty sum. No man in the entire State, be he Governor or Judge, has any right to deny him that privilege. But he can waive his privilege. He can say, "I would rather be cheated out of my just dues than go to the law." Whether he will go into court or not depends upon his choice. Not so with honesty or truthfulness. If a man is in a right moral condition it will be a privilege to him to speak the truth and to deal honestly, but not a privilege in such a sense that it can be waived. He may refuse going into the law and take the consequences, but he may not refuse to be honest or truthful, and take the consequences. Duty has a grip upon him in reference to these, and the only way to get along comfortably with duties is to choose to go the same way with them.

So if the gospel were exhausted in the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest," we might be content with simply and earnestly joining in Paul's beautiful and touching plea, "I beseech you therefore, brethren, by the mercies of God," etc., and give up all souls that would not heed his appeal to the motive of gratitude and to their higher self-interest. But duty to God and duty to fellow-men remain, whether a man will take care of his own interests or not.

One who is not a Christian may be a better father or a better mother than another who is, or who professes to be, a Christian, but this one cannot be as good a father or as good a mother as he or she would be if an earnest and faithful Christian. And it is every one's duty not only to be better than somebody else in their relations, but to do the best possible. Therefore no father or mother has a right to take the risk of neglecting to be a Christian. The interests of the child are jeopardized thereby. Duty to the child has a demand to make. The same is true of other relations. The claim of God, and the claims of fellows, as well as self-interest, must be pressed upon men, and accepted by them.—*Golden Rule*.

WAITING.

MANY know the truth and approve it. They mean one day to be decided followers of Christ; but at present something hinders them; is this your state of soul?

Listen to me while I press upon your conscience a simple question. Do not turn away from it; sit down and answer it if you can: What are you waiting for?

Are you waiting till you are sick and unwell? Surely you will not tell me that is a convenient season. When your body is racked with pain—when your mind is distracted with all kinds of anxious thoughts—is this a time to begin the mighty work of acquaintance with God?

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year your life seems shorter than the last; you find more to think of or to do, and less power and opportunity to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. Delay not; better begin as you are.

Are you waiting till the devil will let you come to Christ without trouble? That will never be; if you would be saved, you must fight for it.

Are you waiting till the gate is wide? That will never be. It will not alter. It is wide enough for the chief of sinners, if he comes in a humble self-abased spirit. But if there is any little sin you are resolved not to give up, you will never, with all your struggling, get in.

Are you waiting because some few Christians are inconsistent, and some professors fall away? Hear the word of the Lord Jesus, "What is that to thee? follow thou me."

Oh, lingering friend, are not your excuses broken reeds? Are not your reasonings and defenses unprofitable and vain? Be honest—confess the truth. You have no good reason for waiting. This day I charge you to throw away indecision—wait no longer—be decided for Christ, lest waiting, your soul should be lost—forever lost.—*Bishop Ryle*.

REVERENCE IN THE PULPIT.

WHERE there is no reverence, there is no godliness. Where seriousness and holy awe are in feeble exercise, there the "powers of the world to come" are feebly operative. But how deplorable are the examples presented every week of the absence of this sentiment from the pulpit. We can hardly believe the types which thus spell out for us in the newspapers the words of irreverence and of flippant nonsense which are substituted for the gospel of Jesus Christ in some of the pulpits of our land.

The great reform so needful now-a-days must begin at the altars of God. Let the priests cease to offer strange and unhallowed fire. Let them cultivate in their own experience and speech that reverence which their people must feel if they are to be spiritually elevated. And we apprehend that the shortest road to reverence will be found in a more scrupulous adherence to Bible truths.

Let the pulpit be occupied with important themes; let sin, righteousness and a judgment to come, fill the mind of the preacher, and we shall read of no laughter, no applause. Let substantial doctrines be preached, and we shall not be shamed by reading such dreary columns of politics, personalities, and things bordering on the profane. Bats fly at night because the light is gone. Frivolity fills the mind because reverence is not there. Would it were possible to bring the shadow of God's presence over the mind of every popular preacher. We should soon see the effects in a better type of godliness throughout the church. "Let us have grace whereby we may serve God acceptably, with reverence and godly fear."—*The Presbyterian*.

A CURIOUS STORY FROM EASTERN ASIA.

A CURIOUS story is current in the eastern portion of central Asia respecting the overthrow of the Guebre fire worship once predominant there by the Buddhist creed imported from China. Whether historically true or not, the tale is at least thoroughly characteristic of the people and the country which produced it. It was the custom of the Guebres to insist that whenever any attempt was made to introduce the worship of a foreign God, the new-comer's image should be brought into direct contact with their sacred fire, and that the votaries of the conquered deity should at once quit the field. For many years the fire had the best of it, and the unfortunate gods who faced it either crumbled to ashes or melted away according to the material of which they were composed. At length a colony of Chinese Buddhists came in from the East, and the usual test was applied to their sacred image. But the high priest of Buddha, thinking that the latter's divine power had need of a little secular aid, had previously filled the image with water, and stopped with wax the tiny holes which perforated its sides. Accordingly, the moment the wax melted, the hitherto invincible fire began to hiss and spatter in a very unpromising way, and finally went out altogether, whereupon its crest-fallen worshipers instantly abandoned the field to their opponents.

THE DRAMA IN CHURCH.

A CHICAGO paper announces as a novel method of raising money for church purposes, the following: "The great moral French drama entitled 'Married Life' will come off Friday evening of this week at the Baptist Church. The dramatic company have made arrangements whereby the net proceeds will be given to the Baptist building-fund, and it is hoped that all who feel an interest in the upbuilding of public improvements will be present to give in their mite. The popularity of this play is too well known to give it greater praise. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fix.' The whole exercise to be interspersed with some choice instrumental music. At the close of the concert exercises the friends of the pastor are invited to tarry and have an oyster supper and a general good time. The Elder and lady will be there to make it pleasant for you."—*Selected*.

EARTH'S CROWN.—In a valiant suffering for others, not in a slothful making others suffer for us, does nobleness lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others; which if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle*.

THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

CHAPTER II.—THE GREAT IMAGE.

AS ALREADY explained, we are brought down by verses 41-43 this side of the division of the Roman Empire into ten kingdoms; which division was accomplished, according to Bishop Lloyd, in A. D. 483. The kings, or kingdoms, in the days of which the God of Heaven is to set up his kingdom, are evidently these kingdoms which arose out of the Roman Empire. Then the kingdom of God here brought to view could not have been set up, as is popularly claimed, in connection with the first advent of Christ, four hundred and fifty years before. But whether we apply this division to the ten kingdoms or not, it is certain that some kind of a division was to take place in that kingdom before the kingdom of God should be set up; for the prophecy expressly declares, "The kingdom shall be divided." And this is equally fatal to the popular view; for after the unification of the first elements of the Roman power down to the days of Christ, there was no division of the kingdom; nor during his days, nor for many years after did any such thing take place. The civil wars were not divisions of the empire; they were only the efforts of the individuals worshipping at the shrine of ambition, to obtain supreme control of the empire. The occasional petty revolts of distant provinces, suppressed with almost the speed and power of a thunder-bolt, did not constitute a division of the kingdom. And these are all that can be pointed to as interfering with the unity of the kingdom, for more than three hundred years this side the days of Christ. This one consideration is sufficient to forever disprove the view that the kingdom of God, which constitutes the fifth kingdom of this series, as brought to view in Dan. 2, was set up at the commencement of the Christian era. But a thought more may be in place.

1. This fifth kingdom, then, could not have been set up at Christ's first advent, because it is not to exist contemporaneously with earthly governments, but to succeed them. As the second kingdom succeeded the first, the third the second, and the fourth the third, by violence and overthrow, so the fifth succeeds the fourth. It does not exist at the same time with it. The fourth kingdom is first destroyed, the fragments are removed, the territory is cleared, and then the fifth is established as a succeeding kingdom in the order of time. But the church has existed contemporaneously with earthly governments ever since earthly governments were formed. There was a church in Abel's day, in Enoch's, in Noah's, in Abraham's, and so on to the present. No, the church is not the stone that smote the image upon the feet. It existed too early in point of time, and the work in which it is engaged is not that of smiting and overthrowing earthly governments.

2. The fifth kingdom is introduced by the stone smiting the image. What part of the image does the stone smite? Ans. The feet and toes. But these were not developed until four centuries and a half after the crucifixion of Christ. The image was at the time of the crucifixion, only developed to the thighs, so to speak, and if the kingdom of God was there set up, if there the stone smote the image, it smote it upon the thighs, not upon the feet, where the prophecy places it.

3. The stone that smites the image is cut out of the mountain without hands. The margin reads, "Which was not in hand." This shows that the smiting is not done by an agent acting for another, not by the church, for instance, in the hands of Christ; but it is a work which the Lord does by his own divine power without any human agency.

4. Again, the kingdom of God is placed before the church as a matter of hope. The Lord did not teach his disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient waiting flock in these last days, as from the lips of his first disciples, "Thy kingdom come."

5. We have plain Scripture declarations to establish the following propositions; (1) That the kingdom was still future at the time of our Lord's last passover. Matt. 26:26. (2) That Christ did not set it up before his ascension. Acts 1:6. (3) That flesh and blood cannot inherit it. 1 Cor. 15:50. (4) That it is a matter of promise to the apostles, and to all those that love God. Jas. 2:5. (5) That it is promised in the future to the little flock. Luke 12:32. (6) That through much tribulation the saints are to enter therein. Acts 14:22. (7) That it is to be set

up when Christ shall judge the living and the dead. 2 Tim. 4:1; and (8) That this is to be when he shall come in his glory with all his holy angels. Matt. 25:31-34.

But it may be asked, Is not the expression, "kingdom of Heaven," used in the New Testament in reference to the church? It may be. It does not come within the province of a brief comment on Daniel 2:44, to explain the meaning of the expression "kingdom of Heaven" in the New Testament. Provided it could be shown that it there refers every time to the church, it would by no means prove the church to be the kingdom spoken of here in Daniel. Our object is to ascertain what constitutes the kingdom here brought to view; and we have seen that the prophecy utterly forbids our applying it to the church, inasmuch as by the terms of the prophecy we are prohibited from looking for it till four hundred and eighty-three years this side the first advent of Christ, and there are indubitable proofs that it is still future. We will therefore only say, in regard to the expression in the New Testament, that sometimes it refers to the future literal kingdom, sometimes to the work of grace upon the hearts of believers and the spread of the gospel. But these latter are only elementary principles of the kingdom, and operate in view of, and in reference to, that which is to be established in the future.

