

The Signs of the Times.

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

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The Signs of the Times.

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

BUILDING ON THE SAND.

BY MARY MARTIN.

'Twas the strangest sight—that earnest face,
And weary form, with the eager hands,
As he moved about from place to place,
So busy, building upon the sands.

Many the mansions that he had reared,
But he never ceased, by night or day,
It was all the same, he built and planned
For the future that before him lay.

He would say to travelers as they passed,
These sands will go with the ebbing tide.
But they said, "The man is surely crazed,
Or he'd place his treasure the other side."

Not one could believe the words he spoke,
And said, "If you think it really true,
Why not go across and build on stone?
You are only doing as others do."

Not a word he said by the silent stream,
As he hid in the sand the shining ore,
And scarcely looked for the light that gleamed
Across the tide from the other shore.

Alas! alas! when the time shall come,
That the rich and great in terror hide,
And the hungry waves around us foam,
We shall want our treasure the other side.
But 'twill take some faith, and works, and prayer,
As well as talking, to place it there.

GOD IS LOVE.

"WHEN courting slumber
The hours I number,
And sad cares cumber
My weary mind,
This thought shall cheer me,
That Thou art near me,
Whose ear to hear me
Is still inclined.

"My soul thou keepest
Who never sleepest;
Mid gloom the deepest
Thine eyes behold me,
Thine arms enfold me,
Thy word has told me
That God is love."

—Sel.

General Articles.

THE FATHER'S DUTY.

BY MRS. E. G. WHITE.

THE history of Samuel, the pure, noble-hearted prophet, and of Moses, the holiest of men, the most illustrious of leaders, shows how great is the mother's power to mold the character of her child, even in its earliest years. During this period her influence is paramount to all other. Even the infant in her arms will catch her spirit, and copy her deportment. It is important that mothers understand their duty, and that they seek wisdom and grace from God to perform their sacred work to his acceptance.

But great as is the work of the mother, it should never be forgotten that the father also has a part to act in the education and training of his children, and that he is under the most solemn obligation to perform that work with fidelity. Especially as the children advance in years is the father's influence needed, in union with that of the mother, to restrain, control, and guide. Parents little realize the harm done by withholding from their children needed and wholesome restraint, and allowing them to grow up with uncontrolled passions, and selfish, debasing habits.

The course of Eli—his sinful indulgence as a father, and his criminal neglect as a priest of God—presents a striking and painful contrast to the firmness and self-denial of the faithful Hannah. Eli was acquainted with the divine will. He

knew what characters God could accept, and what he would condemn. Yet he suffered his children to grow up with unbridled passions, perverted appetites, and corrupt morals.

Eli had instructed his children in the law of God, and had given them a good example in his own life; but this was not his whole duty. God required him, both as a father and as a priest, to restrain them from following their own perverse will. This he had failed to do. His sons were impatient of control, and he weakly resigned the reins to them, and suffered them to pursue their evil ways at pleasure. The fond father overlooked the faults and sins of their childhood, flattering himself that after a time they would outgrow these evil tendencies. He did not regard his children as a sacred trust which God had committed to his care, to be returned with interest; but he looked upon them as his own. Hence, instead of seeking guidance and help from God, and following the instructions given in his word, Eli chose his own way of management, that most agreeable to his ease-loving disposition. Had he taught his sons to obey their father, they would have learned to obey God; but by permitting them to disregard his commands, he taught them to disregard the commands of their heavenly Father. Thus their evil habits strengthened with their years, and when they reached manhood, they were ready to defy all authority, both human and divine.

God requires every parent not only to give his children right instruction and a good example, but with promptness and decision to restrain their inclination to do evil. The fact that Eli stood in holy office, caused his lax discipline, and the selfish, irreverent, licentious course of his wicked sons, to exert a corrupting influence upon the whole nation. All parents should strive to make their families patterns of good works, perfect Christian households. But in a pre-eminent degree is this the duty of those who minister in sacred things, and to whom the people look for instruction and guidance. The ministers of Christ are to be examples to the flock. He who fails to direct wisely his own household, is not qualified to guide the church of God.

Christian parents, if you desire to work for the Lord, begin with your little ones at home. If you manifest tact and wisdom and the fear of God in the management of your children, you may be intrusted with greater responsibilities. True Christian effort will begin at home, and go out from the center to embrace wider fields. A soul saved in your own family circle or in your own neighborhood, by your patient, painstaking labor, will bring as much honor to the name of Christ, and will shine as brightly in your crown as if you had found that soul in China or India.

The Lord will not pass unpunished the neglect of parents to train their children for his service. By kind and judicious management, fathers as well as mothers should bind their children to them by the strong ties of reverence, gratitude, and love, and should kindle in their young hearts an earnest longing for righteousness and truth. While the mother seeks to implant good principles, the father should see that the precious seed is not choked by the growth of evil. His sterner discipline is needed that his children may learn firmness and self-control amid the allurements to sin which must be met on every hand.

Let parents beware how they undervalue or neglect their work. Great is the reward of fidelity, terrible the penalty of unfaithfulness. One child wisely educated—trained to love and practice the right because it is right, may impart to thousands the blessings which he has received. Through his influence and example, the lessons of uprightness, purity, and devotion that shaped his own character, are permitted to shed their precious light far and wide.

How many faithful and honored workers for

God and humanity have been given to the world as the fruit of a godly training in childhood. It was said of Timothy, the beloved co-laborer with Paul, that he knew the holy Scriptures from a child, and that the faith which dwelt in his mother and grandmother, was revealed also in him. The influence of faithful Christian parents can never lose its power. A young man when about to be ordained as a Christian minister, stated that at one time he had been well-nigh led to adopt the principles of infidelity. "But," he added, "there was one argument in favor of Christianity which I could never forget, and that was the consistent conduct of my own father. Through that I was at length won to the Saviour."

By neglect of duty, parents exert a far-reaching influence for evil. One ungodly, disobedient son, may lead many souls in the path of iniquity. Each of these will corrupt others; the evil traits cherished will be transmitted to posterity; and thus iniquity is constantly increasing and multiplying, and all because parents choose the way which is easiest at the moment, the way of gratification and indulgence, and look not to the misery in store for themselves, their children, and their children's children.

The solemn warnings contained in the word of God, the judgments visited upon the indulgent father, and his rebellious sons, should arouse parents from their stupor, and lead them to see and feel their duty to give to their children, by right education and discipline, correct habits and sound principles. Christian father, labor kindly, patiently, for the welfare of your children. Seek to turn their hearts to the bright beams of the Sun of Righteousness. Teach them by precept and example, that the spirit of Christ is the spirit of doing good.

To every father and mother is committed a little plot of ground before their own door. It is their work to clear it from noxious weeds, and to mellow the soil that the precious seed may take root and flourish there. To do their work faithfully will be far more pleasing to God than to go on a mission to some foreign land, leaving the home field neglected. The work of Christian ministers and parents, should begin with their own children. Present to the church and to the world a well-disciplined family, and you present one of the strongest arguments in favor of Christianity.

If parents who are following Eli's example of neglect could see the result of the education they are giving their children, they would feel that the curse which fell on Eli would assuredly fall on them. The sin of rebellion against parental authority, lies at the very foundation of the misery and crime in the world to-day. In his holy law God himself speaks to children: "Honor thy father and thy mother." Again, by the pen of an apostle he commands them, "Children, obey your parents." The Old and the New Testament alike teach respect and obedience to parents, and also admonish all to reverence and honor the aged, to tenderly protect and cherish those whose heads are white, and whose steps are feeble. If children were trained according to the teachings of God's word, they would manifest a deference for superiors, a propriety of deportment, and a beauty of character that would make them beloved by their associates, and beloved of God.

There is a cause for the spirit of insubordination that exists in the family and the State, and that threatens to overthrow the very foundations of government. It is to be found in the growing disregard for the law of God. In ancient times parents were commanded to diligently teach its sacred precepts to their children, that they might thus become acquainted with the character of God, and his claims upon them. But men have become wiser, in their own conceit, than their Maker. Many have set aside the law of God, and have followed their own judgment in prefer-

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ence to his revealed will. How terrible have been the results of this teaching upon the youth! Self-indulgence, dissipation, profanity, and even greater crimes prevail to an extent that is frightful to contemplate.

The Lord holds parents and guardians responsible for the children under their care. He has not left us in uncertainty concerning the characters that he will accept. Nothing less than purity in thought, word, and deed, will meet the divine standard. The word of God sets forth in unmistakable language the duties of parents. If they will faithfully perform these duties, his Spirit will crown their efforts with success. Those words of holy writ are as true now as when first uttered by the wise man, "Train up a child in the way he should go, and when he is old he will not depart from it."

THE KINGDOM.

BY ELDER J. N. LOUGHBOROUGH.

When Gabriel appeared unto Mary, announcing the mission and work of Jesus, he used these words: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

When James was admonishing those who were in danger of respecting the persons of the rich, he said, "Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." James 2:5.

From the above words we learn that there is to be a kingdom of Christ, and that those who, through faith in him, love and obey God, are counted heirs of that kingdom. Of this kingdom they shall become heirs and possessors when he shall come again.

In the words of our Saviour we read: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Luke 12:32-37.

In the predictions of the prophet Isaiah concerning the Messiah, we read of the king and kingdom. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 11:6, 7.

At the time of our Saviour's first advent he was the "child born," and the "son given." When he comes again he will take the kingdom, and then the government shall be upon his shoulder.

After the miracles of our Saviour had awakened anxiety on the part of the multitudes, and they were expecting him to immediately declare himself king, "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return And it came to pass, that when he was returned, *having received the kingdom*, then he commanded those servants to be called unto him." Luke 19:11-15. We see in the above Scripture that Christ compares himself to the nobleman. He goes to the Father, receives the kingdom, and when he returns he exercises his power over that kingdom.

There is one thing plainly and definitely stated in the Scriptures relative to the future kingdom of Christ; that is, of that throne and kingdom there shall "be no end." In the book of Psalms we read some strong statements of this nature: "I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast

with him. His seed also will I make to endure forever, and his throne as the days of heaven His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:27-37. See also Daniel 2:44, and 7:13, 14, 27.

In Paul's letter to the Corinthians (1 Cor. 15-24) we read of a kingdom that Christ will "deliver up to God, even the Father," that God may "be all in all." It has perplexed many minds to know how such statements seemingly so opposite to each other, can be harmonized. "How," it has been asked, "can a kingdom have no end, be increased in judgment and justice, and yet be delivered up, and the ruler become subject, that 'God may be all in all'?" It has been amusing, sometimes, to read the explanations of this difficulty; for a difficulty it really is, if all these words relate to the throne and kingdom of our Lord Jesus Christ. Is the rule of Christ to "have no end" and yet to have an end in being "delivered up to the Father"? Is there to be no end to the increase of his government, and yet his kingdom be delivered to the Father, while Christ becomes only a subject in his own kingdom? Some have suggested the interpretation, that Christ is to rule his kingdom for a thousand years and then "deliver it up to be inspected by his Father." Bear in mind there is nothing said of inspection, but that the Son becomes "subject" to the Father, "That God may be all in all." Another suggests that Christ has a work to do in establishing his own kingdom, and that when that work of subjugation is accomplished, "his kingdom will be absorbed up into the kingdom of the Father." This latter explanation would not look like an "increase of government," with "no end." It seems such explanations will hardly satisfy careful Bible students.

Not to startle our readers, we would suggest that there are two positions occupied by Christ as ruler. One of these is upon his Father's throne, and the other upon his own throne. This latter is also called "the throne of David," because he is the true seed of David and his lawful heir, as he is also the true seed of Abraham. May not, after all, the delivering up of the kingdom, as mentioned by Paul, have reference to our Saviour resigning his position on his Father's throne, in order to take possession of his own throne and kingdom? If this view of the case be admitted, there is no longer any conflict in the testimonies respecting the kingdom, but all is plain and harmonious, as the truth ever is when we get hold of it aright.

After the ascension of our Saviour to Heaven, and after his work as high priest in Heaven had commenced, he made his revelation to John on the isle of Patmos. In that Revelation we find this promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. He represented himself, at that time, as actually seated upon his Father's throne. What, we ask, is the Father's throne? A throne is the symbol of power. God's throne must represent the rule or power over all created things, throughout the "boundless ocean of space." The psalmist David says, The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all." Ps. 103:19. To be seated on that throne would be to be associated with the Father, in the affairs of the whole creation of God. Is not this a part of that exaltation now granted to Christ, following his great stoop of humility in connection with his mission on earth? Of this Paul speaks in writing to the Philippians, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11.

After our Saviour's resurrection, and as he was about to ascend to Heaven, in the sight of his apostles, when giving them the gospel commission, he uses these words: "All power is given unto me in Heaven and in earth. Go ye therefore, and

teach all nations." Matt. 28:18, 19. All power in Heaven and earth being given to him, it is no wonder that in the Revelation St. John should call him "The Almighty." Rev. 1:8. This must be in the sense of having "all power" upon his Father's throne.

The position that Christ should occupy upon the throne of the Father was announced by the psalmist David in these words, "The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." Ps. 110:1.

The prophet Zachariah not only makes mention of Christ's position on the throne of the Father, but also of the work he performs while in that position: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13. In the above text there are two persons introduced, one is called "the Lord," and the other, "the man whose name is the branch." That there are two, and not simply the branch ruling upon his own throne, is evident from the statement, "The counsel of peace shall be between them both." This word *both* must have reference to the Father and Son. The "counsel of peace" having reference to the intercession of Christ before the Father while the "ministry of reconciliation" is being carried forward among men. During this time the Son is priest on the throne of his Father.

