

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.]

SOMETIME.

SOMETIME, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans were right,
And how, what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry
Because his wisdom could the end foresee;
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if sometime, commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this lotion for your lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that, sometimes, the sable pall of death
Conceals the fairest boon his love can send;
If we could push ajar the gates of life
And stand within and all God's workings see;
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet with sandals loose, may rest—
When we shall clearly know and understand;
I think that we will say, "God knows the best."

General Articles.

THE JOURNEY FROM MOUNT HOR.

BY MRS. E. G. WHITE.

THE nations of Canaan had watched with jealous eye the movements of the vast hosts of Israel. They remembered with many forebodings the visit of the Hebrew spies forty years before, and were now continually on the alert to prevent any invasion of their territory. Being informed by spies of the encampment of the children of Israel near Mount Hor, Arad, one of the Canaanite kings, went out with a large army, to make war upon them. He gained a decided victory, and took a number of prisoners. The Israelites were deeply humbled at this defeat, and with prayer and fasting, they sought help from God. They made a solemn vow that if the Lord would deliver these enemies into their hands, they would utterly destroy them and their cities. The Divine Protector of Israel was pleased to hear and answer the prayer of his people, and the Canaanites were completely routed.

This victory should have filled the hearts of the Israelites with gratitude. It should have led them to fear and trust the Lord, and to shun the sins which had separated them from his favor. But, elated with success, they became boastful and self-confident, and soon fell into the old habit of murmuring. They were now dissatisfied because the armies of Israel had not been permitted to advance upon Canaan immediately after their cowardly rebellion at the report of the spies forty years before. They pronounced their long sojourn in the wilderness an unnecessary delay, reasoning that they might have conquered their

enemies as easily heretofore as now. They flattered themselves that if God and Moses had not interfered, they might now have been in possession of the promised land. Thus they cherished bitter thoughts concerning the dealings of God with them, and finally they became discontented with everything.

As they continued their journey toward the south, following the guidance of the cloudy pillar, their route lay through a hot, sandy valley, destitute of shade or vegetation. The way seemed long and difficult; they were sometimes thirsty, and often weary. Their sojourn in the wilderness should have taught them that help could come alone from God; but when again brought into circumstances of difficulty and trial they failed to endure the test of their faith and patience. By continually dwelling on the dark features of their travels, they separated themselves farther and farther from God, until a defiant, rebellious spirit made them almost Satanic.

A long preparatory process, unknown to the world, goes on in the hearts of God's people before they commit open sin. There is first a gradual decline of spirituality; God is not cherished in the thoughts; prayer is neglected; selfish thoughts and feelings have a controlling power; carnal desires slowly but surely gain the ascendancy; and a spirit of proud self-sufficiency takes possession of the soul.

Had the children of Israel, as they journeyed, called to mind the wonderful deliverance which God had wrought for them in breaking from their necks the yoke of Egyptian bondage, had they dwelt upon the many precious and miraculous revelations of divine power in their behalf, they might have strengthened the courage of the faint-hearted and unbelieving, and thus averted the terrible judgments which had fallen upon them. But light had become darkness to them, and darkness light. Egypt looked brighter and more desirable than liberty and the land to which God was leading them.

Thus it is with many professed Christians at the present day. They become weary of self-denial and humiliation. They desire an easier path, in which there is less self-restraint, in which there is no necessity for a constant, individual effort. Their hearts are ever pleading, "I pray thee, have me excused." They have no love for duty, no affinity for wholesome restraint and discipline. They act over the experience of ancient Israel, in doubting and murmuring. They dwell upon the objectionable features in their experience, and with their spiritual sight dimmed, everything pertaining to their religious life wears a dark, forbidding aspect. They begin to turn toward the world, as the hearts of the Israelites were constantly turning back to Egypt. In conversation, in dress, in deportment, this class manifest a conformity to the world. How dwelleth the love of Christ in them?

The word of God draws a dividing line between his followers and the worldling. Over that line, toward Egypt, is the life of self-indulgence, fashion, frivolity, and the veriest slavery to sin. Over that line, God is forgotten. When the professed followers of Christ should be fighting the Lord's battles, how often are they out of the path of duty, on Satan's ground. Christ is wounded when any who bear his name are found there; he is crucified afresh, and put to an open shame by those who profess to love him.