It may be objected again that when the stone smites the image, the iron, the brass, silver, and gold, are broken in pieces together; hence the stone must have smitten the image when all these parts were in existence. In reply to which, we ask, What is meant by their being broken to pieces together! Does it mean that the same persons who constituted the kingdom of gold would be alive when the image was dashed to pieces? No; else the image covers but the duration of a single generation. Does it mean that that would be a ruling kingdom? No; for there is a succession of kingdoms down to the fourth. Supposing, then, that the fifth kingdom was set up at the first advent, how were the brass, silver, and gold, in existence then any more than at the present day? Does it refer to the time of the second resurrection, when all those wicked nations will be raised to life? No; for the destruction of earthly governments in this present state, which is symbolized by the smiting of the image, certainly takes place at the end of this dispensation; and in the second resurrection people are not distinguished by nationalities.

No objection really exists in the point under consideration; for all the kingdoms symbolized by the image are, in a certain sense, still in existence. Chaldea and Assyria are still the first division of the image, Media and Persia, the second, Macedonia, Greece, Thrace, Asia Minor, and Egypt, the third. Political life and dominion, it is true, have passed from one to another, till it is all, so far as the image is concerned, now concentrated in the divisions of the fourth kingdom; but the others, in location and substance, though without dominion, are still there; and together all will be dashed to pieces when the fifth kingdom is introduced.

It may still further be asked, by way of objection, Have not the ten kingdoms, in the days of which the kingdom of God was to be set up, all passed away; and as the kingdom of God is not yet set up, has not the prophecy, according to the view here advocated, proved a failure? We answer, Those kingdoms have not yet passed away. We are yet in the days of those kings. The following illustration from Dr. Nelson's "Cause and cure of Infidelity," pp. 374, 375, will set this point in a clear light:—

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose some powerful and benevolent prince sends them word that he will, for a number of years, say thirty, maintain, for their safety along the frontier, ten garrisons, each to contain one hundred well-armed men. Suppose the forts are built and remain a few years, when two of them are burned to the ground and rebuilt without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; and furthermore, the most important part of the safeguard was still there. Again, suppose the monarch sends and has two posts of strength demolished, but, adjoining the spot where these stood, and immediately, he has other two buildings erected, more capacious, and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose, in addition to the ten garrisons, it could be shown that for several months during the thirty years,

one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defeat or a failure in the original undertaking? Or shall any seeming interruptions, such as have been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and has been, respecting the ten kingdoms of Europe, once under the Roman scepter. They have been there for twelve hundred and sixty years. If several have had their names changed, according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If, during a few years out of a thousand, there were more than ten, if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns."

Scott remarks:—

"It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

Thus the subject is cleared of all difficulty. Time has fully developed this great image in all its parts. Most strictly does it represent the events it was designed to symbolize. It stands complete upon its feet. Thus it has stood for nearly fourteen hundred years. It waits to be smitten upon the feet by the stone cut out of the mountain without hand, that is, the Lord Jesus Christ. This is to be accomplished when the Lord shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. In the days of these kings, the God of Heaven is to set up a kingdom. We are in the days of these kings. We have been here nearly fourteen centuries. So far as this prophecy is concerned, the very next event is the setting up of God's everlasting kingdom. Other prophecies and innumerable signs show unmistakably its immediate proximity.

The coming kingdom! This ought to be the all-absorbing topic of the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not for a life-time merely, such as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to be left to other people. Again we ask you, Are you ready? The terms of heirship are most liberal: "If ye are Christ's, then are ye Abraham's seed, and heirs according to promise." Are you on terms of friendship with Christ, the coming King? Do you love his character? Are you trying to walk humbly in his footsteps and obey his teachings? If not, read your fate in the cases of those in the parable, of whom it was said, Those mine enemies that would not have me to reign over them, bring hither and slay them before me. There is to be no rival kingdom where you can find an asylum, if you remain an enemy to this; for this is to occupy all the territory ever possessed by earthly kingdoms. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

VERSE 46. Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. 47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. 48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. 49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon; but Daniel sat in the gate of the king.

We have dwelt quite at length on the interpretation of the dream, which Daniel made known to the Chaldean monarch. From this, we must now return to the palace of Nebuchadnezzar, and to Daniel as he stands in the presence of the king, having made known to him the dream and the interpretation thereof, while the courtiers, and the baffled soothsayers, and astrologers, wait around in silent awe and wonder.

It might be expected that a youthful monarch, raised to the highest earthly throne, and in the

The Sabbath School.

LESSON FOR PACIFIC COAST—SEPT. 10.

Rebuking the Pharisees for their Hypocrisy.—Matt. 15:1-29; Mark 7:1-31.

LESSON COMMENTS.

"REPORTS of the popular readiness to accept Jesus as king, and of his resolute refusal to head such a political movement, which alone could meet their own wishes, had doubtless reached Jerusalem, and this, coupled with rumors of his innovations and independence as a religious reformer, had thoroughly alarmed the authorities at Jerusalem. Discarding invective, craft, or indirect approach, their deputies now came no longer to the disciples, but to himself, with specific complaints, which the freedom of eastern manners, permitting free access to private life, had enabled them to establish. The disciples had already given offence by plucking and rubbing ears of barley on the Sabbath, and thus, as it was held, reaping and threshing on the sacred day; but a still graver scandal in Pharisaic eyes had been detected in their sitting down to eat without ceremonially washing their hands. The law of Moses required purifications in such cases, but the Rabbis had perverted the spirit of Leviticus in this, as in other things, for they taught that food and drink could not be taken with a good conscience when there was the possibility of ceremonial defilement. If every conceivable precaution had not been taken, the person or the vessel used might have contracted impurity, which would thus be conveyed to the food, and through the food to the body, and by it to the soul. Hence it had long been a custom, and latterly a strict law, that before every meal not only the hands but even the dishes, couches, and tables should be scrupulously washed.

"The legal washing of the hands before eating was especially sacred to the Rabbis; not to do so was a crime as great as to eat the flesh of swine. 'He who neglects hand-washing,' says the book of Sohar, 'deserves to be punished here and hereafter.' 'He is to be destroyed out of the world, for in hand-washing is contained the secret of the ten commandments.' 'He is guilty of death.' . . . It was a special mark of the Pharisees that 'they ate their daily bread with due purification,' and to neglect doing so was to be despised as unclean.

"It was laid down that the hands were first to be washed clean. The tips of the ten fingers were then joined and lifted up so that the water ran down to the elbows, then turned down so that it might run off to the ground. Fresh water was poured on them as they were lifted up, and twice again as they hung down. The washing itself was to be done by rubbing the fist of one hand in the hollow of the other. When the hands were washed before eating they must be held upwards; when after it, downwards, so that the water should not run beyond the knuckles. The vessel used must be held first in the right, then in the left hand; the water was to be poured first on the right, then on the left hand, and at every third time the words repeated 'Blessed art thou who hast given us the command to wash the hands.' It was keenly disputed whether the cup of blessing or the hand-washing should come first; whether the towel used should be laid on the table or on the couch; whether the table was to be cleared before the final washing or after it.

"This anxious trifling over the infinitely little was, however, only part of a system. If a Pharisee proposed to eat common food, it was enough that the hands were washed by water poured on them. Before eating Terumah—the holy tithes and the show-bread—they must be dipped completely in the water, and before the portions of the holy offering could be tasted, a bath must be taken. Hand-washing before prayer, or touching anything in the morning, was as rigidly observed, for evil spirits might have defiled the hands in the night. To touch the mouth, nose, ear, eyes, or the one hand with the other, before the rite, was to incur the risk of disease in the part touched. The occasions that demanded the observance were countless: it must be done even after cutting the nails, or killing a flea. The more water used, the more piety. 'He who uses abundant water for hand-washing,' says Rabbi Chasda, 'will have abundant riches.' If one had not been out it was enough to pour water on the hands; but one coming in from without needed to plunge his hands into the water, for he knew not what uncleanness might have been near him while in the streets, and this plunging could not be done

except in a spot where there were not less than sixty gallons of water.

"The same scrupulous, superstitious minuteness extended to possible defilements of all the household details of daily life. Dishes, hollow or flat, of whatever material, knives, tables, and couches, were constantly subjected to purifications, lest they should have contracted any Levitical defilement by being used by some one unclean.

"This ritual exaggeration was, apparently, a result of the jealousy between the democratic Pharisees and the lordly Sadducees. The latter attached supreme importance to the ceremonial sanctity of the officiating priests, to exalt themselves as the clerical aristocracy. The Pharisees, to humble them, laid the stress, as far as possible, on the vessels used, and the exactness of the act. In keeping with their endless washings in private, they demanded that all the vessels of the temple itself should be purified after each feast, lest some unclean person might have defiled them—a refinement which drew down on a Pharisee who was carrying out even the golden candlestick itself to wash it, after a feast, the mocking gibe from a Sadducee, that he expected before long the Pharisees would give the sun a washing.

"To honor one's parents was one of the 'Ten Words' of Sinai, and no duty was held more sacred by a Jew unperturbed by Rabbinical sophistry. It was not forgotten that it was the one commandment to which a promise of reward was attached. 'A child is bound to maintain his parents when old and helpless,' says one passage in the Talmud, 'even if he have to beg to do so.' But this, unfortunately, was not the uniform teaching of Christ's day. If one Rabbi had put filial duty before the right to vow for one's own advantage, others had taught that it was a duty to honor God before honoring human relationships—a smooth phrase for legalizing gifts to the church at the expense even of father and mother. The hierarchical party ignored all interests but their own, and subordinated natural duty to their own enrichment. Pharisaism, in its moral decay, had come to be a spiritual death, corrupting the springs of national life. A few years later, in the time of the great famine, in the year A. D. 45, under Claudius, the theocratic party so heartlessly cared for themselves, that while the people were perishing of hunger by hundreds, no remission of temple dues was permitted, and the passover alone saw forty-one attic bushels of wheat presented at the altar, to be presently removed for the use of the priests, though the issarion—a measure of three and a half pints—sold for four drachmas, a sum equal to about twenty-six shillings at the present value of money.

"Representatives of this smooth hypocrisy had now gathered round Jesus, and proceeded to inquire into his alleged unlawful acts. 'How comes it,' asked they, 'that a teacher who claims a higher sanctity than others can quietly permit his disciples to neglect a custom imposed by our wise forefathers, and so carefully observed by every pious Israelite? How is it that they do not wash their hands before eating?'

"'They neglect only a ceremony introduced by men,' retorted Jesus; 'but how comes it that you, who know the law, transgress commands which are not of man, but from God himself? How comes it that, for the sake of traditions invented by the Rabbis, you set aside the most explicit commands of God? He has, for example, said that we must honor our father and mother, and support and care for them in old age. He has declared it worthy of death for any one to deny his parents due reverence, or to treat them harshly or with neglect. But you have invented a doctrine which absolves children, in many cases, from this commandment. If any one, says your 'tradition,' is asked by his parents for a gift, or help, for their benefit, he has only to say that he has vowed that very part of his means to the temple, and they cannot press him further to contribute to their support. How cunningly have you thus circumvented God's law! How easy is it for any one to break it, and effect a zeal for religion in doing so!'—Geike.