Christ is the "BRANCH" that grows out of the "root" of "the stem of Jesse." (Isaiah 11:1.) He builds the temple of the Lord in this sense. The work of Christ, as intercessor before God, by virtue of his blood shed on Calvary, was shadowed forth in the blood offered in the tabernacle in the days of David. That blood could not take away sins, but the blood of Christ cleanseth from all sin. The real temple of the Lord, or in other words, the real work of atonement, is accomplished by Christ while a priest on the throne of his Father. It is in this sense that the apostles could call the preaching of the gospel to both Jews and gentiles the fulfillment of the words of the prophet that the tabernacle of David should be built up. "James answered, saying, Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the gentiles, upon whom my name is called." Acts 15:13-17.

Of this position of Christ on the throne of the Father, Peter bore testimony in his discourse on the day of Pentecost, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord [God said to Christ], sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:32-36. He is Christ our Saviour. He is Lord—being a ruler on his Father's throne. Peter thus bears a plain testimony that Christ was in that position, on the throne of the Father, on the day of Pentecost.

Paul, in his letter to the Hebrews states the same, "We have such an high priest, who is set on the right hand of the throne of the majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2. Again, he says, "Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

Thus the Scriptures show that while Christ is officiating as a priest, in the Heavens, he is seated on the right hand of the Father, "From henceforth expecting till his enemies be made his footstool." Heb. 10:13. When the Lord comes again, and the righteous dead are raised, Christ will have resigned his position on his Father's

throne, that he may receive the saints—the subjects of his own kingdom of which there shall be no end.

In accordance with the above we find Paul stating, "Even so in Christ shall all be made alive, Christ the first-fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom," 1 Cor. 15:24, showing that the delivering up of the kingdom is past when he raises his people from the dead. With such a view of the subject, delivering up the kingdom must relate to his leaving his Father's throne to take his own throne. From that time God rules upon his own throne supreme, "All in all," while of the kingdom which Christ takes (subject to the universal dominion of his Father), "there shall be no end."

CHARACTERISTIC INCIDENTS OF THE MICHIGAN FIRE.

Fires had been burning in Sanilac, Huron, and Tuscola counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back, and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had no time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of fire jumped a clean half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw that they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root-house. This was a structure mostly sunk in the ground and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them, one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root-house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps filled with pools of stagnant water, and the home for years of wildcats, bears, and snakes, were struck and shriveled and burned almost in a flash. Over the parched meadows the flames ran

faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape was cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district, he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half a mile of fuel on either side. In the timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoniest log-buildings stood up only a few minutes. The fire seemed to catch them at every corner at once, and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forester, sailors found the heat uncomfortable. Where some houses and barns were burned, we could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

Seven miles back from the lake at Forester a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them as they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles of up hill and down, with corduroy ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started, the tire of a hind wheel rolled off. They could not stop for it, and yet, even on a good road, the wheel would have crushed down in going twenty rods without it. It is an actual fact, the horses pushed over that seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the tire seven miles away on the roadside.

The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders, they were safe from the flames, but sparks and cinders fell like a snow-storm, and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake and found himself close behind a large bear. They remained in company under the bank nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and horses, and paid no attention to persons rushing past them.—*Detroit Free Press.*

HOW TO SAY NO.

For a boy to meet a temptation boldly, frankly, and at once with a "No," which has a meaning in it, is a great thing. Some boys will say "No," but in such a half-hearted way that the tempter knows that it means a half "Yes." This simply gives an invitation for a repetition of the solicitation, and makes almost certain too, the yielding. But a "No" that is enforced by tone and look, that tells that the word has its own true meaning, settles largely the matter, or if it does not settle it, makes it certain that if the temptation comes again, it will be weaker and he will be stronger. The first "No" is a great thing.—*Christian Weekly.*

"If sinners entice thee, consent thou not."

DRESS IN CHURCH.

In ancient and in comparatively modern times various States have attempted to establish sumptuary laws for the regulation of the styles and cost of clothes, but with little success. The question of clothes seems one of most difficult adjustment. The early Methodists, who were nearly all persons belonging to the less opulent classes, and the Quakers, made strenuous efforts to check display and extravagance in dress. The modern Methodists seem to have given up any effort to control the question of dress. The Quakers still adhere to a peculiar costume as to cut and color, but wear clothes proverbial for their fineness and high price. The dress of males throughout Christendom has been reduced to the minimum of plainness. Lace, feathers, and ruffles have entirely disappeared, and jewelry nearly so, save maybe a watch-chain, or a pin, or a few buttons. There is in most youths and young men a *jewelry period* that passes away with the coming of soberer years.

But this cannot be said of female attire; ornamentation still forms a distinguishing feature of their style, and a large item of the expense of their dress. We know not that this will be or can be changed, but we most ardently desire to see one reform in the matter of female dress or fashion, and it is this: let church-going cease to be a dress occasion.

In the Catholic countries of southern Europe it is not fashionable, and is not considered in good taste to be gay in dress at church. We were pleased to read that the ladies of a large and wealthy congregation of Baptists, in Nashville, Tennessee, had resolved to dress in calico at church. Now we do not care or desire that ladies should confine themselves to calico—though it is neat and pretty—but we do most sincerely and religiously desire to see our lovely and beautiful women adopt a plainer style of dress at church than that which now prevails. "But," says some fair lady reader, "why do you wish us to be plainer at church than at other public or social assemblies?" For more reasons than one; but our chief reason is that you may not dress poor women out of church and away from church, as we, alas! have too much reason to believe that you are now doing. Now we know that this is no part of your design or desire; indeed we doubt not you will hear with regret that this is the effect of your fine dressing at church. But you will ask: "Why does our finery affect for harm the poor at church more than elsewhere?" For this simple reason: the church is the only place where the poor and rich meet together. The poor do not visit in the circle of the rich—do not attend grand dinings, parties, and places of public gaiety.

It is only in church that they are brought in contact, and the poor made to feel the contrast between their cheapness and plainness, and the costliness and splendor of the well-to-do. Now it ought not to be so, but so it is. This contrast is humiliating to the poor, and they shrink away from it, and will not go to church at all, or, if they do, go with a feeling of mortification, or else with an effort at display beyond their means.

Many poor women are kept from church in the morning, and some at night because they shrink from contrasting their poverty and plainness with the wealth and show of the richer classes. We cannot hope to correct this feeling in the poor. What, then, can be done? This: let it become fashionable and be regarded as a matter of good taste to be plain at church. If the ladies who are the leaders in society will take this in hand, it can be carried through and be the means of great good. Now, cannot sensible and godly women be persuaded, for Christ's sake, and the sake of the poor, to make this effort of self-denial?

Sisters beloved in the Lord, when you read this, will you think, talk, and act in regard to it? May the spirit of all grace help you!—*Galveston Christian Advocate.*

It is far from being enough that a Christian man can look back over years of sensible darkness to a day of conscious light. He should be able to read the record of his growing years in the clear testimony of a growing light. The soul should always be preparing for the largest service, and seeking that nurturing of Christian character through self-denying communion, holy habits of thought and self-denying Christian work, which will vindicate its personal Christian life before the skepticism of an ungodly world.—*Pacific Christian Advocate.*

SIGNS OF CHRIST'S KINGDOM.

BY REV. L. C. KERR, FREE-WILL BAPTIST.

"WHEN ye see these things come to pass know that the kingdom of God is nigh at hand."—Luke 21:31.

It is thought by many who profess to love and serve our Lord and Saviour, that the second coming of Christ is an event that his church is to know nothing or little about, as to its character or nearness of approach; that it is one of "the secret things of the Lord our God," and hence does not belong to us.

But such a position is founded in ignorance of the Scriptures, for they abound with such teachings as that the church is not in darkness that that day and event should overtake them as a thief. (1 Thess. 5:4). And, besides, if we are to judge from past dealings of God, we shall find that it is contrary to his principle to bring any important event to pass without giving his people warning. There is no case recorded of an event occurring which involved the interests of God's people, that was not revealed to them. When God would destroy the cities of Sodom and Gomorrah, an event which materially affected the interests of his people of that time, he said, "Shall I hide from Abraham that thing which I do?" In Amos 3:7, there is what seems to be almost the answer to this question of whether it is his design to leave in darkness his people concerning such visitations. The prophet says, "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets."

God did not hide from Abraham that event which involved the destruction of the wicked, and the salvation of the righteous of those cities; but told him, and Abraham made intercession for them. (Gen. 18:23-33).

This fact declared by Amos seems to have been God's manner of proceeding with his ancient people from the beginning, and we candidly believe that that God who changes not, still adheres to that same principle. The second coming of Christ is an event of momentous importance, involving the eternal interests of his church, and in view of that fact, can it be treated as a matter unworthy of our attention and regard? In the text he teaches the knowledge of that event, by signs that are to precede it, "When ye see these things come to pass know that the kingdom of God is nigh at hand."

The people of God are to look for a literal kingdom, having Christ at its head as king. This is not that kingdom of grace which is established in the hearts of his people. For that reigning of Christ in the hearts of his followers was inaugurated effectually at his first coming or advent; but it is that kingdom that appears at his second coming. It is referred to by the Apostle Paul in his epistle to Timothy when he says, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."

It is that one to which Christ refers in Matt. 25. He speaks then of a time when the kings shall come in his glory, and sit upon the throne of his glory, and before him shall be gathered all nations, and he will separate the good and the bad, and shall say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

There can be no mistaking the literality of such a kingdom. God's people have not inherited this kingdom yet, but will at the revelation of Christ, if there is any sense in the scripture just referred to.

Peter says of the event that ushers in the kingdom of God, and in view of those things which accompany it, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the day of God." And again by Paul in Titus 2:13, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

If the church are to be in a looking attitude for that event, and there are to be certain signs indicating its approach, how can she close her eyes to them and yet be said to be at her post of duty? "When ye see these things come to pass."

The Lord used a parable to illustrate the approach of his kingdom. He said, "Behold the fig-tree and all the trees; when they now shoot forth ye see and know of your own selves that summer is now nigh at hand. So likewise, when ye see these things come to pass, know that the kingdom of God is nigh at hand." The figure is a very familiar one, and cannot be misappre-

hended. When we see vegetation springing forth into new life, and taking on its robe of green from the life-giving principle imparted by sun, rain, and atmosphere, and the herbage of the surrounding forests shoot forth those germs of life, indicating a waking up of nature from a long repose of a cold and frosty winter, which seems almost like a resurrection from the dead—summer is advancing and close at hand. We have a knowledge of such facts without a shadow of doubt—we know it. So by the signs that are given by the Saviour, when they take place, we can know that the kingdom is near, and very near.

The signs that the Lord gives are those in the same chapter. He commences with verse 25, and says, "There shall be signs in the sun, and in the moon, and in the stars." Some understand this to be figurative language, not meaning the literal sun, moon, etc., but these have been literally fulfilled, in harmony with the prophecy of Joel (see Joel 2:31), and referred to by the apostle Peter in Acts 2:19, 20.

"And upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken."

In verse 28, he says, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." And so it is, these are, and have, been occurring in the earth, and hence the kingdom is nigh.

New Haven, Mich.

THE MORNING COMETH.

EVERY created thing is under a repressive influence. And man also is degraded—he was not made for this state. But when the curse shall be removed, and Satan chained, possibilities of grandeur, of beauty, and of glory, inherent but repressed, shall be developed, and a beautiful creation shall be trodden by the sons and servants of God, countless as the dew-drops of a summer's morn, and reflecting the splendors of an unsetting sun. God allows us transient and incidental sights of the still hidden possibilities of nature. For instance, the hedge-rose is a very poor thing, but by the art and the nursing of man, that is, by his diluting the curse as much as he can, it grows into that beautiful flower, a moss-rose. In that hedge-rose was huddled up and buried all the beauties of the moss-rose. God thus lets man know transient gleams of hidden beauties in the works of creation, that he may see how beautiful every tree will grow, and every flower will blossom when the repressive incubus is taken off and Satan no more allowed to blight it by his breath, or sin, by its pestilential taint. The expression of a dying horse is, next to that of a dying friend, the most touching. He seems as if he felt that something unnatural was coming over him, and he looks and appeals and all but speaks to those around him, as if asking them to help and heal him.

It seems as if the brute knew that there was something wrong and abnormal in suffering. The dog, the bird, the cat—the domestic and the wild animals—as they feel the pangs of approaching death, generally run into a nook or a hole, as if the shame of man's sin had cast its shadow upon them. "The whole creation groaneth and travaileth." Nature is in travail—a woman with child about to give birth to the sons of God and to share in the glories and magnificence of their apocalypse. "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting"—for what?—"waiting for the adoption, to wit, the redemption of our body."

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." "And death and hell were cast into the lake of fire. This is the second death." Now, over those who participate in the first resurrection, this second death shall have no power, there will be no fuel for its flames there. There will be nothing for it to lay hold of in redeemed and regenerated souls. They are "blessed and holy." "Blessed is he whose sins are forgiven," "blessed are the pure in heart," "blessed are the meek," "blessed are the peacemakers," "blessed are they that do hunger and thirst after righteousness," "blessed are they that hear the joyful sound;" all these benedictions scattered over the sacred pages, falling in their first slight showers upon

hearts quickened by the Spirit and redeemed by the blood of Jesus, will be compressed into one grand and lasting benediction, which shall rest upon soul and body of those who are blessed and holy, and have part in that first resurrection from among the dead. To them Jesus shall say, combining a thousand past blessings in one, "Come, ye blessed of my father,"—blessed, for ye have part in this first resurrection—"inherit the kingdom prepared for you from the foundation of the world." THE MORNING COMETH.—Rev. John Cumming, D. D.