In hearing the earnest prayers of Israel, and granting them a great victory over their enemies, the Lord had given a fresh token of his willingness to help his people when they should seek him. How cruel, then, was their unbelief and murmuring. The great sin of Israel was their jealousy that God meant them harm; that he was restricting their liberty, and surrounding them with denials and severities. Yet in all the way of God's leading, they had found water to refresh

the thirsty, bread from heaven to satisfy their hunger, and peace and safety under the shadowy cloud by day and the fiery pillar by night. Angels were ministering to them as they climbed the rocky heights, or threaded the rugged paths of the wilderness. It is a mistake to entertain the thought that God is pleased to see his children suffer. All Heaven is interested in the happiness of man. It is in the path that leads away from God to darkness and death that there are pains and griefs, disappointments and sorrows. These are placed by the hand of Infinite Love to warn man not to go on in disobedience and destroy themselves.

God does not close the avenues of joy to any of his creatures. The divine requirements call upon man to shun those indulgences which would bring suffering and disappointment, and would close to him the door of happiness and Heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and he will not only cleanse from the defilement of sin, and grant redemption through his blood, but will satisfy the heart-longings of all who consent to wear his yoke, to bear his burden. It is his purpose to impart peace and rest to all who come to him for the bread of life. He only requires of men to perform those duties which will lead his steps to heights of bliss to which the disobedient can never attain.

The true, joyous life of the soul is to have Christ formed within, the hope of glory. Then will the servants of the Master feel that it is safe to follow where he leads. They may climb the mountain steep or tread the burning desert sands, singing over the hardest paths, because Jesus is their companion. Had ancient Israel but cherished gratitude to God for his preserving care, for his divine companionship in the shadowy cloud and the fiery pillar; had they, instead of murmuring, recounted the blessings which God had bestowed upon them; had they cherished faith, and laid aside their fears and anxieties,—they might ever have had the presence of the Divine Helper, and he would have lifted the burden from every weary soul.

The hindrances which keep many from advancing in a life of purity and holiness are created by themselves. The cross which every Christian must bear if he follows Christ, gives increased spiritual strength. In lifting the burdens of Christ, heavier burdens are removed. To all who are willing and obedient, to all who are reaching out to feel the guiding hand of God, the moment of the greatest discouragement and difficulty is the time when divine help is nearest. When the path of duty is obstructed by difficulties the most formidable, when it seems that the soul must give up in despair, the glory hidden behind the cloud that has darkened the way shines forth in all its brightness.

Those who press on in the path of duty will look back with joy and thankfulness upon the darkest part of the way, where trials and difficulties seemed like a heavy cloud to hide every ray of God's sunshine. The Lord conceals himself from us in the cloudy pillar, as from ancient Israel. His ways are past finding out. Yet all that he makes known of himself, all that he can reveal to the most elevated mind, only convinces us of an infinity beyond, of wisdom, purity, and love.

A SAILOR was converted. In the glow and gladness of first love he was heard to exclaim: "To save such a sinner as I am! He shall never bear the end of it."

Sometimes men in unchristian anger use the threat against an enemy: "He shall never hear the end of it." Here in Christian triumph, it was beautifully used by the rejoicing sailor. Through all eternity the saved shall praise the Saviour. "He shall never hear the end of it."

PRESENT TRUTH.

BY ELD. D. M. CANRIGHT.

TEXT: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1:12.

WHY talk so much about the coming of the Lord? Can we know anything about when it is to occur? Does not the Bible say, "Of that day and hour knoweth no man"? And, even if we could know when it was coming, what is the use of saying so much about it? If we are only prepared to die, are we not prepared for the coming of the Lord? Why make division by stirring up the people on this point? Would it not be better to unite with others in converting souls to God by preaching Christ and repentance instead of making a separate party by talking about the coming of Christ? All believe that he will come sometime.