"READING maketh a full man," said Lord Bacon; and, "Out of the abundance of the heart the mouth speaketh," said a greater than he. Well furnished in mind by reading and thought, the teacher is enabled to communicate solid instruction to his youthful charge. All who have been successful in imparting knowledge, have been assiduous in acquiring it for themselves.—Steel.

full flush of uninterrupted success, would scarcely brook to be told that his kingdom, which he designed to last forever, and doubtless fondly hoped would so last, was to be overthrown by another people. Yet Daniel plainly and boldly made known this fact to the king; and the king, so far from being offended, fell upon his face before the prophet of God, and offered him worship. Daniel doubtless immediately countermanded the orders which the king issued to pay him divine honors. That Daniel had some communication with the king which is not here recorded is evident from verse 47: "The king answered unto Daniel," etc. And it may be still further inferred that Daniel labored to turn the king's feelings of reverence from himself to the God of Heaven, inasmuch as the king replies, "Of a truth it is that your God is a God of gods, and a Lord of kings."

Then the king made Daniel a great man. There are two things which in this life are specially considered to make a man great, and both these Daniel received from the king. 1. Riches. A man is considered great if he is a man of wealth; and we read that the king gave him many and great gifts. 2. Power. If in conjunction with riches, a man has power, certainly in popular estimation he is considered a great man; and this was bestowed upon Daniel in abundant measure. He was made ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Thus speedily and abundantly did Daniel begin to be rewarded for his fidelity to his own conscience, and the requirements of God. So great was Balaam's desire for the presents of a certain heathen king, that he endeavored to obtain them in spite of the Lord's expressed will to the contrary, and thus signally failed. Daniel did not act with a view to obtaining these presents; yet by maintaining his integrity with the Lord, they were given abundantly into his hands. His advancement, both with respect to wealth and power, was a matter of no small moment with him, as it enabled him to be of benefit to his fellow-countrymen less favored than himself in their long captivity.

Daniel did not become bewildered nor intoxicated by his signal victory and his wonderful advancement. He first remembers the three who were companions with him in anxiety respecting the king's matter; and as they had helped him with their prayers, he determines that they shall share with him in his honors. At his request they were placed over the affairs of Babylon; while Daniel himself sat in the gate of the king. The gate was the place where councils were held, and matters of chief moment were deliberated upon. The record is a simple declaration that Daniel became chief counselor to the king.

A FEW OF GOD'S ALLS.

All have sinned. (Rom. 3:23.)

And so death passed upon all men, for all have sinned. (Rom. 5:12.)

Christ Jesus who gave himself a ransom for all. (1 Tim. 2:5, 6.)

Come unto me, all ye that labor and are heavy-laden, and I will give you rest. (Matt. 11:28.)

All things are now ready. (Luke 14:17.)

The righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe. (Rom. 3:22.)

All that believe are justified from all things. (Acts 13:39.)—Sel.

GETTING RID OF THE BONES.—The Religious Herald quotes a lady as saying that when she was a school-girl she heard an old minister, who was fond of making homely, practical illustrations, say that reading the Bible was like eating fish. When he came to a hard place he left it and called it a bone. When he read the Bible in that way, he found plenty of good, nourishing meat, and never had occasion to choke over the bones; that the older he grew, the fewer bones he found, until, when he came to be an old man with silvery hair, the book that he used to find as full of bones as a Connecticut River shad was like a halibut with only the one big bone in it of God's incomprehensibility, and that was in such plain sight that no one could stumble over it, and grandly served its purpose as strong frame-work to keep the sweet, white, nutritious meat in its place.

A WEAK mind is like a microscope, which magnifies trifling things, but cannot receive great ones.—Chesterfield.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 8, 1881.

THE LIGHT OF THE WORLD.

CHRIST said to his disciples, "Ye are the light of the world." It should be the object, as it is the duty, of the church to go forward in every good work, and set an example to the world in respect of every Christian and moral duty. But we do not see it so in the present day. Does the church lead the world? or does the world lead the church? Let us notice a few prominent points.

Albert Barnes said the American churches were responsible for American slavery; that there was no power outside the churches that could have sustained that institution an hour, if it had not been sustained by them. Some of them ignored the question entirely; others connived at it, while others upheld it as a Bible institution, and a blessing to society! But slavery pushed them to the wall, and made most desperate efforts to destroy the government, which had so long been perverted to sustain the abomination. Then as a matter of necessity, as a war policy, the government put forth its strength and crushed out the viper, when the churches set up a jubilee shout over the downfall of slavery. Even the American Tract Society, which had utterly refused to speak a word on the subject, mutilating valuable works of foreign authors, as was repeatedly charged against it, to get out all allusions to the sin of slaveholding, then issued books against slavery—when slavery was dead and gone! Why did not the churches put forth their moral power, and influence, to put down the evil? Simply because the evil was popular. Now they admit that slavery was wrong, and that its abolition was a great benefit to the world; but, instead of their being the light of the world, and moving out in advance against the evil, they wait till the world moves out, and they follow in the light the world offers to them.

But the abolition of slavery did not bring the millennium. Evil does not seem to be greatly on the decrease, according to their showing. And now what do they propose to do? Is it to renew their consecration to God, to humble themselves before him, to send forth men full of the Spirit of God, to reach the hearts of the people, and revive true religion and morality in the body of the nation? Nothing of the kind. Indeed, they have greatly lost their faith in these old-fashioned gospel means. Now they are calling for constitutional amendments and legal enactments to put "all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the nation."

The object of the Association which is laboring to have the Constitution of the United States amended has been avowed in the following words:—

"The restoration of society from its demoralized condition, and its demoralizing tendencies, by the enactment of such a legal principle as shall give the State higher powers in the peculiar province of legislation, and so enable it to solve the difficult problems in the civil organization."

The churches present two sides to this "difficult problem:" when speaking of their own work, and what they are accomplishing, they tell us the world is fast growing better; progressing toward its complete conversion; that there are now some "Christian nations," and others are making their way up to the same high standard. But when they are advocating the amendment to the constitution, they inform us that, even in this nation, where the gospel is preached with unbounded freedom, untrammelled by legal restraints or personal oppositions, and the preaching is guarded by efficient legal protection; where, if in any part of the world, the influence of Christianity ought to mold and fashion society;—even here, society is demoralized and its tendencies are demoralizing; the influence of the churches is so weak that Christianity is in great danger of being displaced by paganism and all ungodliness; that the only way to rescue "Christian laws, institutions, and usages," from an ignominious defeat is to place them "on an undeniable legal basis in the fundamental law of the nation." In this crisis, can the churches consistently claim to be the light of the world?

If so, why do they have to confess that their influence is so powerless for good? and why do legal enactments become their only hope in these days of peril?

It is said of Nero that he amused himself with fiddling while Rome was burning. Notoriously wicked as he was, many have doubted the correctness of such a statement of history, not believing it possible that any one could be so hardened as to look with indifference on such a calamity, especially as he bore a great responsibility in regard to the welfare of the nation. That a conflict is pending—a crisis is near, all admit. That the very existence of the nation is in peril, the Association believes; and the representative men of almost every denomination are pleading for the Religious Amendment as the only hope. What are the churches doing to check the downward tendency, and save the moral world from utter demoralization? They are 'eating and drinking with the drunken;' inventing new methods of frolic and fun to call in the rabble and get money! Neck-tie socials, sheet-and-pillow-case socials, oyster suppers, and all manner of silly and wicked amusements find patronage in these institutions of popular folly, while the prayer-meeting is neglected, and devotion becomes a thing almost unknown.

When we consider the great increase of crime, the danger impending, and the awful responsibility of these churches as professed servants of the Most High, and then behold their suppers and amusements, their church parties and socials, their flaunting advertisements of "fun for everybody," we no longer look upon Nero as a sinner above all others! The Saviour said of the last days, "Because iniquity shall abound, the love of many shall wax cold." Read 2 Tim. 3:1-5, and see its fulfillment in our own times.

That the American churches have utterly failed to fulfill their mission cannot be denied. The reasons set forth to prove the necessity of the Religious Amendment are an acknowledgment of this fact. They well know that the people have not confidence in their preaching and their moral standing so as to be influenced by them. "A great revival" is no longer an index of a great reform. Hundreds are often reported as converted under some great evangelist, but we see no marked difference in society. Their outer lives are so nearly the same, the influence of church association is so weak, that the world may still claim them as its followers. They are slaves to fashion and fashionable folly, just as before. And often the churches set the example in frolic and folly. Their moral influence is not sufficient to check the "demoralizing tendencies" of society, and they call for laws to stay its downward progress! It is time they learned that human laws cannot make people religious. They may make bigots. They may make hypocrites, and gather into their folds dishonest politicians, and thus add to the worldliness and corruption of their own bodies. "God is a Spirit, and they that worship him must worship him in spirit and in truth." But this end can never be brought about by legal enactments.

However specious the pretense for this amendment may be, all history attests this truth, that the nearer the church is allied to the State the more corrupt the church becomes. And were not the churches already blinded in regard to their duty, as well as to their condition, they would regard the success of this movement as the greatest calamity that could befall the cause of true godliness and vital piety.

The church of Rome tried the experiment of extending the influence of religion without the slow process of increasing religious sentiment, and Protestants are following in its footsteps. The result, if successful, will be "an image" to that which so long wore "out the saints of the Most High." See Rev. 13:11-17; 14:9-12.

THE SECOND COMMANDMENT.

WHEREIN does the second commandment differ from the first? And why are not the Romanists correct who teach that it is only an appendix to that precept, and not another commandment?

The first commandment forbids men to have other gods before the Lord. This precept cuts off the worship of any other being besides the one living and true God. It cuts off the worship of every false god, whether Baal, or Moloch, or Dagon, or Jupiter, or the sun, the fire, the ocean, the river Nile, the river Ganges, or any being or thing which men have worshiped. Now if the second commandment, instead of being a prohibition of the making of images to worship, is (1) a prohibition of all acts of copying existing objects though done without any reference to worship, and (2) is a prohibition

of the worship of the things copied, rather than of the copies or images that are made, the second of the two is only a repetition of the first commandment; while the first of the two prohibits no moral wrong which our minds are capable of discerning, and certainly has not the slightest connection with the other things embodied in the first table of the law.

The case then stands thus: The first commandment forbids all false gods. The second commandment forbids the making of any representations or copies of any thing; and also forbids the worship of false gods. So that all there is to the second commandment not found in the first is this prohibition of making anything like any other already existing object. Such an interpretation of the law of God will never do.

But it may be asked, If we concede that the two parts of the second commandment are inseparably connected, and that they constitute but one precept, the substance of which is that we should not make an image, or representation of any object in Heaven or earth for adoration, is not this the proper relation of the two commandments: The first commandment forbids all false gods; and the second one forbids such gods as men make with their own hands? But if this be the true view of the case, we should be compelled to say that the second commandment was wholly included in the first precept, and was in no wise to be considered as a separate commandment. For the prohibition of a certain kind of false gods, viz., such as are made with men's hands, must come under the first precept which has no limitation and which forbids all false gods whatsoever.