NADAB AND ABIHU.

WHAT WAS THE SIN OF NADAB AND ABIHU? 1. They offered strange fire before the Lord which he commanded them not. Here was an act of open and presumptuous disobedience. Every part of the priestly service was instituted and regulated by Divine command. The incense was probably in the custody of Moses, the fire had been kindled by an astonishing miracle upon the altar, and was designed, by being unceasingly replenished, to be always ready for sacred uses, and no other was ever to be allowed; the priests performed their offices each in his own appointed time and order. But disregarding all these regulations, Nadab and Abihu took incense without the knowledge of Moses, set fire to it in their own way, and usurped some other priest's place and authority in venturing to conduct an independent form of worship. Such disobedience sprang from pride. Puffed up with vanity and a sense of their own importance, these eldest sons of Aaron thought themselves superior to their priestly brethren and to the regular ordinances of the sanctuary. In the same spirit King Uzziah, when "he was strong in his heart and lifted up," attempted to burn incense in the temple, and was smitten with leprosy as a consequence. Behold to obey, said Samuel to Saul, is better than sacrifice. The root of all sin lies in the rebellion and antagonism of man's will to the will of God. It was not the fruit of the forbidden tree that caused all our woe, but the act of rebellion in eating it. Sin, says the apostle, is the transgression of the law.

2. Nadab and Abihu showed contempt for the fire that God had proclaimed holy. The miraculous origin and lofty purpose for which this fire was set expressly apart, made it sacred. By substituting other, i. e., strange fire in its place, they were guilty of the sacrilege that could only be the offspring of boldest irreverence and presumption. Here was no sin of ignorance at which God sometimes may wink; it was a deliberate and willful insult to God's majesty. That heavenly gift of fire before which all the people humbly fell on their faces was, in their conceited and self-righteous eyes, of no use nor meaning. And in despising it they despised its Author.

3. The sin of Nadab and Abihu was magnified because committed under the influence of strong drink. That they were intoxicated is inferred from the enactment in this very connection of a perpetual law (v. 9.) that neither Aaron nor any of his sons should ever drink wine or strong drink when intending to officiate in the Tabernacle. They were to keep their minds sober and clear, so as to be able to discriminate between what was holy and unholy, what was clean and what unclean. This fearful example of muddled brains, leading to irreverence, presumption, impiety, and shocking violation of the Divine order in worship, was to be prevented by total abstinence in the future. Never was there a more painful instance of the mockery of wine. No wonder Ezekiel forbade every priest to touch it when about to enter into the inner court of the temple (Eze. 44:21); no wonder God here excludes its use while worshiping, under penalty of death. Inflamed to pride and recklessness by drunken indulgence these priests had dishonored themselves, disgraced the whole nation, and brought unspeakable sorrow upon their family and friends. Nor were they allowed to excuse their transgression under the plea that they did not know what they were about, and so were not quite responsible. They ought to have known, and they were responsible for yielding themselves to a drunken condition in which they could not know, or would not care. Their guilt, therefore, instead of being lessened, was only increased and intensified by their previous love of ardent spirits.

THE PUNISHMENT OF NADAB AND ABIHU. It is noteworthy they were consumed by that very fire which they had dared to despise. Their ret-

tribution was sudden and awful; but it must be remembered that their privileges and position had been exalted. They only of the sons of Aaron had been distinguished with the honor of going up with their father and Moses and the seventy elders to hold communion with God on the Mount. There they saw the God of Israel, under whose "feet was, as it were, a paved work of sapphire-stone, and as it were, the body of heaven in his clearness." They had been elevated to the dignity of the priestly office; they stood before the vast congregation pre-eminent as representatives of Jehovah; and they were moreover, acting for the first time in that official capacity, from which all succeeding generations would take example and instruction. Surely, if ever men had reason to be pure and obedient, these eldest sons of Aaron had; and if ever drunken recklessness deserved to be punished, theirs did. Sin is bad enough in any one, but it is especially heinous in a minister from whom the world justly expects blameless deeds and guileless speech. And again, the Lord had previously said (Comp. Ex. 19:22, and 28:43), "I will be sanctified in them that come nigh me, and before all the people I will be glorified." He is a jealous God, demanding purity and sincerity of worship, and only by such worship can he be sanctified, *i. e.* revealed as a holy Being. And so when his worship and sanctuary were defiled, supernatural fire leaped from the Shekinah, and "burned their souls," says the Targum of Jonathan, "but not their bodies." While slain, their bodies were not devoured nor their clothes.

HOW THE PUNISHMENT WAS REGARDED. 1. Aaron, though bereaved in this tragic manner of his own eldest sons—held his peace. The considerations urged by Moses, that the priest should glorify his God, swallowed up parental grief, and caused him to recognize the justice of the punishment. And since any bewailing of the slain sinners might be interpreted as sympathy with their sin, or as a complaint against the righteousness of their condemnation, Aaron and his remaining sons, Eleazar and Ithamar, were forbidden to uncover their heads, *i. e.*, to dishevel their hair or to rend their clothes, which were the usual expressions of mourning.

2. They were all forbidden, under the penalty of death, to leave their services in the Tabernacle to attend the funeral of their relatives. They had been publicly anointed and solemnly set apart for the ministry of the Tabernacle. No earthly relation must be allowed to interfere with their Divine duties, nor must they by forsaking these duties show more respect to the dead than to the living God. "Follow me," said Jesus, "and let the dead bury their dead."

3. The remaining relatives and all the camp were to engage in mourning. The sin committed was calculated to fill them with shame and profound sorrow. Drunkenness and disobedience on the part of their leaders were certainly humiliating enough. Nor was this all. The swift and severe judgment that had fallen as a consequence was so striking that they felt like lamenting the Divine displeasure, and praying that all others, themselves included, might be graciously kept from further deserving it. "Aaron and his sons," says another, "were in danger of being too much affected with the providence, and therefore they are forbidden to mourn; the house of Israel were in danger of being too little affected by it, and therefore they are commanded to lament. Thus nature must always be governed by grace, according as it needs to be either constrained or restrained."

LESSONS: 1. God ordains his own method of worship and men have no right to intermingle their notions with it.

2. Official stations cannot secure any one from just punishment. Nadab and Abihu, though the eldest sons of Aaron, and though previously so highly favored, and though now in the priesthood, were struck dead when they disobeyed.

3. God demands of his ministers that they should sanctify him, *i. e.*, cause him by their pure and unimpeachable conduct to appear as the author of holiness; and the demand is just.

4. Punishment often bears a strong resemblance to a man's sin. The sin of despising the fire is met with a judgment of fire. Jacob deceives and tricks his father and is himself deceived and tricked by his own children. David's guilt in the matter of Uriah is reflected again in the similar guilt of Absalom his darling son.

5. Truth and obedience are more precious than any human life.

6. Aaron, the stricken father, is comforted by consolations drawn from the Lord's word. And his self-control in this dreadful affliction is an example for us to imitate.

7. The Apostle in the light of this history urges us to seek "grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

8. Drunkenness is the prolific cause of manifold sins, and in a minister it is absolutely inexcusable. No drunkard shall enter into the kingdom of heaven.

9. Crime is not palliated by drunkenness, but aggravated rather. A man is responsible for not keeping sober.

10. God is to be first in our services and affections, all things else—even the rite of burial—must be secondary.—*Prof. T. S. Doolittle, in Christian at Work.*

A PROFANE coachman, pointing to one of his horses, said to a pious traveler, "That horse, sir, knows when I swear at him." "Yes," replied the traveler, "and so does your Maker." The coachman seemed to feel the reproof, and immediately became silent.

The Sabbath School.

THE TEACHER'S REWARD.

THE teacher is rewarded by the diligence and attention of his class. These encourage his efforts, his prayers, and his zeal. When docility, affection, and progress characterize his pupils, the teacher believes that his labor is not in vain. The opening intelligence, the impressed heart, and regular attendance of his class, reward his preparations and effort. When the outward life of his scholars seems to improve, and is a manifest result of lessons given in the school, the soul of the teacher swells with thankfulness, and reaps a harvest for his pains.

But the faithful teacher is not satisfied with these results. His aim is directed towards the salvation of the souls of his scholars, and the joy for their conversion would be indeed a reward sufficient to content his heart. When the holy and painstaking teacher sees inquiry arise, or deep convictions move among his class, he is conscious of a high recognition of his efforts. For this he earnestly prayed; for this he untiringly labored; for this he ceaselessly watched. Like the husbandman, who walks daily near the ground where he has cast his seed, and looks for the blade to rise, so the pious Sabbath-school teacher watches, in faith and prayer, for the first token of concern—the first motion of spiritual life in the souls of his scholars. That sight would amply repay his labors. That result would be his highly valued reward. Such a result an archbishop, who had filled the highest offices in church and State, confessed that he would have esteemed more than all the honors which his king had heaped upon him. But this may be yours, O teacher! You may lead a soul to Christ; you may be the means of converting a sinner from the error of his way; you may be the spiritual parent of your class. Seek this reward. Lose not sight of such a prize. Strive to win it. By prayer and pains, at home and in your class, you may be wise to win souls, and have, in the day of the Lord, those whom you have taught on earth as your joy and crown of rejoicing. To stand among them before the Lord, and to say, "Behold me and the children whom thou hast given me," must be a conscious dignity, surpassing all that ever gained laurels or crowns on earth. The humble, unobserved, yet faithful teacher, may reach that height. Many unknown here beyond the few their labors influenced, shall at last realize that satisfaction before an assembled world.—*Rev. Dr. Steel.*

GATHER THEM IN.

WE often tell over with a smile the old-fashioned ways of Sabbath-school teaching in vogue when we were children. Our young folks smile too, and almost wonder we could have been induced to attend of our own free will. Perhaps the latter consideration had less weight than now, in deciding how children should spend the Sabbath. But though far from saying that "the former times were better than these," we have

yet many of us cause to remember, with grateful emotions, that souls were born into the kingdom in those antiquated Sabbath-schools. Where this is a leading result, a school has a fair record. Where it is wanting, no matter how brilliant the system, the school is a signal failure. If it is not a means of saving souls, it does little more than give the children a kind of Sabbath entertainment.

One Sabbath-school made its strong point happiness. "The happy Sabbath-school" was its chosen motto; all the hymns sung in it were of a joyful order. The superintendent preached to the children in the happiest strain, and all the teachers were exhorted to make the hour as full of happiness as they could. It might have seemed a little uproarious to a stranger, and there seemed no place for the serious, earnest pleadings of the Spirit to come in. But the superintendent was entirely satisfied with his system. If the children were only happy, was it not the next thing to being safe? Very likely this, too, would come in time, but one would almost think that it was counted a secondary consideration. Men do not reason that way when a ship is exposed to fearful peril by the winds and waves. It is not enough that we teach them that God is a merciful, loving Father; we must also teach them the grounds on which this mercy is offered to us. You may desire to go to St. Louis, but if you take the train for New York it will be of no avail that you *think* you are going right; you will never reach your destination. Beware that you are not blind guides to any of these little ones. "Gather them in," not only to Sabbath-school, but also into the heavenly kingdom.—*Augsberg Teacher.*

MARKING TIME.

Two sailors happened to be on a military parade ground while the soldiers were on drill, going through the evolution of marking time. One observed the other watching the movements of the company very attentively, with eyes fixed and arms akimbo, and asked him what he thought of it. "Well, Jack," replied his comrade, "I am thinking there must be a pretty strong tide running this morning, for these poor fellows have been pulling away for this half an hour, and have not got an inch ahead yet." We fear that in many of our Churches and Sabbath-schools this is a kind of movement that is very common. There is activity, regular and orderly, a "going through the motions" according to the latest edition of the manual, but no real progress, nor any real thought of it. Each service is only a "performance," and the leading idea is to have it artistically "rendered." The proprieties may be preserved, but there is no lofty conception of an ultimate end, no glimpse of a serious goal, no steadfast pressing forward to it with utmost strain of faculty; there is only a martinet issuing orders, and a company marking time.—*Baptist Teacher.*

DO we find the teachers intelligent, serious, diligent in their preparation for their work; meek, anxious to learn as a privilege, but willing to teach as a duty; giving evidence that they feel how sacred and important is the trust they have assumed; availing themselves of every means of improvement; giving themselves completely up to the business of teaching, so far as a faithful discharge of duty requires it; punctual and steady in their attendance at school, and on such meetings as are profitable to themselves and conducive to the prosperity of the cause. Do they maintain towards each other, on all occasions and in all circumstances, a spirit of kindness, forbearance and confidence; discarding envyings, jealousies, evil surmisings and desires of personal fame or credit; giving courteous consideration to the views and opinions of others; maintaining with Christian mildness what one believes to be right, without endeavoring for the sake of reputation or triumph to show another to be wrong; and thus securing that harmony of feeling, and unity of purpose, without which any co-operation must be perplexing, feeble, and fruitless?—*Sel.*

SUPPOSE the pastor, every few Sabbaths, should fail to appear in his pulpit at the hour of service, with no substitute and no notification of his absence, leaving the elders to hold some kind of a meeting or send the people away—how long could such a pastor retain his place? Teachers who stay away from their classes and make no provision for them, can work out the meaning of this paragraph.—*Westminster Teacher.*

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 10, 1881.

THE LOST TRIBES.