These are some of the most common objections that Adventists meet wherever they go; and to answer them, is the object of this article. No doubt they seem reasonable to those who make them. Yet we think that they are entirely unscriptural. Our text speaks of "the present truth." Not that Peter is speaking of our times, but it shows that there was in his days, and hence, that there may be at other times, what he denominates "present truth"—that is, a truth which is applicable at one time, but is not at another. Some truths are always equally true and applicable; as, There is a God; we should love him; men should repent of their sins, etc. These truths should always be preached. But other truths have a more local and temporary application, but yet are equally important at the time. Noah's case will illustrate this. God, at the proper time, gave him a message to warn the world with regard to the coming flood. This he did for about a hundred and twenty years, till it came. It was important that he should warn the world of that impending calamity. God blessed him in doing it. But suppose that, after the flood was over, Noah had continued to preach that the flood was coming, just as he had before it did come, would there have been any propriety in his action, or any force in his preaching? Would it have been true? Certainly not. The time had passed for that message to be proclaimed. It had been present truth to the generation that perished in the flood; but it was not present truth after the flood was passed; nor would it have been, a thousand years before it came.

Take another case. When God sent Jonah to Nineveh, the prophet cried, "Yet forty days and Nineveh shall be overthrown." Was it important that that warning should be given to Nineveh? We well know that it was, from God's dealing with Jonah when he refused to give it; and when the prophet delivered his message, behold, how mightily it stirred that great city. It caused them to repent in dust and ashes. It was the means which God used for their salvation. It was present truth to them at that time, and if they had neglected it they would have perished. But suppose that Jonah, because God so greatly blessed that proclamation, had kept right on preaching the same thing for years afterward, "Yet forty days and Nineveh shall be overthrown," would that have been sensible? would it have been true? Certainly not; it had been present truth, but could be no longer.

Take still another case. At the first advent of Christ, God raised up John the Baptist in fulfillment of the prophecy of Isa. 40:3; Matt 3:3, and sent him with a special message to prepare the people for the coming of the Messiah. John preached the baptism of repentance, telling them that they should believe on him who should come after him. That was a special message, a special warning. God was in it, and greatly blessed it.

While John was preaching, his message was the present truth for that people. Those who heeded it were blessed of God, while those who did not heed it, rejected the counsel of God against themselves. Luke 7:29, 30. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." But after Christ had come and the gospel had been fully introduced, would it have been proper for the apostles, or any others, to preach the same message that John did a few years before? It would have been entirely

out of order. It would not have been truth, and God would not have blessed it. See this fact illustrated in Acts 18:22-28; 19:1-7. Apollos, some fifteen years after the resurrection, did preach and baptize after the manner of John; yet, when Paul came there, he baptized these same individuals over again, into the then present truth of a risen Christ. Illustrations of this kind might be multiplied to any extent, but these are sufficient to show the meaning and import of "present truth."

All must agree with us that there are important, stirring truths which the people should hear at one time, which, if preached at any other, would not be true. People are continually asking us, If these things are true which you are preaching about the coming of Christ, why were they not found out and preached before? In the light of facts already stated, the answer is plain: The time had not come, and therefore it would have been entirely out of place. For a Noah, or a Jonah, or a John the Baptist, to have preached what they did a thousand years before the events came to pass, would have been out of place. So it would have been entirely out of place for the people to proclaim the immediate coming of Christ a thousand or even a hundred years ago, when it was not at hand. But when the fullness of time has come, and that event is just at hand, then it will be present truth. Then it will be the all-important truth to be proclaimed to the world. Christ himself illustrates it in this manner:—

After stating the signs which should mark his second coming, and further stating that it should be at that time as it was in the days of Noah, he says, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Who then, that is, at that time, at the time of his second coming, is a wise servant, and will be found giving the household meat in due season? Look at the illustration—"meat in due season." Here is a man keeping boarders. During the winter, he provides bread, meat, potatoes, and other food commonly used in winter. This they consider proper food for the household during the winter, and no one complains; but, by and by, spring draws near, and early vegetables come, but he provides none for his table. Strawberries and raspberries are ripe, but he buys none for his boarders; cherries and apples are in the market, but not any appear on his table. He provides for them exactly the same food that he did during the winter. Would there not be some complaining in that household? Yes, and justly, too; for he does not provide for them food according to the seasons.