What then is the proper distinction between the first commandment and the second? for we have no doubt that they are two distinct precepts, each having its own field and each holding that field in its own right, and in undisputed possession. The following statements present, as we think, the proper distinction between the two commandments:—

The first commandment forbids the worship of every false god of every kind in the universe.

The second commandment forbids all representations of that God which we are commanded alone to worship in the first precept.

These two fields are wholly distinct from each other; and each is in the highest degree necessary to be guarded. The first commandment sweeps away all false gods.

But if there were no second commandment, what could hinder any one who chose to do so from making a representation of the one living and true God, and showing it respect out of regard to the God of Heaven who was represented by it? We could not clearly convict such a man under the first commandment. He could say in his defense: "I have no God but the great Creator. But out of respect to him I have formed a statue to represent him, the most fitting in its kind of which I can conceive, and, though I show it some degree of adoration, it is only out of respect to the one true God which it was made to represent."

That this is the true sense of the second commandment, is manifest from Deut. 4:12, 15, 16: "And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words, but saw no similitude, only ye heard a voice. . . . Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire, lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female," etc.

What does the man of God assign as a reason why the people did not see any manner of similitude on the occasion that the ten commandments were spoken? It was lest they should do the very thing which the second commandment forbids; that is, lest they should under some kind of figure make a representation of the One who spoke this law to them.

If we refer to the events of Jewish history, we shall find the distinction between the sins forbidden in the first and second commandments, very plainly marked. We read in 1 Kings 11 and 12 how that the ten tribes were sent out of the house of Solomon's son and given to Jeroboam, the son of Nebat. And the prophet told him that if he would walk before God as did David, that the Lord would do for him as he had promised to do for David. But Jeroboam, when he had taken the throne of Israel, said that if the people continued to go up to the temple at Jerusalem, they would slay him and return to their allegiance to the house of David. "Whereupon the king took counsel and made two

calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the Land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan." 1 Kings 12: 28-30.

Jeroboam was a believer in the true God. The use of the term, "thy gods," is no proof that he believed in more gods than one; for the Hebrew word for God is often plural in form, and, as in Gen. 1:1; 3:5, is sometimes rendered God and sometimes gods. Jeroboam did not design to turn away Israel from the true God; but he did mean to obviate the necessity of their going up to Jerusalem to the temple to worship. And so he formed a representation of the true God, and bade the people worship before that. This was the sin of Jeroboam the son of Nebat, that is so many times mentioned in the books of Kings. It was of the same kind as that of Aaron and the people who made the golden calf in the wilderness. Ex. 32:4, 5, 8. All the subsequent kings of Israel cleaved to this sin of Jeroboam for the very same reasons that caused him to enter upon this course of transgression at the first. He did not mean to turn Israel away from that God which brought them up out of Egypt, and to introduce another god. Far from this; but he did mean that they should not go up to Jerusalem to worship, and so he called their attention to a very costly representation of the true God.

But when Ahab came to the throne, he thought the sin of Jeroboam a small matter. And instead of merely violating the second commandment by professing to worship the true God under the representation of a graven image, he boldly set the first commandment at defiance, by substituting Baal for Jehovah. 1 Kings 16:31-33.

When the time came that God's indignation could no longer withhold the merited punishment, he raised up Jehu to destroy the house of Ahab. 2 Kings 9. And when he had done this, he proceeded to root out the worship of Baal from the nation. 1 Kings 10. Yet he did not depart from the sin of Jeroboam, the son of Nebat. But because of what he had done respecting Baal, the Lord promised that his family should hold the throne for four generations. It is manifest, therefore, that while the sin of Ahab did openly set aside the true God by giving his place to Baal in contemptuous defiance of the first commandment, the sin of Jeroboam was that of breaking the second by introducing images to represent the true God.

In the cases of Jeroboam and of Ahab, we may see how that the violation of the second commandment prepares the way for that of the first. Such was undoubtedly the origin of false gods: first, representations of the true God, which of itself was an insult to his majesty; and then these representations were taken for gods themselves, so that Jehovah was in the end wholly forsaken. Such is the teaching of Paul in Rom. 1:21-25, respecting the origin of heathenism, and such the purport of the solemn warning in the second commandment respecting the sins of the parents being visited upon the children. The nations now worshipping as real gods their idols of wood and stone, do it because that many generations in the past their ancestors willfully departed from God in making representations of his form as something to be used in his worship.

J. N. A.

SUNDAY FOURTH COMMANDMENT BREAKING.

In a "Short Sermon on the Decalogue" which we find in an exchange, we read this statement respecting the fourth commandment:—

"We break the fourth commandment by Sunday visiting and worldly talk."

The writer should have told us why. When we are warned that a certain course is in violation of a commandment so important as the fourth, and so generally transgressed, that warning should be backed up by facts so clear that they can but convince the judgment, and arouse the conscience. Shall we attempt to supply the lack?

"We break the fourth commandment by Sunday visiting." Why? Is it because the fourth commandment says nothing about Sunday that we violate that commandment by visiting on that day? Is this the way to break a law, to do those things about which the law says nothing?

Is it because the fourth commandment enjoins the

observance of the seventh day of the week, and Sunday is the first day of the week, that we break the commandment by Sunday visiting?

Is it because God worked on the first day of the week that we should rest on it?

Is it because God rested on the seventh day that we should rest on the first?

Is it because the fourth commandment enjoins the observance of the seventh day as a memorial of God's rest at creation, that we violate that commandment by visiting on the day he commenced to work?

Is it because God never blessed the first day above any of the laboring days that we sin by visiting on it?

Is it because he never sanctified the first day, which means to set it apart to a sacred or religious use, that we should not visit upon it?

Is it because the fourth commandment cannot be so changed as to enjoin the first day without stating a falsehood that we ought not to visit on that day?

Is it because Paul, by apostolic example as in Acts 20:11, has given us license to perform our journeys on that day that we should not visit upon it?

Is it because by apostolic precept he has enjoined secular business on that day, as in 1 Cor. 16:2, that we should not visit upon that day, and that by visiting on that day we break the fourth commandment?

How is this? By the law is the knowledge of sin. Rom. 3:20. Sin is the transgression of the law. 1 John 3:4. Where no law is there is no transgression. Rom. 4:15. What law do we transgress by visiting on the first day of the week? Sin is not imputed when there is no law. Rom. 5:13. In what respect, then, do we commit sin by visiting on that day? U. S.

PSALM 46 PROPHECIC.

BY E. D. R. F. COTTRELL.

JESUS said that all that was written of him in the law of Moses, and in the prophets, and in the Psalms, must be fulfilled; thus recognizing as a fact that the Psalms contain prophecies. And the New Testament records the fulfillment of some of them, the second being named, and the sixteenth referred to in Acts: 13, 33, 35.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." When Christ shall begin his reign, there will be a time of trouble such as never was since there was a nation (Dan. 12:1); and in that day of wrath the voice of God shall shake the heavens and the earth, and the mountains and islands will be moved out of their places. Rev. 6:14, and 16:17, 18, 20. But those who have made God their refuge will have no cause to fear, for they shall be delivered, their names being written in the Lamb's book of life. Dan. 12:1. "Though the waters" of earth "roar," and men's hearts fail for fear (Luke 21:25, 26), the people of God will be secure. They are about to go to dwell in "the city of God"; and "there is a river" that will make glad the inhabitants of that city, the "river of water of life." Rev. 22:1. "God is in the midst of her," the city, "she shall not be moved."

"The heathen raged," "the nations were angry," Rev. 11:18, "the kingdoms were moved"; the wrath of God shall come upon them, "thy wrath is come." "He uttered his voice, the earth melted." In the day of the Lord the earth and elements shall melt with fervent heat. 2 Peter 3:10.

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

The time will come in the day of the Lord when the earth shall be "emptied, and utterly spoiled." Isa. 24:1-3; Jer. 25:29-33; Zeph. 2:18, and 3:6. What a scene of desolation will it then present! Wars will verily cease to the end of the earth. How? All the nations will be broken with the iron scepter of the King, the Son of God, and dashed in pieces like a potter's vessel. Ps. 2:6-9. Wars shall cease by the destruction of his enemies with their chariots and implements of war. Thus God "will be exalted in the earth." The Lord of hosts is with his people; the God of Jacob is their refuge. "God himself shall be with them, and be their God," and shall wipe away their tears by removing sickness, sorrow, pain, and death, in short, every cause of grief.

VERMONT CAMP-MEETING.

THIS meeting was held at Morrisville, where it had been held the three previous years. This was because it was very central for our people and because the grounds were most excellent. Unavoidably it came at the same time with the Methodist camp-meeting, which was held about half a mile from ours; yet quite a number of the citizens attended all our meetings, and on Sunday our audience numbered about six hundred. As usual, we had the best of order.

There were about two hundred and fifty of our people camped on the ground, and the most of them remained to the close of the meeting, as all should do. Elders Hutchins, Owen, Kellogg, Stone, Bordeaux, Butler, Haskell, and the writer were present. The last three being from abroad, did the preaching while the others took an active part in all the other meetings. The sermons were largely practical, except on Sunday, when the Sabbath question was fully canvassed. Some there determined to keep it.

On the Sabbath after a close, practical sermon by Eld. Butler, about fifty came forward for prayers. Many of them spoke with feeling. On Monday, nine of these were baptized. Our social meetings were very good, though not as spirited as some we have seen. At eight each morning the whole camp was gathered into five tents, each company led by a minister. These were the best meetings we had, as all could, and did, take part. It is much better than to have only family prayer in each tent.

The speaker's stand was draped in mourning in memory of the death of Bro. White. He spoke from the same desk last year. All mourned his death. Appropriate resolutions upon the subject were passed by the Conference.

The business of the Conference is kept in good shape by the President and officers. Its financial condition is excellent; and there appears to be no special discouragement in the Conference. Some new ones are embracing the truth. Their great need is more laborers to enter new fields. The Sabbath-school, the T. and M. work, and the temperance cause all received proper attention.

On the whole we had a pleasant, good, encouraging meeting, though not as stirring and decisive as in some cases where circumstances are different. All returned home feeling much encouraged. With the blessing of God, we think good will result from this meeting.

D. M. CANRIGHT.

BLIND GUIDES.

BY E. J. WAGGONER.

THE ancient Pharisees were very punctilious about following the traditions of the Elders in regard to external cleanness. So fearful were they of defilement that every time they came into the house they washed their hands, fearing that they might accidentally have touched some unclean thing while without. Many of their duties had to be performed by others who were not so fearful of becoming ceremonially unclean. At the same time, however, they were teaching and practicing those things which could proceed only from a heart defiled with sin. So long as their sin remained concealed, they were complaisant.

Our Saviour very justly characterizes these Pharisees as "blind leaders of the blind." Like a blind man, they stumbled over the very obstacle they seemed anxious to avoid. Of course those who depended on them for instruction, must necessarily be in the same condition.