THE *Banner of Israel*, published in London, England, attempted to reply to our comments on the pamphlets concerning the lost tribes; but, as far as meeting the points made against their theory, the reply is a failure. The editor, who appears to be the writer of the pamphlets, says:—

"The notice, an editorial, appeared on 'fifth-day, May 12, 1881,' which, we suppose, meant Thursday. Why it should be called fifth-day instead of Thursday, we are unable to conjecture."

This is good proof that he is not an Israelite—not of the Hebrew stock. Can a true Israelite be so ignorant of the Hebrew Scriptures and Hebrew traditions as not to know what "fifth-day" means? Must we use the language of gentile mythology to be understood by this self-styled Jew? We advise him to look up an old Mosaic account of creation, and read the first chapter of the book called *Berashith*, and he will not need to "suppose" what fifth-day means.

He takes issue with us on the new covenant, denying that it is yet made. He might, with equal propriety, deny that the first covenant was ever made; for every step that was taken to establish the first, was taken to establish the second. Every provision made for the first was made for the second.

1. Both were ordained in the hands of a mediator.

2. Both were dedicated, or established, with blood. Heb. 9:18. When the first was confirmed, Moses said, "Behold the blood of the covenant, which the Lord hath made with you." Ex. 24:8. When the new covenant was confirmed, Jesus said: This is my blood of the new covenant, which is shed for many." Matt. 26:28.

3. Paul said that a covenant is of force after men are dead; and this he spoke in reference to Christ as mediator of the new covenant. As the blood of bulls and goats ratified the first covenant, so the blood of Christ—his death—ratified the second.

4. The first covenant had a sanctuary and a service of priesthood therein. So has the second; for Christ is a priest in the Sanctuary where he has entered by his own blood. Heb. 8:1-5; 9:24-26.

5. Paul declares that the first covenant has passed away; it was abolished; its sacrifices were rejected; its priesthood no longer serves.

The *Banner* takes upon itself a difficult task in this denial. It must show where we are; whether we are under any covenant at all; whether Christ is or is not a priest—"a minister of the sanctuary;" whether he is or is not "the mediator of a better covenant;" whether it was (has been) established upon better promises, or remains to be; whose death will ratify it when it is established; by what blood will it be dedicated; if it will have any priestly service, and what will be the order of its priesthood. All this is easy of solution admitting the fact, which the Scriptures make evident, that we are under the new covenant. We invite him to try to reconcile the Scripture statements here referred to with his denial.

The editor of the *Banner* entirely misapprehends the promise in Jer. 31:31-34. He thinks when this promise of the new covenant is fulfilled every Englishman will know the Lord! The reception of the blessings of the new covenant is an individual work; it is of faith—not of birth. The terms of this covenant, as Paul shows, do not embrace all who are "of Israel," but those only who accept it, and this without any regard to national descent. All the world, or all of any nation, will not "know the Lord" in the sense of the promise; but those referred to, in whose hearts is written his law. But this is a personal work—a work of faith. John says: "Hereby we do know that we know him, if we keep his commandments." 1 John 2:3. Such are in the new covenant—they know the Lord. We hope the editor will follow up this covenant question, and define his position clearly. If the new covenant has not been made we wish to be informed how it will be made, and who will be its mediator, etc. Again he says:—

"Christ's mission to the lost sheep of the house of Israel only, and his journeyings to seek them only, did not exhaust his mercies to that race; else, where would be the remnant of whom Paul wrote in Heb. 8:10, to whom the blessings were yet future in A. D. 64?"

If he could successfully meet the issue which was raised, why evade it by assailing one which never was raised? We did not intimate that the work of Christ and of his apostles exhausted his mercies to that race; we never believed it; that question was not in issue. The question is this: Did they go and preach to the lost sheep of the house of Israel? If not, they did not fulfill their mission. If they did, then these lost sheep were in Palestine, and not lost at all in the sense in which the Anglo-Israelists use the term. And this question: Are the promises to Israel as a nation yet to be fulfilled? or are the gentiles fellow-heirs and partakers of the same promises? If the latter be true, then Hebrews by birth may be accepted of God only on the same conditions on which gentiles are accepted, namely, acceptance of Christ by faith. This is, indeed, the case, and therefore there is no advantage in proving one's self the seed of Abraham "according to the flesh."

It was our intention in comparing the prophecies of Jeremiah and of Daniel with the facts of the New Testament, to show that Christ and the apostles preached "only to the lost sheep of the house of Israel" in order to fulfill the promise made to Daniel, that the Messiah should confirm the new covenant with many of Daniel's people for one week—the last of the seventy which were "cut off" upon that people. Paul said "it was necessary" that the gospel should first be preached to them; not because they needed salvation more than the gentiles; not because Christ did not come to bring salvation to the gentiles; but because this prophecy of confirming the covenant during that week must be fulfilled. When it was thus confirmed to many of the house of Israel and the house of Judah, then the apostles turned to the gentiles; then the middle wall of partition was fully removed; Jews and gentiles were made "both one," in the gospel; all special and national privileges to the Jews were forever done away. Now the gentiles are "fellow-heirs, and of the same body."

The following paragraph from the *Banner* is interesting:—

"The editor's avowed unconcern for God's glory in the matter of the discovery of the lost sons of God (his first-born, Ephraim) is on a par with the selfish satisfaction he expresses that he himself is a son of Abraham and partaker of the promises in Christ. But the promises in Christ are those God gave 'to Abraham and his seed forever,' and we opine that if our editor is not one of Abraham's seed, a Hebrew by birth, or, at least, by adoption, he is not yet one with the Hebrew God-man."

We are not at all unconcerned for God's glory; but it is yet to be proved that we shall glorify God by confessing that the English people are the direct descendants of Abraham, or in looking for those descendants anywhere. Nor do we see any selfishness in expressing our satisfaction that we are a son of Abraham through faith in Christ. This is according to our idea of glorifying God. And it is a sufficient condemnation of his theory that he condemns this expression. And here the editor raises another false issue. We never intimated, nor believed, that any one will be "one with the Hebrew God-man," who is not of Abraham's seed. But his language surely does imply that to be Abraham's seed by adoption is quite secondary to being his seed by birth. "If our editor is not one of Abraham's seed, a Hebrew by birth, or, at least, by adoption, he is not yet one with the Hebrew God-man." Now the question: Are there two ways of being Abraham's seed with the Hebrew God-man, that is, in Christ? Is "by birth" one way of being Christ's, and "at least by adoption," another way? Will the *Banner* distinctly explain its language? We affirm that there is no way of being or becoming Abraham's seed "with" Christ—properly in Christ—but that of faith and adoption. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "They which be of faith are blessed with faithful Abraham." In this condition "there is neither Jew nor Greek." The *Banner* speaks of "the lost sons of God." Will it please to read: "They which are the children of the flesh, these are not the children of God." "He that is born after the flesh" may become a child of God by faith in Christ; so may a gentile. One has no claim above another. So far from seek-

ing God's glory in this "identity" theory, it really denies the gospel of the Son of God. The next paragraph of the *Banner's* reply is equally strange:—

"To make sure even of his adoption, the Hebrew root-tree must be found and identified. But this is just the thing he declares he cares nothing for! though the Saviour he says he loves tells us 'his whole heart and his whole soul' is set upon the inquiry, the discovery, and the restoration to honor and glory of his chosen people, twelve-tribed Israel."

So then it appears that we cannot be sure that we are Christ's unless we are able to identify the literal descendants of Abraham! If this is not belittling faith in Christ we know not what could be. If we are Christ's then our adoption is sure; but this, the *Banner* thinks cannot be assured unless we know that the English are "the lost tribes!" We pass this as a rare instance of fanaticism.

He refers to two bishops who, he says, thought that Peter addressed the ten tribes in dispersion; but he does not notice the fact to which we referred, that Peter addressed those who had obtained the "precious faith" with him; who were "established in the present truth;" and to whom had been made known "the power and coming of our Lord Jesus Christ;" who, in their afflictions, were partakers of Christ's sufferings, etc. Not very much "lost" when Peter addressed them.

Few readers would ever imagine how the editor of the *Banner* meets our calling attention to the fact that James addressed "the twelve tribes scattered abroad," instead of the "ten tribes," as his pamphlet asserted. He says:—

"St. James spoke of the twelve tribes as under dispersion in his day. If so, the ten (included in the twelve) were part of the diaspora, and we were right, therefore, in so describing them as mentioned by St. James. There are eleven lost or hidden tribes, and we believe a quota of Judah, too, were dispersed with them (Jer. 30), making ours in truth a microcosm of twelve tribes in Britain, lost or gentitized."

His pamphlet said that James addressed the ten lost tribes. We pointed out the falsity of the statement,—that he addressed "the twelve tribes," but not lost ones,—and the editor is thereby strengthened in his pet theory; for how could he address the twelve and not address the ten? Was he not right in his statement of "the ten," seeing the ten were included in the twelve?

The editor may think this reply is ingenious, but it is far from ingenious. It certainly looks like a determination on his part to have his own way—proof or no proof. And finally he says:—

"In regard to the *Cui Bono* argument contained in the penultimate paragraph of our opponent, all we can say is, that the *bonum* of the discovery, or identity, of 'Israel in Britain' is God's glory, since he requires Israel to be found to prove the stupendous fact that he is God (Isa. 43:12)."

We read that "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." That in "the blood of the Lamb and the word of their testimony" is the power of the saints. But such testimony as this is worth comparatively nothing with the Anglo-Israelists. The *summum bonum*—the all in all—with them is to confess "the identity of Israel in Britain." Without this we cannot prove that Jehovah is God; without this we can have no assurance of our interest in Christ; without this we cannot know that we are Abraham's seed by faith; in fact, without this all the truths and promises of the gospel of the Son of God are a nullity. We have been brought into contact with many delusions in these last days; but none to exceed this in blindness as to the grace of God in the gospel of Christ.

LOVERS OF LAW.

SOME people have strange ideas of the use of laws, either human or divine. A lawyer in Chicago who believes that Guiteau, the most execrable of assassins, may be cleared on technicalities, has expressed a willingness to assist in his defense—not because he cares anything for Guiteau, but because he loves the law!

But it is not the law as a terror to evil doers that he loves; not the law to protect life and property; not the law to uphold government and conserve human rights. Oh no; it is the law full of catches and quibbles that enables the thief and the murderer to escape the claims of justice. In this sense he loves the law. But such love of the law is an advertisement to every degraded villain that, however vile his life may be, however great his depredations upon the rights and lives of his fellow men, he is sure to find able defenders

among those who love the law which he holds under his feet! Wondrous love of the law. Would it not be well for some of these men to learn to love the law as a praise to them that do well, and not as a defense to evil-doers? Is it a victory of law to set the murderous renegade at large to further prey upon his fellow-men? If this is the highest use of law—and such it is in the estimation of some of the legal profession—then it will soon become necessary to find a substitute for law to give security to life.

The man is mistaken. He does not love the law. With all his legal acquirements he knows neither the meaning nor object of law. Such ideas as he expresses are calculated to bring the law into contempt, whereas it should be respected by all classes. To be respected it must be made worthy of respect, which few seem anxious to make it at present.

THE CHANGE OF THE SABBATH.

It is now proper that we inquire concerning the Sabbath of the Lord in these ages in which the foundation of the great apostasy was laid. The very same work that undermined the Sabbath and the law of God, laid the foundation of the Romish apostasy. It does not appear that the change of the Sabbath to Sunday was contemplated by those who first made Sunday a day of religious assemblies. Wednesday, Friday, and Sunday, were thus honored with very nearly equal honors. But as the work spread to the gentiles, and as the first love of the disciples was succeeded by a spirit of seeking convenience and worldly good, it was perfectly natural that they should prefer that one of the three festivals to which they had ever been accustomed, and which was, indeed, the day of general observance by their fellow-men. And when this day was established by the authority of Constantine, and hallowed by the act of Pope Sylvester, it was not strange that it should effectually supplant the ancient Sabbath. Sunday was observed as a voluntary festival, while the Sabbath of the Lord was cherished as a divine institution; but, when the Sunday festival became strong enough, then it attempted the utter destruction of the Sabbath. Giesler thus states the position of those two days in the early church:—

"While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the gentile Christians observed also THE SABBATH and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition. In addition to these, Sunday, as the day of Christ's resurrection, was devoted to religious services."—*Ecclesiastical History*, vol. i, chap. ii, sec. 30.

Morer speaks thus, concerning the Sabbath at this time:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Morer's Lord's Day*, p. 189.

Here is a further statement of the case by Coleman:—

"The last day of the week was strictly kept in connection with that of the first day, for a long time after the overthrow of the temple and its worship. Down even to the fifth century, the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued."—*Ancient Christianity*, chap. xxvi, sec. 2.

It thus appears evident that the Sabbath of the Lord was long observed, even by the body of the Christian church. And though they had regard to the first day of the week, yet it was a long time before this became a sacred day. Thus the same writer further states the case:—

"During the early ages of the church, it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."—*Id.*

This historian thus states the utter lack of divine authority for the change from the seventh to the first day of the week:—

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Id.*

This is a very important acknowledgment for a first-day historian. It does not very well accord with Mosheim's statement that the observance of Sunday "was founded upon the express appointment of the apostles." Now let us listen while this historian relates how the Sabbath of the Lord was crowded out

and superseded by a day which he acknowledges had no divine warrant for its observance. Thus he states the facts:—

"The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Id. Ib.*

This is a very extraordinary statement. Were it made by an observer of the Sabbath, it might be suspected of being unfairly stated. Coming from an observer of the first day of the week, it is open to no such suspicion. The period of five hundred years was sufficient to work a marvelous change in the relative position of these two days. At the commencement of that period, the one stood in its strength, a divine institution, clothed with the majesty of the law of God, and the other was only a voluntary festival, having no support in the law of God, or the precepts of the apostles. At the end of this period, the law of God itself had become of little authority, even in the professed church of Christ; the observance of the Sabbath had become heretical, and its right even to exist at all was vehemently disputed; while the first day of the week had become the Lord's day, and was clothed with the authority of the civil law of the empire, and backed by the authority of the church now far advanced in the work of apostasy.