This parable of our Lord beautifully illustrates the importance of instructing the church of God with the proper truths which are due at different ages of the world. This, and this only, will keep the church alive. And here we may suggest that the grand failure which many learned theologians make, lies in the fact that they do not keep up with the times, and preach living truths, which are due in their days. They go back and study the writings and theological systems of eminent men who lived ages before them. Those men were alive to the truths applicable in their days, and with these they stirred the world; and after those days were passed, and circumstances were changed, these men now take up the same line of argument, fill their minds with these old, dead issues of the past, and dwell upon them, while other plain and living truths of their own times are neglected. Hence God cannot use them in his work. He has to choose some poor shepherd, fisherman, or mechanic, whose mind is open to receive the light of present truth. Such humble men, with the living, stirring truths which are applicable to their days, go forth with them and stir the world. Here is where the teachers of the people, the scribes and the Pharisees, erred in their days. Christ upbraided them for not being able to discern the signs of the times. Matt. 16:13. Jerusalem was overthrown because the people knew not the time of their visitation. Luke 19:41-44.

This brings us to consider another important truth: God always reveals his truth to his people as fast as it is due to the world. Thus Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. This text states the great truth which we are trying to demonstrate, viz., that God never leaves his people in the dark concerning any important event which materially

affects them. Before the event comes, those of his people who are walking with the Lord are always duly informed with regard to it. Notice a few examples: Noah was informed of the time of the flood, that it was to be after one hundred and twenty years. Gen. 6:3. A short time before it came, the Lord revealed to him the very time it should commence. Gen. 7:4: "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

The time of the sojourn of the children of Israel in Egypt was foretold to Abraham. Gen. 15:13, 14. "They shall afflict them four hundred years," said the Lord, "afterward they shall come out with great substance." When the Lord proposed to destroy Sodom, he said, "Shall I hide from Abraham that thing which I do?" Gen. 18:17. Then he proceeded to inform Abraham concerning what he was about to do. Lot, also, was warned, and fled out of the city. Through Joseph, God revealed the seven years of plenty and the seven years of famine which were to come on Egypt. Gen. 41:26-30. When the time of Israel's deliverance from Egypt drew near, God raised up Moses to deliver them. Moses knew that the time had come, and that he was to deliver them; for thus we read of him: "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7:25. Moses understood it, though some of the people did not. The number of years that they should wander in the wilderness was foretold. Num. 14:34. The seventy years' captivity in Babylon was revealed to his people: "And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years." Jer. 25:11. The very year that the Messiah should come was revealed. Dan. 9:25: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and three-score and two weeks." The 1260 years of papal supremacy were foretold. Dan. 7:25.

At Christ's first advent it was revealed to holy men and women that they should see him before they died, which, also, they did. See Luke 2:25-30, 36-38. Indeed, they generally expected him at that time. God raised up John the Baptist to go before Christ and prepare the people for his coming. Did John know that the advent of the Messiah was at hand? He did, and told them to believe on him who should come after him. John's mission was no mere guess-work. He knew definitely what his message was, and what prophecy he was fulfilling. Thus we read: "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:22, 23. Here was a prophecy given hundreds of years before. When the proper time came, John was raised up to deliver that message; and he did it, knowing and claiming that he was fulfilling it.

Thus we might show that every important event connected with the work of God and God's people in every age has been revealed to his church just before these events came to pass. When the generation had come who was to witness them, God raised up men to warn the people of their coming. The true servants of God, who were in the light and were walking with the Lord, were always informed in regard to them, and were ready when they came. At the same time, there always was another class, who were not only ignorant with regard to these events, but opposed those who proclaimed them.

Now we appeal to the reader, If those minor events, such as the flood, the fall of Sodom, coming out of Egypt, destruction of Nineveh, the first advent of Christ, etc., were revealed to the people of God, and a special message was given with regard to them just before they came, is it reasonable to believe that the last great day will come and the people of God know nothing about it, no warning be given concerning it? Those events affected only the generation then living, sometimes only a small portion of that, and yet the Lord thought them of sufficient importance to reveal them to his people, and instruct that generation with regard to them. But when the Judgment of the great day shall come, when Christ shall appear King of kings and Lord of lords, when the dead shall be raised, when the

world shall end, and all things earthly shall be closed up, how vastly more important will this event be than all others! In this grand event all will have an interest, both the living and the dead, from Adam to the last child born. Before this grand and awful event all others sink into insignificance. Shall, then, such an event as this come upon the people of God and the world, and God's servants know nothing about it, and the world be unwarned concerning it? Reason itself would teach us that it could not be so. The history of God's dealings with his people in the past shows that it will not be so, besides which, we have abundance of direct testimony that God will do in the last days as he always has before, viz., instruct his people and warn the world.