But the race of "blind guides" did not cease with Pharisees. There are those to-day, who are blindly rushing into that which they profess to condemn. The following item from an article in the *Christian Herald* seems to be a case in point. The writer is relating an incident by which his life was saved when in great danger:—

"I cannot now tell what it was, but then I did not doubt it was from God. Might it not have been the spirit of my mother who then was dead, sainted guardian of my youth, permitted to act as guardian angel of her son, then near a death of despair? God knows; but I then did not doubt, and plucked up hope."

Another religious paper contains the following similar paragraph:—

"Whatever others may say; or however they may try to account for such a remark at such a time, and under such circumstances, I have not the shadow of a doubt but that the spirit of that dear girl saw the spirit of the father, who had been dead for some years, and recognized it; and there is not philosophy enough in the world to convince me to the contrary."

In almost any religious journal similar passages may be found. At the same time they denounce Spiritualism, and express no sympathy with it whatever. They do not realize that the immortality of the soul, and the possibility of communion between the living and the dead, constitute all there is to Spiritualism proper. The immortality which characterizes many of its devotees, is only a natural out-growth of their disbelief of the Bible—the foundation of morality—and is not upheld by most Spiritualist papers. Once admit the theory of the unconditional immortality of the soul, and Spiritualism follows as a natural sequence. So-called orthodox ministers have no ground whatever on which to attack Spiritualism. We once heard a minister denounce Spiritualism in no measured terms, and in the same hour he tried to console the mourners by telling them that the spirit of their dead friend would hover near them and minister to them. It is difficult to see why such teachers do not justly merit the appellation, "blind guides," and how they, with those who blindly follow them, can escape the natural result,—*"They shall both fall into the ditch."*

ATTENDANCE OF CHILDREN AT CHURCH.

THE trustees of the church, or whoever have the ordering of the material arrangements, have much to do with securing the attendance of children. These little ones need a kind of church accommodation which they rarely get. They need comfortable seats. If the big people who have the ordering of such matters, could be compelled to sit for a few Sabbaths as the children do, on seats so wide that their backs can get no support except by a painful curvature of the spine, and so high that their feet can by no possibility reach the floor, and their legs must by necessity hang dangling in the air, they would appreciate better the dislike which children often acquire against going to church. The same child who sits with pleased delight on his snug, low bench in the school-room, runs with aversion from that cruel perch to which the church people assign him. If you want children to attend church and to love so to do, you must make it comfortable for them. They must have seats in church, as they do in their homes, suited to the size of their bodies and the length of their limbs. Such of them, too, as sit by themselves, instead of being thrust afar off into some remote corner of the gallery, as far as possible from the minister, should be brought close beneath the notice of his kindling eye and his winning smile. Children, beyond all others, are moved by sympathy. Our Saviour did not place them on the outer and most remote circle of his congregations, but placed them in the midst, close to his person, and took them in his arms. A certain minister of a country church actually had small, low benches placed for the children, in the open space just in front of his pulpit, and not only so, but he let them fill the pulpit steps. The consequence was, the little ones thronged with delight to his church, and their parents followed them, and in a few months his congregation more than doubled.

But it is in vain to entice children to church unless you have something for them to hear or to do after they are there. Let any one ask himself, after attending almost any church service, certainly any five out of six, what has there been in this long session of an hour and a half or two hours, to interest the attention of a child? The singing has been either so scientific or so grum that no child, at least, could enter into it with any emotion. Seldom does he hear either a prayer for him specifically, or a prayer into which he as a child can enter. The sermons, like the rest of the services, are above his range. The minister not only never preaches specially to the children, but he never, while distributing the bread of life to the grown folks, pauses to drop a few crumbs here and there to the little ones. Why could not a clergyman sometimes break in upon this chilling routine of the sermon, and after having set forth some portion of doctrine for the benefit of the seniors, pause for a moment and say, "Children, this applies to you too, and I will now show you how?" How the young, and the old too, would wake up at such an announcement! Christian ministers, if you want your young people to cleave to you, and to love your ministrations, and not to wander off into other folds, see that you let no Sabbath pass without giving them some kindly word of recognition. Let no sermon be considered complete which does not contain at least one paragraph of warning or encouragement for the young, and so spoken as to be within the comprehension of even the youngest. Let there be no child in your audience who shall not, at some time, have occasion to feel, "The minister must have been thinking of me when he said that." All ministers have not the gift that some have, of talking to the young. But if any minister really has the young substantially and habitually in his thoughts and on his heart, he will find expression for his emotions, and the children of his congregation will feel that they have some real interest in being in the house of God.—*J. S. Hart.*

THE Richmond Religious Herald vouches for this: "There was serious trouble between two deacons, and the pastor preached a tender sermon for their special benefit, and the deacons were in tears. Next morning, one of them called at the shop of the other and said: 'That sermon was more than I can stand, and I have come to say this difficulty between us must be settled; and to that end we ought to be willing to make any sacrifice.' 'Very well,' said the other, 'on what terms are you willing to settle it?' 'On the same terms I proposed at first, and on no other.' Oh, the human nature there is in deacons!"

The Missionary.

REPORTING.

BY ELD. S. N. HASKELL.

THE reporting system will give life and interest to the tract and missionary meetings. If there is no labor reported, no experience related, it will be impossible to give proper instruction. In fact, the mentioning of commendable acts that result in good is following the example of Christ and the apostles. We should have had at least one book less in the New Testament, had not the Acts of the Apostles been written. The New Testament would lose much of its beauty were its writings to consist only in doctrinal instruction. No individual is exalted by thus magnifying the work of God, but God is honored inasmuch as others are provoked to love and good works. By letting our light so shine, others, seeing our good works, are led to glorify our father which is in Heaven.

Each member of the Tract Society should keep a record, and report the number of pages of reading matter distributed by him. This can easily be done in one of two ways. First, make an account of the number of pages you have on hand, then when you receive a package of tracts from the librarian, note its number of pages also. Put it all down in a little pass-book. Then, when you are furnished with a blank to fill out, subtract the number of pages you then have on hand from what you have received, and the number of pages distributed will at once appear; and thus you can fill out the blank. Or, secondly, you can keep the pass-book with you and note down the number of pages as you distribute the tracts. Also, keep the number of Signs, Reviews, and Instructions distributed; and also all moneys you have paid to the librarian, or director, or to any one else, that goes to the tract and missionary interest; and report the same in filling out the blank. Then, each blank report should be forwarded to the district secretary, through the librarian or director; and the district secretary will make out a report from the blanks received, to be read at the quarterly meetings. It is by these reports that he can tell how much money has gone into the different funds of the Tract Society during the quarter. The director is responsible for the money.

Then a report of all moneys received, with the entire proceedings at the quarterly meeting, is made by the district secretary to the State Tract Society secretary. The director will pay the money received into the hands of the State treasurer. Then at the general quarterly meeting, the report of the State secretary will agree with the treasurer's report. If they do not agree, the error can be detected at once. This system is simple and plain, and will keep the financial matters of the Tract Society straight. We again appeal to our brethren and sisters to fill out the blank reports sent to them at the close of each quarter, and return them to the church librarian or district secretary.

There are many friends who have not seen the utility of reporting. They will scatter our publications, manifest an interest in the missionary work, donate freely to it, and would do nothing to retard the tract and missionary enterprise for their right hand; and yet these very individuals are really impeding the work by not reporting. Their influence would add very much to the up-building of the cause, could they see the utility of reporting. If we have adopted a right system as far as we have gone, and the results clearly indicate that we have, then we should heartily and cheerfully support it. If we can amend it, we shall do so. But there is no individual member of the Tract Society who sees and feels the importance of this work, who would raise a hand to abolish the reporting system. A united effort is what gives strength to any system.

Our field of operation is the world. And there are companies of believers, to our certain knowledge, in many of the different nations of Europe, also in nearly all the States and Territories of this country. Publications in the principal languages of the civilized world are about being furnished. Then there are men and women of these same languages in connection with our Tract Societies. There is no reason, therefore, why the strength of our system should not be felt in every civilized nation on the globe. We should never forget the great fact that there is a world lying in wickedness. And if God has committed to us a truth by which it is to be warned, we are made responsible, to a certain extent, for the accomplishment of this work. We have financial strength, if it is brought

into use, sufficient to warn the world. We have a system by which it can be done, if properly carried out. We, as a people, have the ability to accomplish this, if it be consecrated to the work of God. And shall we individually act our part, and work in the sphere God assigns us?

If, in the fear of God, we act faithfully our part, no matter how small and insignificant that work may appear to be, in the end it will prove that that very work was important, and by it we were up-building the cause of Christ. Do we say that we rejoice in its prosperity, and at the same time, refrain from putting forth that individual effort that is necessary for its accomplishment? If so, we shall meet with an irreparable loss.

Now is the time to secure to ourselves the applaudit, "Well done, thou good and faithful servant." These are golden moments lent to us for the accomplishment of a certain work. If they pass by without being faithfully improved, they are lost forever. If they have been rightly used, they will yield us a golden harvest throughout eternal ages.

A SAFE INVESTMENT.

MONEY put into the Lord's cause is well invested. It is not only safe, but those who speak from experience can often give testimony to God's faithfulness in repaying with abundant interest what has thus been lent to him.

Meeting recently with a "beloved physician," who is also a laborer in the "gospel of God," we listened with much interest to his account of an incident in his own experience which we record with the hope that it may be of blessing to other hearts.

Called in the providence of God to labor with a little band of believers who had no place of worship which they could call their own, it was laid upon Dr. H—'s heart, that the Lord would have them build a house to his name. From a human stand-point this seemed almost like a hopeless undertaking. The land and materials were to be paid for, and the people were few and feeble. But Dr. H—believed the Lord called to this service; so, consecrating his own means, and going forth in faith and zeal, he soon saw other hearts engaged, other hands extended to help, and other pocket-books consecrated.

God's blessing attended the work undertaken for his glory. Land was obtained and paid for; materials were procured; helpers presented themselves; and ere long a pleasant and commodious house was erected, where the Lord's children could assemble for his public worship.

When all was finished Dr. H—found that he had invested of his own means seven hundred dollars.

But this was not the end. In a distant city a noted gambler had lived and sinned and grown rich and died, leaving his ill-gotten millions to his heirs. Among these heirs was a lady who, about this time, visited the city which was the scene of Dr. H—'s labors. Attending religious worship one evening in the new church, she listened to a sermon which, she remarked to a friend, was "worth a hundred dollars" to her. Meeting the doctor soon afterwards, she made a similar remark to him, and gave him a hundred-dollar bank-note.

A few evenings later she again met him, and, after some conversation, told him she had something which she felt the Lord would have her give him, saying, as she handed him a little roll, "This is for you." When he came to examine the roll it was found to contain three hundred dollars.

Yet again the doctor met this lady; and as they were seated near each other at a table she passed something to him under the table, which he received, and which, likewise, proved to be three hundred dollars. Here were the seven hundred dollars all returned by one individual, and she a stranger?