The following testimony of Bishop Jeremy Taylor, though expressing his opinion concerning the abrogation of the fourth commandment, is nevertheless an explicit statement of the continued observance of the Sabbath for several centuries. He says:—

"The Lord's day did not succeed in the place of the Sabbath; but the Sabbath was wholly abrogated, and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they, for almost three hundred years together, kept that day which was in that commandment; but they did it, also, without any opinion of prime obligation; and, therefore, they did not suppose it moral."—*Ductor Dubitantium*, part i, book ii, chap. ii, sec. 51.

Here, also, is the testimony of another competent witness, who, though an observer of Sunday, and a believer in the abrogation of the Sabbath, makes a very plain and express statement respecting the observance of the Sabbath by the early church. It is Edward Brerewood, professor in Gresham College, London, who speaks thus:—

"The ancient Sabbath did remain, and was observed, together with the celebration of the Lord's day, by the Christians of the east church, above three hundred years after our Saviour's death; and, besides that, no other day, for more hundred years than I spoke of before, was known in the church by the name of Sabbath, but that. Let the collection thereof, and conclusion of all, be this: the Sabbath of the seventh day, as teaching the obligation of God's solemn worship to it, was ceremonial; that Sabbath was religiously observed in the east church three hundred years after our Saviour's passion. That church being a great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."—*Learned Treatise of the Sabbath*, p. 77, edition of 1631.

Even after the enactment of Constantine's Sunday law, in A. D. 321, the Sabbath of the Lord again rallied, and its observance became very general. Thus Prof. Stuart writes of the period between Constantine's edict and the council of Laodicea, A. D. 364. He says:—

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath [not merely a seventh part of time], and reasoning as Christians of the present day are wont to do; viz., that all which belongs to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."—*Appendix to Gurney's History of the Sabbath*, pp. 115, 116.

Now it was time for the advocates of Sunday to come to the rescue. And this they did at the council of Laodicea, A. D. 364. Here an awful curse was pronounced upon those who should observe the Sabbath and should not observe Sunday. William Prynne, in his "Dissertation on the Lord's Sabbath," pp. 34, 44, edition of 1633, thus states the action of this council:—

"The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did in a manner quite abolish the observance of it. . . . The council of Laodicea, A. D. 364, first settled the observance of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."

But even at this time, Sunday labor was considered perfectly lawful. Thus Dr. Heylyn, in his "History of the Sabbath," part ii, chap. iii, sec. 9, speaking of the latter part of the fourth century, says:—

"St. Chrysostom confessed it to be lawful for a man to look to his worldly business on the Lord's day, after the congregation was dismissed."

Dr. Francis White, bishop of Ely, thus testifies concerning Sunday labor at the beginning of the fifth century:—

"In St. Jerome's days, and in the very place where he was residing, the devoted Christians did ordinarily work upon the Lord's day, when the service of the church was ended."—*Treatise of the Sabbath*, p. 219.

St. Augustine was the cotemporary of Jerome, and he gives a summary of the reasons which were urged at that time for Sunday observance, as follows:—

"It appears from the sacred Scriptures, that this day was a solemn one; it was the first day of the age, that is, of the existence of our world; in it the elements of the world were formed; on it the angels were created; on it Christ rose also from the dead; on it the Holy Spirit descended from Heaven upon the apostles, as manna had done in the wilderness. For these, and other such circumstances, the Lord's day is distinguished; and therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it. Let us, therefore, keep the Lord's day as the ancients were commanded to do the Sabbath."—*Cox's Sabbath Laws*, p. 284.

St. Augustine did not regard the Sunday festival as a divine institution. He gave the credit of the work, not to Christ or his inspired apostles, but to the holy doctors of the church, who, of their own accord, had transferred the glory of the ancient Sabbath to the venerable day of the sun. Of the fifth and sixth centuries, Heylyn bears the following testimony:—

"The faithful, being united better than before, became more uniform in matters of devotion; and, in that uniformity, did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being fully spent before it came unto that height which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all others; and to the edicts of the one, and to the ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*History of the Sabbath*, part ii, chap. iv, sec. 1.

But the first day of the week had not yet acquired the title of Sabbath. Thus Brerewood bears testimony:—

"The name of the Sabbath remained appropriated to the old Sabbath; and was never attributed to the Lord's day, not for many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, edition of 1631.

And Dr. Heylyn, in his "History of the Sabbath," part ii, chap. ii, sec. 12, says of the term Sabbath in the ancient church:—

"The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

Of Sunday labor in the eastern church, Heylyn says:—

"It was near nine hundred years from our Saviour's birth, before restraint of husbandry on this day had been first thought of in the East; and probably being thus restrained, did find no more obedience then than it had done before in the western parts."—*History of the Sabbath*, part ii, chap. v, sec. 6.

Of Sunday labor in the western church, Dr. Francis White, bishop of Ely, in his "Treatise of the Sabbath-day," pp. 217, 218, thus testifies:—

"The Catholic church, for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, at such hours as they were not commanded to be present at the public worship by the precept of the church." J. N. A.

A PHYSICIAN'S bill was paid in an extraordinary way at Wheeling, W. Va., lately. An aged lady who had become reduced in circumstances, and was very much depressed by apprehension of impending want, committed suicide on March 25. She owed a bill of \$17 to her physician, and having no money to discharge it, she executed a will bequeathing her body to him in payment. The strange mixture of regard for her obligations to man, and her recklessness of the commands of God, was manifested in a remarkable way, but the same characteristics displayed in other forms are by no means uncommon.

The Missionary.

CANVASSING AND THE MINISTRY.

WHEN the multitude flocked to the Saviour to hear his gracious words, he sent out seventy, two and two, before his face, and he said unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matt. 9:37, 38; Luke 10:1, 2. That which was true at the time of the first advent of our Lord is emphatically true just preceding the second advent, when God sends "a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord." Not that there will be any lack for teachers, for in the last days there will be heaps of them. 2 Tim. 4:3. "After their own lusts shall they heap to themselves teachers having itching ears." Quite a contrast with this are our Saviour's words to pray for "laborers." It is laborers that are wanted, men and women who can reach the hearts of the people and can build up the cause of God.

Intellectual culture and personal appearance will please the people, and when devotion and the spirit of God are combined with them they will serve as a successful avenue to hearts. But what is needed to-day in the work of God are laborers, men of experience who know how to adapt themselves to the work so as to instruct and edify. Men may preach and yet not edify. The ear may be pleased and the character not molded. Says the prophet: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them." Again he says, "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but they do them not."

There are hundreds of young men among us who could become successful workers in the cause of Christ, had they the proper experience, a practical education, one which is not received from books merely. There are hundreds of men who walk our streets, who have a good education, but are mere clogs in society, drifting with the current, without any definite object before them, and without any knowledge how, or even a desire, to put their education to a useful end.

We need drilled men, those who have gained a knowledge by experience, and there is no better school for this than colportage or canvassing. There are many individuals in our midst who could take our works and sell them and become successful canvassers. Our Association should have a subscription department where men could be employed to canvass for such works as are not denominational, and thus partly or wholly pay their way. While doing this, a successful missionary work might accompany their labors. We want health missionaries. The "Home Hand-Book" can be handled by some to advantage, while others can use smaller works. We have a canvasser for this work in the East who leaves in her track more light than some ministers. Some have embraced the truth, and a good impression is made wherever she goes. The people like her, and when their ears are once gained their hearts are easily reached, and denominational works are read with interest. A brother was employed as a nurse; he recommended simple hygienic remedies with which he happened to be acquainted, and his kindness and attention to the sick enlisted their interest. The family embraced the truth, others became interested, nearly all signed the teetotal pledge, a missionary society was formed and a church of twenty-three raised up, while an extensive interest has been awakened in the surrounding country. There is also a prospect that if this brother keeps humble he may become a useful minister. He now has a ministerial license.

Another brother in canvassing for the "Home Hand-Book" obtained over one hundred subscribers within two months, and during the same time and an additional month, over two hundred subscribers were obtained for *Good Health*, besides distributing a large amount of our health literature and denominational tracts. By becoming successful canvassers they learn how to reach and mold the people. Colportage and canvassing are looked upon in a wrong light. If the object be to enlighten the people, and the publications used be such as will enlighten and elevate the morals of the people, then the calling is an honorable one

and God's blessing can be as earnestly sought and expected as by him who enters the sacred desk. Conscientious, God-fearing young men and women are wanted to enter this work; and cities and villages all over the country should be thus entered. It not only scatters rays of light everywhere, but it educates those who enter upon this work in a manner that they can be trusted with God's work to build up and take charge of churches and Conferences. This work in no wise should be belittled. It is as important in its particular relation to the cause of God as the work of the minister. Those entering this work should not be the floating, irresponsible portion of society, but men and women of mind and intellectual culture, those of refinement who love the cause of their Divine Lord. Our field is the world and there is room for thousands of such persons. They should seek first to have their lips touched with a live coal from the altar, and their iniquity purged. Shall we not see scores preparing themselves to enlist their whole souls in this cause? We call for volunteers, and our prayer is that God will raise up laborers for the great work before us. S. N. HASKELL.

DARLSTON, ENGLAND.

THOSE who have read the lives of John or Charles Wesley well remember the account of their persecutions from the mob at Wednesburg, Staffordshire, and how Charles, being taken by the mob at Walsall near Birmingham, was carried by them to Wednesburg and Darlston, being in their hands for more than an hour. Although the mob met him intent on killing him, his mild and kind course in talking with them caused even their captain, who approached with his sword drawn, to retreat in silence.

I came from Southampton to this place Oct. 7. Leaving the train at Wednesburg I walked, with a friend who met me, to Darlston, one and one half miles. In doing this we passed over the route that the mob carried Charles Wesley, and to the point where John met him. John said, "From the usage they had given Charles' clothing, while in their hands, he looked very much like a martyr." Their earnest labors and sufferings in these parts have borne fruits that remain. In this town are two large Methodist Chapels, the Wesleyan and the Primitive Methodist. These are both well filled with worshipers. In fact the main strength of dissenters at this point is Methodism. On Sunday morning last I listened to an earnest discourse given in the Wesleyan Chapel, and in the afternoon, by request, I spoke for nearly half an hour to their Sunday-school of over two hundred scholars. In the evening I commenced a series of meetings in the "Public Hall" in the town with an attendance of over one hundred persons. A home has been kindly offered me with a family who have been reading our publications with interest.

Our work at Southampton is still making some advancement and we are gaining interested readers of our papers all the time. A fortnight since we learned of a free reading-room for sailors at the harbor of Odessa, Southern Russia, on the shore of the Black sea. Odessa is the great outlet for the vast quantities of grain raised in Southern Russia. A large proportion of this grain comes to England, and so many of her ships are attracted to that port. The harbor is some little distance from the city. The English Consul at Odessa found the sailors exposed to many temptations to evil by having no suitable place of resort near the ships. He had much difficulty in settling drunken quarrels, etc. He proposed to the English residents of the city the erection of a "Sailors Home" at the port. His proposition called forth a ready response of the needed means. A building has accordingly been constructed with three separate departments; one for captains, one for officers, and one for seamen. A man and his wife are paid £80 (about \$400) per year to keep the building in order. Twenty beds are always kept in readiness for any disabled or destitute seamen, and meals are served for those in need. Stamps and writing materials are kept for the accommodation of the guests. A reading-room is attached where books and papers are furnished. The expenses of the institution are met by voluntary contributions, chiefly from captains of vessels visiting that port. As a rule with themselves they each give on entering the port five roubles, about \$2.50 American money. Captains have also the privilege of furnishing books or papers to the reading-room. A captain, who

visited the port of Southampton with grain, while his ship was in port became much interested in reading our publications and kindly offered to place some in the reading-room at Odessa. We made up quite a parcel for him, consisting of one of our ship libraries, some back volumes of the *Review*, *Signs*, *Instructor*, *True Missionary*, and nearly one year's numbers of *Good Health*. He cheerfully accepted these to be placed in the Odessa English Sailor's Reading-room.

As the result of posting Signs and Catalogues, orders for books and subscriptions for Signs still continue to come to our depository. A paper seems to be an indispensable auxiliary to our work in this mission. We hope our American brethren will either continue the one thousand Signs per week for 1882, or permit a paper to be started here; either a monthly, or an eight page semi-monthly, of magazine form.

Bro. Ings and the friends at Southampton are pushing on the work at the depository while I make an effort in the "midland counties" of England. Still pray for us. Our hope is in God. He is our help and our strength in this work. He has himself said, "Blessed are all they that put their trust in him." J. N. LOUGHBOROUGH.

Darlston, Eng., Oct. 11, 1881.

UPPER COLUMBIA TRACT SOCIETY.

THE first quarterly meeting of this society for current year, was held at Milton, Oregon, 10 A. M., Oct. 16, 1881. The president in the chair. Singing was followed by prayer by W. I. Goodwin.

Minutes of the last quarterly meeting were read and approved.

Wm. Russell, Mary L. Hughes, and Ambrose Johnson were chosen as a Committee on Resolutions.