A COLLAPSE OF FAITH.

THIS is what threatens at the time now present. That general credence of Christianity which has been customary for Protestant nations, has been subjected to such constant and tremendous erosion by floods of modern skepticism that its fall is imminent.

Never were the proofs of the truth of the Scriptures more full and plain than now. Those proofs are multiplying every day. As every painful of miner's earth yields its proportion of gold, so every new research and excavation adds its precious testimony to the oracles of God. The bases of unchangeable truth that underlie the gospel, were never more manifest than now. The alluvium of superstition which the dark ages deposited around them has been all washed away, so that they now stand clear. In spite of these facts, it is to be seen that the truth has lost, or is losing, that general hold that it had two hundred years ago; or, again, seventy-five years ago. Those who were born of God hold the truth now, of course, though with perhaps a grasp enfeebled by the relaxation all around them. But infidelity has made fearful havoc among the mass of our civilized fellow-men. This is not yet so evident as we fear it may be in a few years. In the decaying tooth, the external wall of enamel hides for a time the ravage of caries within; and the gloss of civilization will hide the decay of public faith for a season. But the time of collapse must come.

It should not be necessary to say that we have no fear of the future in regard to the gospel. It is of God, and stands secure as God. But the sun may for a season be eclipsed by a far inferior body. So the truth of God may be darkened by a smoke ascending out of the pit. And truly, when we come to ask what enemy it is who hath drawn the minds of men away, we are of nothing reminded so much as of the three unclean spirits like frogs, which the apostle saw coming out of the pit of the abyss. In one of Poe's pieces, he describes man as a noble actor on a grand stage, falling before a conquering worm. How vile and unseemly are the new doctrines of infidelity! Satan, sitting like a cormorant, or squatting like a toad, is a fair representative of them. And it is before such repulsive forms of unbelief that men will bow? Even so. It has come to that, that men are fascinated, not by the meretricious beauty of error, but by its foul deformity. As a dog returns to his vomit, the modern skeptic has gone back to the defecations of ancient philosophy. The more you debase him, the higher a teacher you are in his eyes. Preach to him that he is a superior monkey, and he reverences you. Preach that he is a fortunately envired mollusk, and he worships you. O Philosophy! "into what depth thou seest, from what height fallen."

This erosion of the common belief of the people is carried on by newspapers, magazines, and even by books of history, which now sometimes go out of their way to give a fling at Moses, as the Jews are said to turn aside to throw a stone at Absalom's supposititious tomb.

When belief in the records of Moses has gone down, belief in the claims of Jesus must soon follow. When the soldiers of Titus burst the outer wall of the Holy City, they knew they could soon put a torch to the sanctuary.

The Duke of Argyll has written how the stream of Niagara frets away first the nether stratum of its rock-bed. That stratum is a soft shale, and leaves the hard upper rock unbroken and overhanging for a time. But by and by, the projecting hard rock is too far underworn, and falls, in sudden collapse, into the chasm. False science has been abrading the common faith in Moses' writings, because the belief in Jesus is necessarily

resting on that, and must fall soon after. Some say, "Give us Jesus and the resurrection, and let Moses go." But Christ said, "If they hear not Moses, neither will they be persuaded though one should rise from the dead."—*Watchman*.

THE LEGEND BEAUTIFUL.

"HADST thou stayed, I must have fled!"
That is what the vision said.

In his chamber all alone,
Kneeling on the floor of stone,
Prayed the monk in deep contrition
For his sins of indecision,
Prayed for greater self-denial,
In temptation and in trial;
It was noonday by the dial,
And the monk was all alone.