This was the principal, but how about the interest?

Among Dr. H—'s patrons was a destitute family whose bill for medical attendance had grown so large that he had ceased to keep any account of his services, as he never expected to receive any pecuniary return. The mother and two daughters of this family were among the heirs of the dead gambler, and when they received their fortune they asked for their physician's bill. It amounted to one hundred and fifty dollars. When the mother paid it she added a fifty-dollar bill, saying, "I make you a present of this. One of the daughters immediately stepped forward with a similar word and the same amount, and

the other daughter followed with another fifty-dollar bill—making *three hundred dollars* from this family, where he had never expected to receive anything.

The wise man has said, "God giveth to a man that is good in his sight wisdom and knowledge and joy; but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God." From this gambler's hoarded wealth, the unsatisfying wages of long years of sin, had come one thousand dollars to help and bless this servant of God in his self-denying work; and to assure him how safe it is to follow divine direction, and to consecrate all to him who makes us only stewards of his bounty. —*W. F. Smith, in The Christian.*

AN EXHORTATION.

BRETHREN AND SISTERS: I do not know that I can say anything to benefit any one; but this I can do; I can confess my love for my Saviour and his blessed cause. I know that God has blessed me far more than I deserve. I feel a desire to get nearer my God, and to have a better knowledge of the truth. I fear the most of us are too much burdened with the cares of this life, and for this reason not zealous enough in the good work of the Lord. Brethren and sisters, this ought not to be. If we do not arouse, and gird on the armor anew, we shall lose our crown. Oh! may God help us to overcome, that we may have right to the tree of life, and enter through the gates into the city. I desire to get there, and I want to meet all my friends there. May the Lord give us the true missionary spirit that we may scatter the precious seeds of truth broadcast over the earth. Oh! let us strive harder, more earnestly, for eternal life than we have ever done before. I ask the prayers of all God's people. May the Lord help us to hold out faithful to the end, is the prayer of your sister striving to overcome.

Alice Edwards.

A CRUMB FOR THE BOYS.

A CLERGYMAN on his way to a missionary meeting overtook a boy, and asked him about the road and where he was going.

"Oh!" he said, "I'm going to the meeting to hear about the missionaries."

"Missionaries!" said the minister. What do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary-box, and I always go to the missionary meeting. I belong."

Now that is what we want. Every child should feel that he is "a part of the concern," and his work is just as important as that of any one else. Linch-pins are little things; but, if they drop out, the wagon is very likely to come to a stand-still. Every pin and screw should be in working order, and every child should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern!" —*Es.*

A SOLDIER who went to war took with him some of the small instruments of his craft (he was a watch-tinker) thinking to make some extra shillings now and then while in camp. He did so. He found plenty of pottering, and almost forgot that he was a soldier, so that one day, when ordered off on some duty, he exclaimed: "Why, how can I go? I've got ten watches to mend!" Some Christians are so absorbed in self-seeking that they are ready to say to the Master's call, "I pray thee have me excused." They are nominally soldiers of Christ, but really only watch-tinkers—they keep back part of the price. —*Sel.*

MUST TELL IT.—A New-Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover-fields. It suits your health. Besides, you may be ship-wrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!" —*Missionary Helper.*

Temperance.

REAPING THE WHIRLWIND.

FOR ages the people of Great Britain have been noted for their generous convivial hospitality. All classes have indulged in alcoholic beverages of various kinds. The custom has been almost universal in public and in private life; the British public occupying upon this question a position quite similar to that occupied by the American public fifty years ago, before the agitation of the temperance question, when drinking was universal. This practice was held to be innocent, healthful, proper, and Scriptural. The best men indulged moderately in the use of strong drinks.

What has been the result? To-day the vice of intemperance permeates the nation, and the statesmen and philanthropists of England are roused to a sense of impending national peril, and are seeking to hold the people back from the gulf of drunkenness. Terrible as are the ravages of intemperance in America, they seem much greater, and are more universal in England. We have very rarely seen a drunken woman in an American city, but a friend of ours, an Englishman, reported that in walking the streets of London for an hour or two one night, he met forty-six drunken women upon the side of the street on which he walked, and that after an absence of some twenty years, on revisiting London, and walking its streets by night as he had often done before, he judged that intemperance had increased more than two hundred per cent. We have hardly ever seen a woman entering a dram shop in America; no doubt there are many who do it; but we have seen such places in London crowded and thronged with men and women who are drowning reason and virtue in the cup. Mr. Wm. Saunders writes to the *London Daily News*, that having obtained from the chief of the bureau of statistics in Washington a detailed account of the consumption of alcoholic liquors in the United States, he found it amounted to ninety-three million pounds sterling per year, or about fifteen dollars for each of the forty-five millions of inhabitants of the United States, and that at the same rate Great Britain with a population of thirty-three millions should consume liquors amounting to about sixty-eight million pounds sterling per annum; "whereas the consumption is actually one hundred and forty two million pounds sterling, showing an excess of seventy-four million pounds sterling, and that the consumption of alcoholic liquors in the United Kingdom is more than double that of the same population in the United States. Since 1870 the consumption in the United States has diminished, whereas during the same period that of the United Kingdom has grown from one hundred and eighteen million pounds sterling, to one hundred and forty-two million pounds sterling."

These terrible statistics tell us the dire results of the popular convivial habits of the British people. They have sown the wind, they are reaping the whirlwind. Not only are the working people, the bone and sinew of every nation, becoming demoralized, but the extremest poverty is grinding them into the very dust. The bread that is given by a bountiful God is turned to poison by the deadly process of distillation, and the food which he gives to supply the wants of the people and preserve them in strength and virtue, is used to debase them and incapacitate them for labor, and sink them in the depths of vice. Says the *London Times*: "There is something exceedingly irritating in the fact that a great part of the harvest, raised with infinite care and pains, instead of adding to the national wealth and bringing rich returns, is poured, in the shape of liquid fire, down the throats of the nations who produce it, and instead of leaving them wiser and happier, tends to impoverish them by vicious and debilitating indulgence."

Beside all this, crimes of a most brutal description, directly caused by the use of strong drink, are continually on the increase, and every vice which rots down physical, moral, and national life follows in the wake of the intoxicating cup. It is high time for Christians, both in Great Britain and in the United States, to lift up their voices and in trumpet tones warn men of their danger and their sin. Let those who are yet free from the dire enchantment of drink beware of the tempter's wiles; and let those who are taking the first steps in this downward course, turn at once to secure their own safety and avoid leading others to their ruin. —*Christian.*

WHAT IT COSTS.

A GENTLEMAN was walking in Regent's Park in London, and he met a man whose only home was in the poor-house. He had come out to take the air and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be situated just as you are. Now may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penny-less?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh no; I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for about sixty years."

The gentleman had taken out his note-book, and he continued figuring with his pencil while he went on talking with the man.

"Now, let me tell you," said he as he finished his calculations, "how much that beer cost you, my man. You can go over the figures." And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.

"Let me tell you now how much one gallon of whisky costs," said a judge, after trying a case. "One gallon of whisky made two men murderers; it made two wives widows; and it made eight children orphans."

Oh, it's a costly thing. —*Rev. Richard Newton.*

WHAT sight more common than half a dozen boys, lads and young men smoking cigarettes on the platform of a bob-tail car? And what more trying to one's nerves than the filthy odors they puff into the car and over the other passengers? Ten years of this almost universal habit have left their mark in the sunken eyes, the pallid faces, the weak nerves and the flabby muscles of these so-called men. That many of them find no real enjoyment in the practice is shown by their habit of spitting. Aside from the vulgarity and nastiness of this muscular exercise is the detriment it does the general system. No man—certainly no growing boy—can expectorate constantly without injuring himself. Bootblacks, messenger boys, school-children, clerks, smoke and spit, smoke and spit, as together in a great and multitudinous army they move along towards idiocy and imbecility. What a cheerful prospect it is, to be sure! —*N. Y. Herald.*

Of all the poor excuses for using tobacco, the most shameless is that of the man who says that he left it off once or twice, but his wife urged him to take it up again, because it made him "so nervous" to be without it; and the wife's added comment is that her husband was "really so ill-natured without his tobacco that there was no living in the house with him." It is bad enough for a poor working woman to be compelled to give "soothing-syrup" to her crying baby, so that she can have a quiet time at her washing or sewing; but when a husband is beyond all hope of decency unless his ill-nature is kept within bounds by his being half-stupified by the fumes of tobacco, why—well, that tobacco fills its place a great deal better than that husband does his. —*S. S. Times.*

WINE-BIBBERS have a new trouble. In France the wine crop has been falling off steadily for several years, and yet the amount of French wine in the market steadily increases at the old prices. The dealers seem to be independent of French vineyards; and if there were not a French grape produced, there would be plenty of wine. The good-natured Frenchmen just measure the foreign demand, and then kindly supply it from the resources of French chemistry. —*The Methodist.*

THE object of securing a prohibitory law is not to make people temperate—not to redeem even the intemperate, but to protect the innocent from the horrible, devastating, demoralizing influence of the liquor traffic. Law does not propose to convert the sinner, but it does propose to protect society from the wicked act of the sinner. —*Weekly Mirror.*

The Home Circle.

A VOICE.

THERE lives a voice within me, a guest angel of my heart,
And its sweet lisps win me, till tears do often start;
Up evermore it springeth, like hidden melody,
And evermore it singeth this song of songs to me:—
This world is full of beauty as other worlds above,
And if we did our duty, it might be full of love.

If men were more forgiving, and kind words often spoken,
Instead of scorn so grieving, there might be few hearts broken;
When truth our uttered language, angels might talk with
man,
And God-illuminated earth should see the golden age again;
For this world is full of beauty as other worlds above,
And if we did our duty it might be full of love.

While plenty round us smileth, why wake this cry for bread?
Why are crushed millions toiling, gaunt, clothed in rags,
unfed?

The sunny hills and valleys blush ripe with fruit and grain,
But the lordling in the palace still robs his fellow-men;
Yet this world is full of beauty as other worlds above,
And if we did our duty it might be full of love.

O, God! what hosts are trampled amid this thirst for gold!
What noble hearts are sapped of love, what spirits lose life's
blood!

And yet upon this God-blessed earth there's room for every-
one,

Millions of acres wait the seed, and food rots in the sun;
The world is full of beauty, as other worlds above,
And if we did our duty, it might be full of love.

The leaf-tongues of the forest, the flower-lips of the sod,
The birds that hymn their rapture into the ear of God,
And the living wind that bringeth sweet music from the sea,
Have each a voice that singeth this song of songs to me:—
This world is full of beauty as other worlds above,
And if we did our duty, it might be full of love.

DEACON GRAY'S LESSON.

DEACON GRAY was assisted carefully into his chair, then his wife mounted beside him. Things were reversed since his long illness—she took the driver's seat and then the reins. As for Dobbin, the faithful old family horse, he was a slow going beast at the best, such a horse as old ladies like to drive, and the Deacon's wife was verging on sixty.