After the agents had read their reports, the secretaries of the Milton V. M. and the State T. and M. Societies read respectively, the following tables:—

REPORT OF MILTON V. M. SOCIETY, QUARTER ENDING SEPT. 30, 1881.

Families visited.....	26
Letters written.....	35
" rec'd.....	13
Signs mailed.....	3 13
" given away.....	55
Other periodicals.....	254
Pages Tracts, etc., loaned.....	158
Pages tracts, etc., given away.....	13,455
Annals distributed.....	1
Subscribers obtained.....	1
Cash on V. M. donation.....	3.60

M. L. HUGHES, Sec.

REPORT OF LABOR FOR QUARTER ENDING OCT. 1, 1881.

Districts.	No. of Members.	No. Reports returned.	No. of Members Added.	No. of Members Dismissed.	Missionary Visits.	No. of Letters Written.	No. Signs taken in Clubs.	New Subscribers Obtained.				
								Review.	Signs.	Good Health.	Instructor.	Other Per- sonals.
No. 1	26	10	1	7	15	11	32				1	
" 2	25	18		2	2	30	12				10	
" 3	45	29	1		29	35	22	1	2		2	
Ag'ts	3	3			155	71		5	4		1	
Total	99	60	2	9	201	145	66	6	13		14	2

Districts.	Distribution of Reading Matter.				Cash Received.				Collected on Other Funds.
	Periodicals Dis- tributed.	Annals Dis- tributed.	Donations to Tract Fund and for Membership.	Sales.	Periodicals.	T. and M. Re- serve Fund.	Total.		
No. 1	2004	297	\$ 1 70		\$ 2 50		\$ 4 20		
" 2	3506	253	9 40		6 50	\$ 13 50	29 40		
" 3	13613	622	12 30	\$ 6 10	19 00	9 50	46 90		
Ag'ts	867	70	6 50	14 25	14 95		35 70		
Total	20080	1251	\$29 90	\$ 20 35	\$42 95	\$ 23 00	\$116 20		

DIRECTORS.

DISTRICT No. 1—B. F. Winkler, Walla Walla, Walla Walla County, W. T.
DISTRICT No. 2—Ambrose Johnson, Dayton, Columbia County, W. T.
DISTRICT No. 3—G. H. Beck, Milton, Umatilla County, Oregon.

The question, "How shall we preserve the Reserve Fund?" was considered and answered as follows:—

1. A considerable amount has been loaned to purchase present stock of books, etc.
2. Our library is worth more than it cost.
3. The value of tracts donated should be more than equalled by personal donations, for—
4. As our work increases, our missionary bank—the Reserve Fund—should increase its capital.

5. Additional pledges are being received, the gifts are encouraging, and we expect the fund to be enlarged as our necessities may require. Adjourned.

SECOND MEETING.

The house was called to order, reading of the minutes of previous meeting was waived, and Sr. M. O. Beck read a part of a series of letters, in which it was shown that two members of the Walla Walla society had, by correspondence, assisted in causing a company of eight or nine souls to decide in favor of the truth.

The Treasurer read the following report:—

RECEIPTS.

Cash on hand July 1, 1881 ...\$30.50
 " Rec'd from districts57.50
 " " on Reserve Fund23.00
 " " from agents35.70—146.70.

DISBURSEMENTS.

Paid to SIGNS office71.20
 " " Review "21.50
 " for postage50
 Cash on hand53.50—93.20

The Committee on Resolutions reported:—

Resolved, That an expression of thankfulness is due to our Master for prosperity attending our feeble efforts in this branch of the cause since our last meeting.

WHEREAS, Our V. M. workers have already heard of souls rejoicing in this light, as a result, in part, of their efforts, therefore

Resolved, That we request our Vigilant Societies to increase their efforts, and our officers to try to effect the organization of other like bodies.

Resolved, That we are thankful to God for the restoration of sister Colcord to health, and to still co-operate with us in this great work.

Resolved, That we express entire confidence in our leaders, and pledge ourselves to heartily support them in the future, as in the past. Adjourned.

G. W. COLCORD, Pres.

MRS. G. W. COLCORD, Sec.

Temperance.

CALIFORNIA HEALTH AND TEMPERANCE SOCIETY.

THE second annual session of the Cal. H. and T. Society was held at Sacramento in connection with the camp-meeting. The first meeting was called October 16, at 6 p. m. Several stirring temperance pieces were sung, after which prayer was offered by Eld. Israel. The president gave a brief history of temperance work among us, to advance which the organization of the American Health and Temperance Society was effected about three years ago.

The report of the annual meeting of the society held at Alameda was then read and approved.

Elder Van Horn followed with interesting remarks upon the temperance question, considering it somewhat from a Bible stand-point, after which the following committees were appointed: On Nominations Elder J. H. Waggoner, A. Mason, and L. Morrison; On Resolutions, Elder Wm. Healey, Eld. J. D. Rice, and Dr. E. J. Waggoner.

A second meeting was held Oct. 22, at 5 p. m. After singing, and prayer by Eld. Waggoner, the minutes of the previous meeting were read, also the following report showing the standing and work of the society:—

Total number of members 1,601. Of these 1,045 have signed the Teetotal pledge, 677 full and 368 pledge members; 326 have signed the second or Anti-Rum and Tobacco pledge, 290 pledge and 36 full members; 230 have signed the third or Anti-Whisky pledge, 205 pledge and 25 full members. The number added during the year has been 466; 94 full and 124 pledge Teetotal; 12 full and 154 pledge Anti-Rum and Tobacco; and 9 full and 73 pledge Anti-Whisky members. About 350 sample copies of *Good Health* have been sent to other temperance societies, and with many of these have been sent letters explaining our position and work in the temperance cause, also circulars advertising our health and temperance publications.

TREASURER'S REPORT.

RECEIPTS.

Cash on hand Sept. 23, 1880.....\$21 48
 " received on Fees 29 75
 " " " Dues 8 40—\$59 63

DISBURSEMENTS.

Paid Gen. Association\$38 25
 " Incidentals 10 60
 Cash on Hand 10 78—\$59 63
 The Society owes SIGNS Office 1 30
 " " " Gen. Association. 6 25— 7 55
 Cash on Hand\$10 78
 Assets 3 23

The Committee on Resolutions submitted the following:—

WHEREAS, Temperance is a Christian grace, and necessary for our happiness here as well as hereafter,

Resolved, That we give earnest attention to this work and its claims upon us.

WHEREAS, We are not our own, but all we have and are belongs to God, and in the use of tobacco, tea, and coffee, we see a useless expenditure of means, and a diminishing of our God-given strength,

Resolved, That we conscientiously abstain from the use of those articles.

WHEREAS, Our health is affected by the food we eat, and as there is a tendency in society to prepare many unnecessary and unhygienic kinds of food,

Resolved, That we will endeavor to be careful in our habits of living, that they be simple and in harmony with the laws of health.

These resolutions were adopted, each being considered separately, and considerable interest manifested. Several spoke to the second and third resolutions. Dr. Waggoner remarked upon the erroneous idea which he had heard expressed, that a dismissal from the society was equivalent to absolving one from his obligation to keep his pledge. The pledge is a solemn vow before God, that with his help we will abstain from certain injurious articles. Nothing can release any one from his obligation. If any one professes himself unable to keep the pledge, it is either because God is not able or willing to help, or the individual has not asked his help. The latter can be the only reason. When the third resolution passed, a rising vote was taken from all present, when those who had already signed the pledge, were requested to be seated, and the remainder were invited to sign the pledge. Twenty-one responded to the invitation, all signing the Teetotal pledge.

The Committee on Nominations reported the names of the former officers as officers for the ensuing year. An amendment was made to the motion sustaining this, and the name of Dr. E. J. Waggoner submitted for President, and that of Mrs. Jessie F. Waggoner for Secretary and Treasurer. These with C. H. Jones as Vice-President were unanimously elected as officers of the society. S. N. HASKELL, Pres.

B. C. STICKNEY, Sec.

TOBACCO STATISTICS.

CIGAR MANUFACTORIES, ETC.

SOME people talk a great deal about ministers and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that it costs \$35,000,000 to pay the salary of American lawyers, that \$12,000,000 are paid out annually to keep our criminals, and \$10,000,000 to keep the dogs in the midst of us alive, while only \$6,000,000 are spent annually to keep the thousands of preachers in the United States? These are facts, and statistics will show them to be facts. What one thing exerts such a mighty influence in keeping the Republic from falling to pieces and the nation from becoming like Sodom and Gomorrah, as the Bible and ministers? Skeptic—croaker—tell us?

The number of cigars sold on Broadway, New York, is estimated at 20,000 daily. Of these, one-twentieth part cost thirty cents, one-fifth twenty-five cents, two-fifths fifteen cents, and three-twentieths ten cents. Thus Broadway spends upon its cigars \$3,300 per day, or \$2,050,850 per year. It is estimated that in the city of New York 75,000,000 cigars are consumed yearly, the total cost of which is \$9,650,000. Add to this the amount annually expended for pipes and tobacco, and we have an aggregate of ten and a half millions as New York's yearly account with retailers of the weed. The 75,000,000 cigars if laid end to end, would extend one and a half times across the Atlantic, or, if laid side by side, would build quite a wall of cigars from New York to Albany.

In the manufacture of the article there are 946 firms engaged. These firms are in so many instances unworthy of credit, that the government, in order to secure the fulfillment of the provisions of the law, requires of them penal bonds, which at present amount to \$7,947,000. There are some 4,000 machines, such as cutters, presses, snuff-mills, etc. The State which has the most of the manufactories of that filth is North Carolina, the number being 191; Virginia follows, with 178. The number of persons engaged in manufacturing cigars is 10,827, and they give bonds in the sum of \$21,374,000. The minimum of a cigar manufact-

urer's bond is \$500, with an additional sum of \$100 for every registered cigar-maker employed. Of these, New York has 2,896; Pennsylvania, 2,543; Illinois, 553; Maryland, 327.

The gratification of our depraved appetites costs a far larger sum than would support all our poor-houses, feed and clothe our poor, fill the treasuries of our great Christian missionary societies, and carry on all our schemes of education. It is a little thing, seemingly, but the aggregate is fearful to contemplate.

We have pauper families, it has been ascertained, which have spent more than a thousand dollars on tobacco, counting principal and interest. We have genteel clerks who spend annually from one to five hundred dollars on cigars. We have a chief magistrate who, on a late back trip from Boston to New York, with his suite, smoked a hundred dollars' worth of cigars. Who pays this bill? Do Boston gentlemen pay it, or the State of Massachusetts? Can we reverence a smoking volcano as chief magistrate?—*Tract.*

OUR DYNAMITE.

THE discovery of dynamite on board of British steamers in the harbor of Liverpool has alarmed the English shipping world. Matters are complicated by the facts coming out that the infernal machines were made at Peoria, Ill., and that there is a Fenian plan to blow up all the British shipping. A clock is made which after running six or twenty-four hours will strike a cap, and an explosion follows that will blow to pieces the largest steamer. This is a deliberate plan for murdering thousands who never heard of the questions at issue between the Irish patriot and his government. It would be the same atrocious deed if the fuse were made for six years instead of as many hours. The British government very justly asks this country's aid to suppress such murderous work. Our authorities will probably do as requested.

And yet we authorize the making, not of infernal machines but drinks, which in from six hours to as many years will rob and afterwards kill. The length of the fuse counts nothing as to the murderous design or effect. The government plans for this, and authorizes it, and divides the profits, first with the manufacturer or importer, and then with the retailer. Living men can remember when the entire annual expenses of our government were less than the sum it now receives for permission to make and sell intoxicating drinks. We are flooding our own land and stocking the world with liquid dynamite, which in a single year does more harm to life than Irish hate of England has ever done. Our government will probably engage in the hunt for the shop of some poor fanatic at Peoria, and never once think of the Peoria distilleries. England proposes to join us in taking the mote out of the national eye so as to look up the microscopic offenders who make dynamite machines; we invite both governments to cast out the beam from the eye of power so as to see the gigantic scale of murders planned by our license system.—*Golden Censer.*

WE recently met a man who evidently had no claim to be classed among the rich, and yet, he told us that it was common for him to smoke ten cigars a day, at a cost of five cents each. This makes fifty cents a day, or one hundred and eighty-two dollars a year, consumed to ashes and dissipated in blue smoke! "Cui bono?" Who is benefited by it? Surely not the smoker. He is certainly poorer in pocket, and probably poorer in health, to say nothing about the slavery of the habit and the offensive odor which he carries wherever he goes. How terrible to think of the ravages of tobacco! And how surprising that any should attempt to reconcile such a habit with the Christian religion! O for a clean church! We have no idea that any part of the new earth will be set apart for the cultivation of this filthy weed. Better get weaned from it before going there.—*Bible Banner.*

THE pernicious habit of opium eating is extending with alarming rapidity. A contemporary states that a village of 2,000 population in Ohio has forty opium users; a village of 1,200 population in Kentucky has over sixty; a village of 75 population in Illinois boasts of six; a village of 1,500 in Illinois claims forty-two; another village in Illinois of 3,500 has from a hundred to a hundred and fifty. These figures indicate a very serious danger to society.—*Christian Herald.*

The Home Circle.

AUTUMN.

AUTUMN once more begins to teach;
Sere leaves their annual sermon preach;
And with the southward-slipping sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue,
Just as it was a year ago;
For time runs fast, but grace is slow.