Suddenly, as if it lightened,
An unwonted splendor brightened
All within him and without him
In that narrow cell of stone;
And he saw the blessed vision
Of our Lord, with light elysian
Like a vesture wrapped about him,
Like a garment round him thrown.

Not as crucified and slain,
Not in agonies of pain,
Not with bleeding hands and feet,
Did the monk his Master see;
But as in the village street,
In the house or harvest field,
Halt and lame and blind he healed,
When he walked in Galilee.

In an attitude imploring,
Hands upon his bosom crossed,
Wandering, worshipping, adoring,
Kneelt the monk in rapture lost.
Lord, he thought, in Heaven that reignest,
Who am I, that thus thou deignest
To reveal thyself to me?
Who am I, that from the center
Of thy glory thou shouldst enter
This poor cell, my guest to be?

Then amid his exaltation,
Loud the convent bell appalling,
From its belfry calling, calling,
Rang through court and corridor,
With persistent iteration
He had never heard before.

It was now the appointed hour,
When alike, in shine or shower,
Winter's cold or summer's heat,
To the convent portals came,
All the blind and halt and lame,
All the beggars of the street,
For their daily dole of food
Dealt them by the brotherhood;
And their almoner was he,
Who upon his bended knee,
Rapt in silent ecstasy
Of divinest self-surrender,
Saw the vision and the splendor.

Deep distress and hesitation
Mingled with his adoration.
Should he go? or should he stay?
Should he leave the poor to wait
Hungry at the convent gate,
Till the vision passed away?
Should he slight his heavenly guest,
Slight his visitant celestial,
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the vision there remain?
Would the vision come again?

Then a voice within his breast
Whispered, audible and clear
As if to the outward ear;
"Do thy duty; that is best;
Leave unto thy Lord the rest!"

Straightway to his feet he started,
And with longing look intent
On the blessed vision bent,
Slowly from his cell departed,
Slowly on his errand went.

At the gate the poor were waiting,
Looking through the iron grating,
With that terror in the eye
That is only seen in those
Who, amid their wants and woes
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor
Of the bread by which men die!
But to-day, they knew not why,
Like the gate of Paradise
Seemed the convent gate to rise;
Like a sacrament divine
Seemed to them the bread and wine.
In his heart the monk was praying,
Thinking of the homeless poor,
What they suffer and endure;
What we see not, what we see;
And the inward voice was saying;
"Whatsoever thing thou doest
To the least of mine and lowest,
That thou doest unto me!"

Unto me? but had the vision
Come to him in beggar's clothing,

Come a mendicant imploring,
Would he then have knelt adoring,
Or have listened with derision,
And have turned away with loathing?
Thus his conscience put the question,
Full of troublesome suggestion,
As at length, with hurried pace,
Toward his cell he turned his face,
And beheld the convent bright
With a supernatural light,
Like a luminous cloud expanding
Over floor and wall and ceiling.

But he paused with awe-struck feeling
At the threshold of his door,
For the vision still was standing
As he left it there before,
When the convent bell appalling,
From its belfry calling, calling,
Summoned him to feed the poor.
Through the long hour intervening
It had waited his return,
And he felt his bosom burn,
Comprehending all the meaning,
When the blessed vision said,
"Hadst thou stayed, I must have fled!"

—*Henry W. Longfellow.*

POWER OF INFLUENCE.

THE stone flung from my careless hand into the lake splashed down into the depths of the flowing water; and that was all. No, it was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight, but conscious, to the very shore of the lake itself. That hasty word, that word of pride or scorn, flung from my lips in casual company, produced a momentary depression; and that was all. No, that was not all. It deepened that man's disgust at godliness; and it sharpened the edge of that man's sarcasm; and it shamed that half-converted one out of his penitent misgivings; and it produced an influence, slight but eternal, on the destiny of a human being. Oh! it is a terrible power that I have, this power of influence; and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, and in every act of my life. I cannot live to myself; I must either be an Abel, who by his immortal righteousness, being dead, yet speaketh, or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity. O brethren! this necessary element of power belongs to you all. Your sphere may be contracted; your influence may be small; but a sphere and influence you have.—*W. M. Punshon.*

THE CHAINED BRIDGE.