"Mother's hair is really beginning to turn now," Jane, the eldest daughter, said (Jane had gray hairs herself), and so it was; but mother, blessed good woman, don't care. She had lived a spotless life, and the peace of her soul had given to her face a sweetness of expression that was far better than beauty.

"Deacon, are you warm enough?" Mrs. Gray always called her husband "Deacon," but now there was a peculiar intonation of tenderness in her voice, never very musical.

"Oh, yes, I'm comfortable. Dear, dear, how sweet the clover smells. I didn't know as the scent would ever come to me again, when I lay in the south chamber, choking for breath."

"Never mind, Deacon, we won't talk of the past now. See Uncle Biah's medder, don't it look splendid? And the corn over there, why, it's growed a sight since yesterday. La! do see Dr. Baird's apple trees, don't they look beautiful?"

"Everything looks beautiful, Marthy," said the Deacon, a light breaking over his rugged and somewhat hard face.

"So it does," and the good woman's eyes were lifted to the sky, across which the softest, whitest clouds were floating with a motion so airy that they seemed like spirits of the upper ether taking forms of grace and beauty.

"Don't care about stopping anywhere, do you, father?" asked the Deacon's wife, as the old horse jogged along.

"Well, yes, guess we might as well get out at the lane."

"Old Joe!" exclaimed Mrs. Gray aghast, "aren't you afraid he'll worry you, now you're so weak, Deacon?"

"Well, no, I guess not, Marthy, he's a poor critter, and—and you know I feel different now about such things. Forty years of health goes nigh to harden a man's heart, Marthy," and he sighed as he spoke.

So Dobbin was reined in at the head of the lane, and Mrs. Gray, making herself a crutch for the Deacon, went toward the homely little house, over whose door, poor and lowly though it was, the honeysuckle wandered, full of sweets.

"If I ever did! Here's Deacon Gray a coming!" cried Joe's maiden sister, smoothing his hair.

"I don't want to see him," said Joe, moving uneasily on his bed.

"Good morning, how are you all?"

It was Marthy's cheerful voice, and Joe couldn't choose but turn; and when once his faded eyes caught sight of the Deacon's altered face, they stayed there, fastened by the expression of pallor—of tenderness that rested on those weatherbeaten features.

"Joe, I didn't know as we should ever meet again," said the Deacon, holding out his hand. "I have thought of you every day since I was laid on my sick bed. How hard it must be for you to stay there month after month!"

Joe's lips trembled a little. These words coming from a man who had more than once reproached him with shiftlessness and shamming, touched his heart.

"Well, yes, it's sort of hard," he answered, "but I s'pose I'll have to bear it. There's them that's wuss off, I guess."

"What can I do for you, Joe," asked the Deacon, his voice still soft with that strange tenderness. "Is there anything you'd like? Is the bed soft enough? Perhaps you could use my sick chair, it wheels about, and you might go to the door, or even outside in it. You're welcome to it, Joe, only say the word. And anything in the way of jellies, or delicate things that you fancy to eat, and books or papers if you want them. Don't make a stranger of me, Joe; send to me as you would to a brother."

"But you know I ain't a brother—I ain't one of your kind—Deacon, I—"

"Never mind," said Deacon Gray, as sedulously avoiding the argument now as he had before plunged into one; "never mind what your opinions are just now; the Lord sees, and may be he'll bring you round to my way of thinking yet. What I am after now is to make the body comfortable. And I just want to ask your pardon for all my hard ways and ungenerous speeches. I know I've done wrong, the Lord forgive me. I couldn't tell what a difference sickness makes in body and mind then, but I do now. Come, Marthy, we'll be going, and Joe, I'll take it hard if you don't tax me for something. God bless you, Joe. Good morning."

The two had vanished, but it seemed, some way, as if the sunshine streamed more genially over the place they had left.

"Well, I never!" exclaimed Joe's sister.

Joe himself was silent for some time.

"What ailed the Deacon?" he asked at last, as his sister came back to his bedside.

"Diphtheria, they said."

"Putty sick, wan't he?"

"Thought he would die; folks said so."

"Well, it's done him more good than all—no matter—," and Joe ended his sentence abruptly.

"To think how he used to fret and fume!" muttered Joe's sister. "And what a blessing that chair will be, and how you've wished you could get one, and he coming and offering it himself. Well, I'll never say Deacon Gray ain't a Christian again, never!"

Meantime the Deacon's wife was lifting the attenuated frame of her husband into the carriage again, her vigorous shoulders his main support. There were tears in her eyes, but she bustled about, looking this way and that, tucking the big shawl over the Deacon's knees, and pressing him snugly back, as if she feared a gust of the strong spring wind would blow him away. Oh! but in her heart it seemed as if she had never felt such wealth of tenderness. The one thing that this good, but severe man had lacked, had now, almost by a miracle it seemed, been wrought into being, and taken its lodgment in his heart. In his face a new, a holier benignity shone, even on the strongly seamed forehead, and in the deep lines that toil and thought had worn in his cheeks. The eyes, the gray eyes, that only on extra occasions had lighted up with a human beauty, seemed now to have gained an almost unearthly softness.

"Marthy, Christ knew, didn't he?" he asked, in a tender voice.

"Knew what, dear?" The good woman started at her own tenderness—at the unusual term of affection.

"Through suffering,"—and he turned to his wife.

"How to pity us. Oh, yes! and he took it all on himself."

"It was put on me, thank God! I wouldn't have it; no, no! Humanity shrinks from the offering, from the cross. Forty years of health, Marthy, is a fearful test. I don't know, looking at the past as I do now, feeling what I have lost

and what I have gained—I don't know as I had grace enough to save me, Marthy. It didn't seem to me once as if anybody need to be sick. Many a time I thought folks give up because they were weak and lazy. But you see God knew what I needed. Stop Dobbin, Marthy; there's poor Stephen's little lame boy. I wonder if something can't be done for him."

So Dobbin was stopped, and the poor child gladdened with a kind word and a handful of coppers that set his face shining. What with delight and surprise, tears came again to the good wife's eyes, for children had rather avoided the Deacon, sterling man though he was.

"I'll see if that boy can't be helped," the Deacon went on. "I've heard that if his father could only afford it, there's a place where he might be cured. He's a fine little fellow, and it is a shame to let him go stumping through life."

"Shan't we turn round now, Deacon?" asked his wife.

"I think I would like to go to Tom Blake's—he's another cripple, and more likely to be worse than better."

"But Deacon, you hadn't heard, I suppose. The truth is, he was taken to the poor-house."

"Marthy, is that so?" cried the Deacon, the old sternness coming back to his face.

"It is so. He grew so bad that they couldn't find any one willing to be burdened with him, so they just put him there."

"I've heard him say, many's the time, he'd rather die than go there. Poor Tom!"

"Yes, it was very hard."

"We'll drive there, Marthy."

There was another refolding of the shawl, after the good woman had turned Dobbin's dull head in the direction of the poor-house. The Deacon went in, leaning on the arm of his wife, and led directly to the room of the old man, Tom Blake.

Tom looked askance at the Deacon, from whom he had taken many a long sermon—for Tom was as near an infidel as that other godless man, Joe—then at the sight of his pale, mild countenance, the old man faltered, he put up his thin hand, turned aside his face, and burst into tears.

"Tom, I'm sorry to see you here," said the Deacon, placing his withered hand on the old man's shoulder.

"I'd rather you'd seen me in the grave, Deacon Gray," sobbed the old man. "But I won't die here,—a look of defiance crossed his features—"it shan't be said that Tom Blake died a pauper. No, sir. I'll crawl on my hands and knees at the last gasp, and I'll find strength to do it, too, out of this pauper place."

"Tom, you shan't stay here," said the Deacon, resolutely.

The old man looked up. His face was pitiful to see, all dabbled with tears.

"No, Tom, I know how you feel. When I was choked with that awful sickness, I thought I'd give worlds for one easy breath."

"Yes, and I'm choking in here; every mouthful I eat chokes me."

"You shall come out, Tom; be patient, and bear it as well as you can, you shall come out. If nobody else'll take you, I'll take you myself."

"Oh! God bless you, Deacon Gray! God bless you for a true Christian," cried the grateful man, tears of joy falling from his dim eyes. "I used to say hard things about you, Deacon Gray, because you tried to make me a better man. But the seed you sowed is there, Deacon, and if it takes root and ripens, it will be because I see your faith and your works go together. You've made an entirely new man of me. God bless you, Deacon Gray."

Old Dobbin took a quicker step on his way home—oats in prospect. As for Mother Gray, the way she patted and tucked that old shawl, looking up every now and then into the Deacon's gray eyes with a love that made her old face look angelic, was quite a treat to see.

And as for the Deacon, he thought to himself that he had always held religion as one would an ear of corn, ignorant of its use; but now, Christ had taught him how to strip off the harsh outside husks, and find within the life-giving kernels.—*Christian Monitor.*

On the tombstone of Rev. Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and (through the grace of Christ, though unworthy) I shall reign."

LOST TIME.

"O, Miss JENNIE!" cried a little girl to her Sabbath-school teacher, "I am so sorry, but I have lost a whole morning."

"Lost a whole morning!" repeated Miss Jennie, with a grave look upon her sweet face; "how is that, Clara?"

"Why, mother was so busy, and she left Harry in my room, and really, Miss Jennie, the little fellow was so full of fun that I have done nothing but play with him."

Just then Harry put up his dimpled arms to "love" Clara, as he called it in his baby-talk. He pressed his lips upon her cheek, saying, "Me love 'oo, C'ara."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and have bound your little brother to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Palmer was seized with a severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not had so kind and thoughtful a daughter, I fear that she would not have recovered so soon—if at all!"

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy.

"Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion, I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which he has spoken are our law, not our judgments or fancies. Even if death were in the way it is—

"Not ours to reason why—
Ours but to dare and die." —Sel.

ITEMS OF NEWS.

—The estimated value of railroad property in the United States is \$4,416,510,847.

—Ten hundred and fifty-one emigrants from Europe arrived in New York on September 1.

—Lorenzo Delmonico, proprietor of the famous New York restaurant, died Sept. 2, aged 68 years.

—Europe has a population of 145 inhabitants to the square mile, while the United States has only 16½.

—Quite heavy showers, accompanied in some instances by thunder, have visited Shasta and Siskiyou counties.

—Ex-Secretary Stuart, of the Brooklyn, N. Y. Board of Education, has been arrested on a charge of embezzling \$107,500 of funds.

—The Oregon stage was robbed near Yreka, Cal., on the morning of the 31st ult. The express box and nine mail sacks were taken.

—Five hundred delegates were present at the national convention of free-thinkers, which was held at Hornellsville, N. Y., on the 2d.

—The French Government has granted a subsidy of \$100,000 a year for ten years to a new steamship line to run between Montreal and Rouen.