Life glides away in many a bend,
In chapters which begin and end:
Each has its trial, each its grace,
Each in life's whole its proper place.
Life has its joinings and its breaks,
But each transition quickly takes
Us nearer to, or further from
The threshold of our heavenly home.

Years pass away; new crosses come;
Past sorrow is a sort of home,
An exile's home, and only lent
For needful rest in banishment;
It narrows life, and walls it in,
And shuts the door on many a sin;
'Tis almost like a calm fireside,
Where humble hearts are fain to bide.

Thou comest, Autumn, to unlade
Thy wealthy freight of summer shade,
Still sorrowful as in past years,
Yet mild and sunny in thy tears,
Ripening and hardening all thy growth
Of solid wood, yet nothing loth
To waste upon the frolic breeze
Thy leaves, like flights of golden bees.

Have I laid by from summer hours
Ripe fruits as well as leaves and flowers?
Hath my past year a growth to harden,
As well as fewer sins to pardon?
Is God in all things more and more
A king within me than before?
I know not, yet one change hath come—
The world feels less and less a home.

My soul appears, as I get old,
More prompt in act, in prayer less cold:
Crosses, from use, more lightly press;
Mirth is more purely weariness;
With less to quarrel with in life,
I grow less patient with its strife;
I wish more simply, Lord, to be,
Ailing or well, always with Thee.

—Selected.

TWO GIRLS' PLEDGES.

"SEE here, Ruthie Ringgold, I've signed the pledge!"

The girl of twelve years who answered to that name in the village of Ottercreek halted and looked back at her playmate's call, and said, as the other overtook her, panting:—

"Pshaw, Lilla Brown, you don't say so! I hope you'll be strictly temperate now."

"I hope to be strictly total abstinent."

"Were you ever anything less, I'd like to know? What does it amount to for one to sign the pledge who never drinks anything stronger than water, or a swallow of tea, or coffee sometimes?" The girls were walking on in the old byway together.

There was a peculiar light in Lilla's eyes as she said, "The lecturer told the audience last evening, you recollect, that all temperance people ought to put down their names by way of example."

"But my father says that is all nonsense," Ruth interrupted. "Because, you see, it's no self-denial to pledge themselves not to drink, when they haven't any love of drinking. My father says he would make no such sacrifice as Mr. Wright, for instance, makes in signing; so there's no comparison and no example in it."

"Then the lecturer was correct in saying it is often more difficult to obtain the names of temperate men to the pledge than the names of drunkards. But now, Ruthie," Lilla continued, "the pledge I meant isn't that kind at all. Let us sit down on this bank in the shade, and I will show you my secret pledge that I wrote for myself, and that nobody is to sign with me. Maybe you will see what need there was. Maybe you'll admit it costs self-denial. Maybe a good many people wouldn't do a bad thing to get up for themselves such a sort of a pledge."

"Oh, dear, how serious you grow! I am afraid you're pledged to become a nun, and want me to be another."

"No nun, Ruthie; here, read; you see it is very short."

"ROSE COTTAGE, June 1, 1880.

"I, Lilla Brown, do herewith make my pledge not to have any discontents for one month from date—asking our father to help me keep this resolution."

"There is only one *s* in resolution," returned the reader, in gentle criticism.

"That's true; I saw my mistake before you mentioned it. The wording gave me so much trouble that I forgot to attend to the spelling."

"Discontents," repeated Ruth, and raised her eyes from the slip of paper inquiringly.

"That was where I was puzzled," Lilla replied. "First I wrote it *fidgets*, for that's what grandma says ails me; but mamma calls me *nervous*. I don't like that word any better. I put it *discontents*, and I know 'most too well what I mean by it. Drinking men are apt to get worse and worse, and it's the same with all bad habits, isn't it?"

"I s'pect so," said Ruth in a low tone, while twisting her sash end. "But what was it made you do this?"

"Well, the temperance folks last night, you know, got some of the worst drinking men of the village to attend the meeting, and finally to sign the pledge. Brother Ed did not go with the rest of us, because he had his Latin lesson to study; but at the close of the lecture, just when two or three that most needed to went up to the desk, one after another, and put their names to the pledge, and each time there was great cheering all over the hall, he came in and took a seat with me, and began to clap with all his might, seeing Jimmy Wright with his bloated red face stooping over the book with the pen in his hand, trying to steady his nerves enough so he could write his name. It was real exciting, and I whispered, 'Ed, why does anybody wait to be persuaded? why don't they *rush* and sign, when it will make *men* of them? If I was a drunkard, I'd *rush*!' Ed looked down on me and answered, 'Humph!' He sat back then, put his thumb in the armhole of his vest and added, 'Better try it on with something you're ad-diet-ed to.' Ed always uses his biggest words on me.

"He meant only just what he said—no more—but I felt my face grow hot, for I knew of a fault I was *addicted* to that made us all uncomfortable pretty often. It was in my mind as we went home, and after I was in bed, and as soon as I waked this morning. And this is what has come of it. But I'm not going to tell any one else at present."

"Your pledge is to last only a month," criticised Ruthie again. "Anybody could keep any kind of a pledge one month."

"That's what I hope," Lilla replied. "Why I put it so, was because I have meant, over and over, to quit acting out my discontents—to quit it for ever and always, and I didn't do it. I had got almost discouraged. This time it came to my mind to try it as a man might make a journey on foot, a step at a time, or as a pendulum marks off the seconds one by one, through the whole twenty-four hours. We have heard of things being done in that way that were too discouraging if undertaken in a lump. When the month is out I will pledge myself for another, and so on."

"Have you a pencil and some more paper with you?" Ruth asked, looking away thoughtfully while smoothing out her sash. "I might take a pledge. What fault of mine do you think I shall put down?"

"You are not fussy and fidgety, like me," was the negative guess, as the other fished from her pocket and passed over to her friend a scrap of paper and a bit of pencil.

Using a flat stone by her side for writing table, Ruth traced the following, and handed it to Lilla, who read aloud:—

"If God will help me, Ruthie Ringgold, I will not ridicule any person's peculiarities for one month."

Lilla glanced around quickly and saw, to her surprise, two great tears fall from Ruthie's blue eyes.

"But you're such a born mimic," said her friend, excusingly, "and so full of fun. Really, I don't believe ever any one thought hard of you."

"I have hurt people's feelings more than once," Ruth confessed, "so it cannot be innocent fun. We know in the fable the frogs said to the boys who threw stones at them, 'It may be sport for you, but it is death for us.' Now, if any boys I know practiced such cruel sport, they could not have me for a friend. But I am afraid I've often been crueller than that, because it was done to people, you know, and not frogs. Last winter when I was visiting at Aunt Fanny's, a neighbor called one day whose face was almost covered with reddish-purple spots—it was a mark, they said. He was hardly out of the house when I had my face painted with huckleberry juice to imitate his, and ran round from the kitchen to the front

door, and rang, and when Aunt Fanny opened it I imitated the young man's speech, too—he stammered very much—and bade her good-morning. Instead of being amused she was sadly grieved. She quoted, 'Who makes thee to differ?' It's in the Bible, or words like these. I felt inclined to be vexed that I could not be allowed my fun, till she told me the young man's mother, now dead, had been her best friend, and that there was a sad story connected with his misfortunes which she would tell me when I got older.

"And last evening, Lilla, though you may not have noticed it, I left the hall making fun of Mrs. Tilson—saying she was as crooked as a rainbow, and, at least, a hundred and fifty years old, I did believe. I didn't remember at the moment the terribly hard lot she has had with her husband and two sons—all now in drunkards' graves. She came out just before us, and I supposed she had gone on; instead of that she had stepped aside in the entrance-way to wait for some one, as I saw too late. The poor woman must have heard me, and what *will* she think? I was ever so 'shamed, and yet I should be sure to do the same thing again, if I hadn't *taken the pledge*."

There was a pause. Then Ruth resumed:—

"You said maybe such a pledge might not be a bad thing for a good many people to take. I have taken mine. There is Dora Jones told a lie to the teacher, and when the teacher went to her mother about it Mrs. Jones said Dora told lies constantly, and she did not know what to do with the child. Do you think Dora is too young to take a pledge like ours?"

"And there is Miss Blossom," said Lilla, "who has been making a lot of mischief by telling all around that somebody said something about wanting to get rid of the minister—she better get rid of tale-bearing; and only a short time ago it was the same thing about another story she had told. She's what brother Ed would call addicted to that. Do you think Miss Blossom is too *old* to sign a pledge like ours?"

"Perhaps we had best practice ours before we think about a pledge for others."

"I think we had."

It was just six months after that Lilla's mother remarked to her father how much Lilla's disposition had improved, and that no parents in Ottercreek had a better daughter. At this praise, and feeling her papa's arm embrace her, Lilla shed some joyful tears, and drew from her pocket an envelope containing her half-dozen worn and crumpled pledges. Her happy secret was out.

"I was thinking," she said softly, "whether it was needful to renew my pledge again. I hope it is written on my heart now, as I am sure Ruthie's is on hers."—*Lavinia S. Goodwin, in The Watchman.*

PERSONAL CRITICISMS.

THE tongue, girls, is an unruly member, and has to be held in tight rein, lest it get the better of us. Don't get in the habit of gossiping about each other; frown down from the beginning all attempts at personal discussion and criticism. Indulgence in gossip leads in most cases to mischief. There is no happy medium; the line cannot be drawn safely at any point. There are many subjects to talk about quite as interesting, if not more so, as people. Besides being wrong, it is a cowardly thing to speak ill of a person who is not present to offer a defense. If we must discuss each other, let it be only in praise. We scarcely realize what a fearful magnitude this evil has attained. People unconsciously drift into it, only waking up to the fact that they have been slandering their neighbor by having some word they have dropped, in an unguarded moment, brought to their door, the beginning of a vile slander.

In your judgment of each other, be careful to find out the motives which prompt an action. Do not condemn without being sure there is ground for condemnation. Many a life is blighted or made morose and sour by being misunderstood, by having motives supplied which do not exist. Remember, "we are our brother's keeper," and it behooves us to be watchful that what we may do or what we may say will in no wise obstruct another's pathway.—*Christian at Work.*

THE best knowledge that can be gained, is that which enables us to do our duty—to discern between good and bad, right and wrong, truth and falsehood.

ITEMS OF NEWS.

—The steamer *Great Eastern* was recently sold for \$150,000.

—A famine is feared in Northern Russia. The crops are a failure.

—The expenditures of Japan last year were \$12,000,000 less than the revenues.

—Statistics show that ninety-eight per cent. of inebriates use tobacco in some form.

—The first complete train passed through the St. Gothard tunnel, under the Alps, in fifty minutes.

—Severe cold weather is reported from the East. Snow has fallen to the depth of a foot in some parts.

—The railroad bridge over the Licking river at Cynthiana, Ky., was burned on Friday night, Nov. 4.

—The State of Pennsylvania has sued the Standard Oil Company for over \$3,000,000 in taxes and penalties.

—Heavy snow storms and gales are reported in England. In parts of the midland counties two feet of snow are on the ground.

—The Upper Mississippi lead fields include 2,000,000 acres; 200,000 in Iowa, 400,000 in Northern Illinois, and 1,400,000 in Wisconsin.

—A dispatch from Oshkosh, Wis., says: Lake Winnebago is rising constantly. The damage to business is estimated at \$5,000 per day.

—It is estimated that the Michigan fire swept over a surface of 1,800 square miles, and that the destruction of property amounts to \$2,346,000.

—George W. Green, sheriff of San Mateo county, Cal., and a companion, were drowned in a creek leading into Halfmoon bay, Sunday, Nov. 6.

—The number of cattle reported in Texas for 1881 is 4,464,000 head, valued at \$39,640,320; the value of the sheep there is estimated at \$13,800,000.

—Dr. Robert Young, author of the "Analytical Concordance," has been ordered by his physicians to abstain from all literary labor for one year.

—A Galveston jury recently convicted William Petty of stage robbery, and fixed the penalty at imprisonment for ninety-nine years in the penitentiary.

—The number of poor persons for which the municipality of Paris had to provide last year, was 353,812, while in London the number was only 105,000.

—The Illinois brewers have contributed a fund of \$5,000, to be used in "disseminating information tending to popularize lager beer as a harmless beverage."

—A prominent tobacco manufacturer is reported to have said: "Nothing ever goes into tobacco as deleterious or injurious to the human constitution as tobacco itself."

—Advices from Mecca to the end of October are to the effect that the number of cases of cholera averaged fifteen daily. The number of pilgrims in the city is 100,000.

—November 5, the *Eagle* docks, at Hoboken, N. J., and two full cargoes of merchandise, were totally destroyed by fire. The loss is about half a million dollars.

—A "crank" called at the White House recently, for the purpose of killing President Arthur. He claimed to have a commission direct from Heaven, for that purpose.

—Quite a number of cases have been already tried in the Irish Land Court. In all cases sweeping reductions have been made in the rents, each party paying its own costs.

—In 1842, the United States produced only 2,000,000 tons of coal; last year the amount mined reached 70,000,000 tons. The United Kingdom produced in the same time 135,000,000 tons.

—By denying themselves tobacco, and by the sale of trinkets which they made, the convicts in the Ohio penitentiary raised \$100 for the Michigan sufferers. Many not in prison might profit by their example.

—It is said that since the decision of the Supreme Court in regard to the Sunday law, the business men and saloon keepers of Mokelumne, Cal., have signed an agreement to observe the law to the fullest extent.

—William L. Gibson, former cashier of the Citizens' National Bank, of Flint, Mich., has voluntarily surrendered himself to the officers, who were seeking to arrest him for the embezzlement of \$17,000 of the bank funds.