—By the falling of a huge mass of rock into the Jobel, a small river in the canton of Gussos, Switzerland, the valley has been converted into a lake.

—The coinage of the United States mints during the month of August amounted to \$11,565,500. The decrease in the public debt was \$14,181,121.

—Two naval officers were instantly killed on the 29th ult., in Newport bay, R. I., by the unexpected explosion of a torpedo with which they were experimenting.

—Reports from New Mexico state that there is good reason to believe that the recent outrages, by which so many lost their lives, were committed, not by Indians, but by disguised white men.

—Bradlaugh has issued a fresh manifesto to the English people, announcing his intention to go to the House of Commons again at the next session of Parliament, and asking them to protect him against unlawful violence.

—Extensive forest fires are raging in the vicinity of Toronto, Canada, and in the Ottawa valley. It is estimated that already farm property to the value of \$150,000 has been destroyed and some sixty families rendered homeless.

—Saginaw, Michigan, is now the largest salt-producing district in the United States. The amount produced last year was 13,000,000 bushels. The product of the salt works at Onondaga, N. Y., for the same time was 8,000,000 bushels.

—Georgia, which has hitherto been a fertile field for Mormon missionaries, has taken an active stand against them. The Legislature of that State has passed a bill making it a felony to propagate Mormonism or to attempt to make converts.

—Paul Berts, a lecturer on educational topics, in a recent lecture in Paris, made a violent attack on the Catholic religion and its system of education. It is considered as quite significant that Gambetta, the French leader, was present and lauded the speaker.

—The Union Mail steamer *Teuton* with 200 souls on board was wrecked a few days since off Algoa bay, South Africa. The vessel struck a rock, but floated off and was in the act of putting back to port when she sank. Only twenty-seven persons were saved.

—A severe drought is reported from New York and neighboring States. "Late potatoes are utterly ruined, many fruit and shade trees are dying, wells and cisterns are drying up, and stock requires feeding. Fires are spreading in many directions, and the air is filled with smoke."

—The Arabs in Algeria have been setting fire to the forests, and a large extent of country is in flames. A great deal of damage has been done, and it is impossible for the soldiers to extinguish the flames. The most valuable of the cork trees, which form the wealth of the country, were destroyed.

—It is reported that gold in paying quantities has been discovered in Georgia, in the beds of the Chattahoochee and Chattahoochie rivers. Gold lies in great quantities in the mud, and can be easily mined. A dredging boat is in process of construction which is confidently expected to take out \$1,000 worth of bullion from the beds of the rivers in a day.

—The standing armies of Europe number over 2,100,000 men, besides the still more numerous reserves who may be called out at any moment. More than one in every 110 of the population is a soldier in active service. Reckoning one able-bodied man to every five inhabitants, each twenty-two men sustain one soldier. The United States' army is only 25,000 strong, or one soldier to 2,000 inhabitants.

—Although one-sixth of the peace force of the French army is now in Africa, more troops are being sent. Typhoid fever is raging, the mortality in some regiments being 148 out of 1,000. The Bey of Tunis has no authority over his tribes and soldiers, and Europeans dare not stir out of the coast towns. Altogether, France will doubtless have ample employment in its self-imposed task of protection. Those acquainted with the situation, calculate that it will take three years to subjugate the country.

—An attempt to wreck the express train bound East on the Central Pacific was made near Colfax, Placer county, on the night of the 31st ult. The engines and cars were thrown from the track, but no serious damage was done, and the train was delayed only eight hours. The object of the outrage is supposed to have been robbery, as the express car carried several hundred thousand dollars' worth of bullion. For some unaccountable reason the robbers fled without securing any plunder. A large reward is offered for their arrest.

—A St. Petersburg dispatch says that a most important Russo-Chinese Convention has just been signed. China has agreed to allow telegraphs to be laid down across the celestial empire, and Russia has already intrusted the work to the Danish company, which laid down her own wires, and which is virtually, though not ostensibly, a Russian enterprise. When the line is completed it will be possible to transmit messages from France to the Pacific without their passing through Germany. The English monopoly will thus, to a great extent, be destroyed.

—An engagement recently took place in Arizona, between the troops under command of General Carr, and the Apaches, which resulted in the massacre of the whites. Seven officers and over one hundred men were killed. The massacre is due to the treachery of the scouts, who led the troops into an ambush. A general up-rising of the Indians is feared. The Apache country is quite extensively settled by the Mormons, and it is thought that there is an understanding between them and the Indians. Several companies of soldiers have been sent to Arizona from San Francisco.

—One of the most terrific gales ever known, took place on the Atlantic coast last week. Great damage was done to life and property on the ocean. At Savannah, Georgia, the storm was especially severe. A dispatch from there says: "A terrific tornado burst from the northwest on Savannah, Saturday, at dark. In a few minutes the city was in darkness, and the parks, streets and squares were rendered impassable by falling trees and houses. Every wire leading out of the city was prostrated. Fully one hundred dwellings, stores and warehouses lost their roofs, and many had their walls blown in." Between forty and fifty lives were lost.

Obituary.

CHITWOOD—Died at Portland, Oregon, Aug. 12, 1881, George H. Chitwood, son of Jas. T. and Margaret Chitwood, aged 31 years and 9 days. He was a believer in the third angel's message, though he had not united with the church. His wife, sister Alaido Chitwood, remains to mourn her loss. JAS. T. CHITWOOD.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 8, 1881.

CAMP-MEETINGS FOR 1881.

INDIANA, Marion,	September	21-27
NEBRASKA, Columbus,	"	21-27
MICHIGAN, Grand Ledge,	Sept. 27 to Oct. 3	
MISSOURI, Warrensburg,	" " "	" "
KENTUCKY,	October	5-11
TENNESSEE,	"	13-18
CALIFORNIA, Sacramento,	"	13-25

THE HEBREW "TAH-VAL."

ON the second page of this paper (whole number 398) will be found the excellent article of Dr. Tombes, copied from the *Herald of Truth*. We have taken the liberty of making a few typographic changes.

We have been asked to explain the use of the different forms, as *tahal*, and *tah-val*. It is understood that the Hebrew alphabet contains 22 letters—all consonants. This word contains three letters—the equivalents of TVL. The vowel sounds are indicated by points and marks attached to the letters. It is usual to add *h* to the first syllable, *tah*, when turned into English, to indicate that the vowel has the sound of the Italian *a*, as in *father*, instead of the long English *a*, as in *ta*. The *baith* has two sounds, of *b*, and *v*. Some give one and some the other for the first or ordinary sound. Each is used in the original, according to the form of the word.

But of the article. It is worthy of careful perusal. It is so clear that it must carry conviction of its truthfulness to every reader.

OUR CATHOLIC CRITICS.

It is impossible that we shall advocate what we believe to be the truth of God's word without coming in contact with the errors of the papal system. And it is impossible for us to note the events of the day without exposing, to some extent, some of those errors. We are pleased to know that our paper is read by some Catholics, though it does not always meet with a favorable reception, as we learn from letters which we sometimes receive from Catholics. We have received several of late, some of which we have had in our mind to notice but have not found it practicable hitherto. We give the writers credit for an excess of zeal, but they manifest a decided lack of discretion in accusing us of doing injustice to the Roman Catholic Church. We have "no respect of persons;" it is our intention to treat all classes alike with due courtesy, and to oppose or expose error wherever it is found. We shall soon convince our (unfriendly) friends that we have spoken advisedly in all that we have said on the subject.

THE FITNESS OF THINGS.

WHEN the discussion was warm over the Kansas prohibitory law, and some urged that, if adopted, it would make it a penal offense to use wine at communion, a lady correspondent of the *Oakland Times* used the following forcible language:—

"I believe that there is a temperance revival, and like an enthusiastic little woman that I know, who says she thanks God and takes courage whenever she hears that the phylloxera is appearing in the wine-making districts in our State, I take courage too.

"You mention among the effects of the revival that in Kansas they are so radical that wine is prohibited at the communion table—meaning fermented wine, I suppose—and the case of the clergyman who proposes to make a martyr of himself by going to jail for this restriction upon the right of religious worship.

"I am very much interested in this case, because it shows the eternal fitness of things. There have been so many martyrs on the other side, wives, mothers, and children, and some husbands and fathers too, so many tears have been shed, so many hearts have been wrung and broken, so many have gone down to an early and dishonored grave on account of wine drinking, that there should be martyrs on the other side, and I do not doubt that there will be consistent and sensible ladies who will visit that clergyman often, if he goes to jail, and carry him flowers and delicacies, as they do in San Francisco."

CHRISTIAN SELF-DENIAL.

It must be surprising to mere worldlings to see what martyrs people in this eminently Christian land will make of themselves for their religion. The following item appears in the *Baptist Flag*:—

"Eld. J. V. Chenoweth sends another new subscriber, saying: 'I would as soon do without my coffee three times a day as to do without the *Flag*.'"

As it is fair to presume that the Elder never tried the ordeal, we may safely consider that he made the statement in all honesty, but was very liable to be mistaken in the fact. We should fear the result of a trial; yet his love of religious reading might triumph over his appetite.

We believe there are a goodly number of individuals in New York City, and in other cities, who sacrifice the theater for the prayer-meeting. But then it must be remembered that the prayer-meeting comes only once a week, while the theaters may be visited almost any night. It is difficult to tell just how great is the amount of self-denial in these cases.

We have known quite a number of professors of religion to give up tobacco when they became conscientiously convinced that it was inconsistent with the principles of Christianity. But the number who stifle their convictions and hold on to their tobacco at the expense of their religion, is far larger. So large that we are sometimes led to doubt whether any considerable share of the religion of the present day has conscience and conviction for its basis.

We have also known individuals to choose the church meeting in preference to the lodge meeting when the claims of the two came in conflict. But such instances are rare. Alas, how rare!

Few there are, very few, who make the will and service of God their "chief good," who are determined to know nothing but Jesus Christ and him crucified. Paul counted all worldly gain but loss for the excellency of the cross of Christ; now, as a general thing, people count that lost which is sacrificed to the cause of the Redeemer.

Appointments.

CALIFORNIA CONFERENCE.

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

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

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

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

CALIFORNIA CAMP-MEETING.

THE Northern Cal. camp-meeting will be held at Sacramento, commencing Oct. 13. Let all our brothers and sisters from all parts of the State make a special effort to come up to this feast of Tabernacles. We are nearing the ripening time of the harvest of the earth. We need the influence of the power and Spirit of God, that we may be able to overcome our tendencies to wrong-doing, and that the graces of the Spirit may be more fully matured, and we be in a condition to be perfected by the latter rain soon to be poured out. Come prepared to stay until the close of the meeting. Preparations will be made to supply the temporal wants of both man and beast.

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

CALIFORNIA STATE T. AND M. SOCIETY.

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

S. N. HASKELL, Pres.

Our Publications in England.

ANY of the books, pamphlets and tracts issued at this Office may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish catalogues and prices in English money, and receive subscriptions for all our periodicals.

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