—In a recent terrible storm at Manzanillo, Mexico, four large vessels and all the small craft in the harbor were lost. The Custom House and several stores, the American Consulate and others were completely destroyed.

—A merchant who has just arrived from Spanish Honduras says that 500 lives were lost by the recent floods there. The loss of live stock and the damage to the fruit interest and to the railroads is estimated at \$20,000,000.

—The mammoth ferry-boat, *Solano*, which plies between Benicia and Port Costa, Cal., is in need of repairs, there being a large amount of grass on her bottom, but there is no dock in the State large enough to receive her.

—Floods in Dalmatia and Croatia have caused the River Kerka, in Hungary, to burst its bounds. Houses have been inundated, crops damaged, roads submerged

and postal communications suspended. The rain continues and water is rising.

—Governor Cullom by proclamation prohibits the importation into Illinois of any cattle from the various infected districts of the Eastern States. The penalty is from \$1,000 to \$10,000 and payment of all losses resulting from such importation.

—Another warning to boys who steal rides, has just been given in San Francisco, but will probably be unheeded. A little boy five years old attempted to jump on a truck, but fell, the hind wheels passing over his chest. He lived but a few hours.

—The *Irish Times* states that a company is being formed, with a capital of about \$15,000,000, at the head of which will be a member of the royal family, for the purpose of purchasing waste lands in Ireland, to be reclaimed and let or sold to tenants for cultivation on easy terms.

—Chief Justice Hunter, of Utah, has decided that George Q. Cannon, the Mormon delegate to Congress has not been legally naturalized, and is, therefore, not entitled to his seat. Allen G. Campbell, the gentle candidate for the position has gone to Washington to press his claims.

—A serious accident occurred at Keokuk, Iowa, on the 4th inst. The steamer *War Eagle*, going south, ran against a span of the Keokuk and Hamilton bridge, breaking it into fragments. The damage to the bridge was about \$150,000. The steamer, valued at \$40,000, was a total wreck. Several persons are missing, but no bodies have been found.

—The English railroads in 1880 carried 540,669,175 passengers—twenty times the population of the country. Of these passengers, 32,097,645, or only 6 per cent., traveled first class, 57,894,129 second class, and 450,677,401 third-class. The first-class passengers, however, paid 16 per cent. of the total fares.

—Judge Mayhew, in the Superior Court at Marysville, Cal., has issued an order restraining the working of the hydraulic mines in Nevada county, until further action of the court. This is in consequence of the violation of the order to prevent mining debris from flowing into the Yuba river or its tributaries.

—A smoke-consumer is being tried in Chicago. That city has an ordinance requiring all persons using large quantities of soft coal to effectually consume the smoke, so as to prevent its issuing from the smoke-stacks, to the great annoyance of the public. The new apparatus is said to prevent the smoke and saves one-third in fuel.

—The Supreme Court has recently decided that the Sunday law of California is Constitutional. The Grand Lodge of Good Templars has issued a large number of circulars containing extracts from the law, together with directions for bringing prosecutions before Justices' Courts, against its violators, and is urging its strict enforcement. A "League of Freedom" has been organized for the purpose of resisting all attempts to enforce the law.

—A letter from London says that the desire to get away from Germany is shown by the statistical register of the two towns of Hamburg and Bremen, which forwarded last year 106,790 persons, viz., Hamburg 42,787, and Bremen 64,003. During the last six months however, the emigration from these two places has been so large that it is to be feared Germany will lose at least more than 800,000 people in the course of the present year.

—The Mechanics' National Bank, Newark, N. J., has suspended in consequence of the defalcation of the cashier, O. L. Baldwin, who has been using the bank funds for some time, until more than \$2,000,000 are gone. Baldwin gave himself up to the authorities, confessed his crime, and stated his willingness to spend the remainder of his life in jail. He has a family, has been connected with the bank from boyhood, and was regarded by all as above suspicion.

—Col. W. B. Smith, of Omaha, Neb., clerk of the United States Circuit Court, was murdered at his office on the night of the 4th. The Colonel was a prominent business man, and highly respected. He had been quite active in enforcing the law compelling saloons to pay \$1,000 license, also compelling them to close on Sunday. This has caused a bitter feeling against him, among the saloon men, and it is thought that they are responsible for the deed. Several threatening letters, which he had received, tend to strengthen this view. Over \$5,000 reward has been offered, by the citizens, for the arrest and conviction of the murderer.

—Last Sunday was the first Sunday since the decision of the Supreme Court, declaring the Sunday law Constitutional. In many of the interior towns the saloons and business houses were closed. In Stockton, the saloon keepers decided to hold open and resist the law, and most of them did so. No arrests have been made at this writing, but doubtless will be. In San Francisco and Oakland the law was not observed at all. Much difficulty is expected in enforcing the law in these places, but the Good Templars, who are the leaders in the movement, are carefully laying their plans. The editor of the *Rescue*, the Good Templars' organ, said that they meant business, and hoped eventually to close up not only the places where liquor was sold, but all other places where business was transacted contrary to law. He said they had the law on their side, and numbers of the most influential citizens had promised aid in the matter.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 10, 1881.

OUR PAPER.

THE camp-meeting this year required our close attention for nearly ten days. Work in the office became a little disjointed, and we have scarcely got round to where we can bring all departments of the paper to their normal condition. However, we can report good progress, and expect to give closer attention than ever to our office work, as the preaching force on this coast is increased. We pray that the preachers and missionaries may be blessed and prospered. Brethren, pray for us.

MEETINGS IN ALAMEDA.

THE Seventh-day Adventists have pitched a large tent in the city of Alameda, in a convenient location, close to Park street, on Santa Clara avenue, and meetings commenced there on Friday evening last. Elder Van Horn has done most of the preaching thus far, but he will be assisted by Elder Healey, and others. There has been considerable desire in Alameda that our people should hold meetings there. The camp-meeting last year left an excellent impression, and it has been followed up with considerable missionary work in the circulation of our publications. We invite our brethren and sisters as far as possible to assist in these meetings, both by their presence and by further missionary labor. And, above all, pray for the prosperity of the work.

SAN FRANCISCO.

LAST Sabbath we spent with the church in San Francisco, and spoke on Jer. 13:16. Words cannot express the deep interest we have felt for the welfare of this church in years past. We have labored for them when labor was a great hardship to us, and when others were almost too much discouraged to make an effort in their behalf. We appreciated their circumstances, and pitied them under the discouragement of a heavy debt. The Lord has been good to them, and is opening a way in San Francisco for the church to rise, and the cause to be advanced.

Two difficulties have stood in the way of that church: there has been too great indifference to the calls for missionary work. Some, who might have become strong, have kept themselves weak by inactivity. The burden has been left to be borne by a few, and they not always the ones having the best opportunities. Another, and a greater difficulty has been, that some unruly ones were busy in their efforts to destroy confidence in those who had labored, and were laboring for their good. Faithful Testimonies and wise counsel had been given to the church and to individuals, but persistent efforts were made by a very few to bring them into contempt. They were very few, but, unfortunately, they were given influence by receiving sympathy from those who did not know clearly what they were doing. These suffered themselves to be led by their feelings, not discerning the true state of things.

Now provision has been made for the removal of their debt; they are unexpectedly, and without effort on their part, freed from this burden. But their responsibilities are increased. Their privileges are greater than ever before; we hope they will faithfully improve them, and not suffer darkness to settle down upon them.

THE MICHIGAN FIRES.

WE publish in this paper a brief account of the fires in Northern Michigan, copied from the *Detroit Free Press*. It will give the reader some idea of the terrors of that great calamity. But no language can give any just idea of its magnitude, and of the horrors of all its details. This is only equaled by the fires of ten years ago, when Northern Michigan, Northern Wisconsin, and Chicago suffered so severely.

Having visited some of the districts devastated in 1871, and heard from the lips of the sufferers and witnesses of that terrible visitation some account of the action of the fire, we can better appreciate the account given of this. It is not possible to eradicate from the minds of those who passed through those scenes the idea that there was something supernatural in the event. And as we listened to their recitals we felt that it was not difficult to accept their idea as reasonable.

One thing has deeply impressed those who have taken time to consider the nature of the calamities of late years: their magnitude and the appalling loss of life. Perils and tribulations are on every hand, and people are not willing to consider the lesson which Providence is pressing upon their attention. An accident with the loss of hundreds of lives is forgotten in a day, and as a consequence human life is fast becoming a matter of little worth. Life is taken with a recklessness that is nothing less than shocking. One must be careful how he speaks to a boy on the streets now-a-days or he will find a revolver drawn upon him.

We believe we are in the last days, and these are among their perils, and but forerunners of the plagues which are soon to come upon the earth. What a warning is being given to all believers in the fulfillment of the prophecies which refer to these events. Let us "watch and be sober," and by obedience to the "present truth," prepare for those things which are coming upon all the world.

A DISCLAIMER.

THE following we copy from the *Herald of Truth* of November 1:—

"NOT BAPTIZED."

"EDITOR HERALD OF TRUTH: As I recently was informed that an item appeared in this paper a few months since to the effect that I had been baptized into the Seventh-day Adventist Church, let me correct that misstatement by affirming that I never disconnected myself with the Baptist denomination, nor united with any church whatever since receiving letters and recommendations for myself and wife from the Nevada City Baptist Church. During the meantime I have simply been engaged in teaching an exclusively private school. BYRON L. ALDRICH.

Oakland, October 12, 1881."

There is something in the circumstances which raises a query why Mr. Aldrich let a year pass before noticing this report; for it appears strange indeed that so intelligent a man, who has "never disconnected himself with the Baptist church," should need to be informed after so long a time, of a statement concerning himself in the denominational paper of his own church published in his own city.

It is true that he never connected himself with the Seventh-day Adventist church. Mr. Aldrich heard Elder Rice preach in Nevada City and professed to be convinced on the Sabbath and the doctrine of conditional immortality. At our camp-meeting in Alameda in 1880, he publicly took his position with us in belief, but not in church connection. The church in Oakland granted him favors when he wished to open a school, and he wrote several articles for this paper on doctrinal subjects which were quite acceptable.

The idea of baptizing him was never entertained by us, and we do not know how the report ever obtained a footing. Indeed, we gathered from conversations with Baptists that they were inclined to believe that their act of baptizing him was premature, on which we shall have no controversy with them—they ought to know best. Our acquaintance with the Professor has been of the most friendly nature, but the Baptists need not feel any delicacy in fraternizing with him, for as far as church relations are concerned their claim is undisputed.

SUNDAY LAW IN CALIFORNIA.

IT has been supposed that the Sunday law of this State was null, but in a test case brought in one of the upper counties the law has been declared constitutional. Now we may look for a vigorous contest. The law is brought to bear right where it will receive the sympathy and aid of the best class of citizens, namely, against the saloons. Our only objection on this score is that it is only a Sunday law; if it were a law which could be enforced seven days in a week it would receive our unqualified approbation.

In San Francisco a "League of Freedom" has been formed to resist the enforcement of the law. This is a very doubtful policy. On Saturday night, Nov. 5, a meeting of saloon-keepers was held in Stockton at which it was resolved to keep open doors on Sunday. The result cannot easily be predicted. One thing we may safely conclude: though it begins with the liquor traffic it will not end there.

We "look for such things." By our study of Rev. 14, we were led, more than a quarter of a century ago, to look for a general Sunday law, strictly enforced, in the United States. By many our expectations, and our fears of a religious persecution in this land, were derided, because they could see no indications of such

things coming to pass. Neither could we see, but we believed, and events are proving that we were not mistaken in our reading of the "sure word of prophecy," State laws will never avail to secure a complete observance of Sunday. The great lines of railway will prove too strong for them; indeed, we doubt whether they will ever be attacked by those who are enforcing these State laws. Soon the "Religious Amendment of the Constitution" of the United States will be called for in all quarters. Skeptics will then believe that the words of the prophets are not idle tales, and that there is a God who "revealeth his secret to his servants the prophets." Amos 3:7.

DR. YOUNG'S CONCORDANCE.

WE are not believers in "total depravity." We do not throw aside men or things because we find a fault in them. Having freely expressed our opinion of the error of Dr. Young in giving "to moisten or besprinkle" as the definition of *tah-va*, and fully endorsed the strictures of Dr. Tombes on the same, it is due that we say a word in behalf of the Concordance as a whole. The design of the work is excellent; we know of nothing else of its kind, and it is a great help to the student. Without having examined its entire contents we venture the opinion that it contains very few errors—probably no other as great as the one noticed. We do not hesitate to recommend it as a book of real value, and one which we have used with much satisfaction, especially when we had access to it where text-books were not at hand, as is sometimes the case when attending meetings at a distance from our office. The "Pacific Press" keeps this book on hand for sale, and those who are really studying the Bible will probably find few better helps, in some respects.

NEED OF PROHIBITION.

THE N. Y. *Independent* has never espoused the cause of prohibition, taking rather the stand of a looker-on only desirous to see "fair play." For this reason the following item, from its number of Oct. 20, has all the more force:—

"Liquor has now an unrestricted sale in Boston, notwithstanding the promise of the opponents of a prohibitory law that they could be depended upon to enforce a license law. The law is violated day and night, and the protected interests take no pains to restrain violations of law. It is about time for more prohibition."

A BAPTIST council in Minnesota, called to ordain a young minister, after closing their examination of the candidate passed a resolution declaring that, while they heartily approved his Christian character, call to the ministry, and doctrinal views, his denial of the right of women to speak in church was designed to interfere with his usefulness, and they therefore declined to ordain him.

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