As I was riding along a turnpike in Baltimore Co., Md., I passed over a small bridge; and while so doing, I noticed that the bridge was chained to a large tree that stood near by. What does that mean? thought I to myself. It is to hold the bridge sure and steadfast in time of high water. The incident was very suggestive, and a good and useful lesson may be drawn from it. As the bridge was secured by a chain, so should every man be united to Heaven and to God. Heaven is the tree, man the bridge; the afflictions, temptations, trials and troubles of this life unite and cause high water, but while God's promises form a united chain with our faith in him, the storms of life can never sweep us away. With the anchor of hope dropped within the veil we are sure and steadfast.—*Rev. F. H. Mullineaux.*

A MAN was at work on a huge pile of wood. The saw was dull, and he tugged and fretted and fumed, and at last broke out with a series of expletives big enough and coarse enough to fatally injure an ordinary mouth. A cheery fellow passed by, and taking in the situation at a glance, said, by way of friendly advice: "My friend, why don't you sharpen your saw?" The poor, oppressed victim of circumstances looked savagely at him for an instant and then replied: "Look here, mister, don't you think I've work enough to do sawing this pile without stopping to sharpen saws?"

THE meanest pay-master in the world is Satan. He has never yet been known to have employed a hand that he didn't cheat. Young friends, engage your services to a better Master, namely Jesus, who has never been known to cheat.

INSULTS are like counterfeit money; they may be offered, but you need not take them.

THE POWER OF CHRIST'S RESURRECTION.

BY REV. S. GRAVES, D. D.

PAUL greatly desired to know this. What is it? It is something more than that *display* of power which was manifest in his literal resurrection, great as that was, by which he was "declared to be the Son of God with power. Christ's resurrection was unlike any other that had ever taken place. It was a resurrection invested with "the power of an immortal life." "Christ being raised from the dead, dieth no more; death hath no more dominion over him." Christ risen and exalted to Heaven, in our glorified human nature, is the connecting-link between this world and the next—the visible and the invisible; and through the risen Christ comes down to us, flows in upon us, "the powers of the world to come." And so the reality of a future life, of a personal resurrection, of the continuity and identity of the life that now is, and that which is to come,—all the power which truths like these, set forth in the strong light of facts, hold over us, is due to the resurrection of Christ.

What dignity does this give to life, with what responsibilities does it weight the days we are passing here—eternal issues gather around them! The words we speak, the works we do, the very thoughts which shape themselves in our minds, take on infinite values, in the light of Christ's resurrection. What a place it makes of the home, the office, the shop, the store, where so much of the earnest work of life is done! How these places are made by it the court of the invisible world which opens out into the eternities, and takes on the glory or the gloom of their unending states! Herein is found, herein is seen and felt "the power of Christ's resurrection."

Then, again, Christ's resurrection is the final and finishing proof of our Lord's divinity. It established Christianity as an historical and divine religion; made it a faith at once solid in basis, and full of life and power. Christ its head and founder is a living person; whereas the founders of all other religions live only in the memories and reverence of their followers. It is therefore the doctrine of the *resurrection*—the resurrection element in the Christian religion—that gave it at first its power to conquer the old pagan world, and is its conquering power to-day. Moral precepts the world had before Christ's day, many of them of great beauty and truth, which he himself adopted—for the Christian religion, in its fullness, embodies all divine truth. But of themselves they lacked power to change the character and lives of men. And there are religious systems to-day which discard or belittle the resurrection of Christ, and put forward moral precepts, sentiment, abstract virtues. But they are as cold and powerless to move men in the deeper experiences of life, to stay the progress of vice and turn it back, as the northern lights are to change December snows into the blossoming of June. It is the doctrine and reality of "Christ crucified," risen, and alive forevermore, that gives vitality to faith, and commands a power which men feel—which the world has felt to its very extremes.

But manifest and marvelous as the power of the resurrection is seen to be in those directions, it was more than this which Paul desired to know when he exclaims: "That I may know Him and the power of his resurrection."

To know this power is to have it as an *experience*. Not an easy thing. It doesn't come of itself; we don't glide into it. The path by which it is reached lay, in Paul's case, through suffering—"the fellowship of his sufferings." It was realized by a conformity to his death—"being made conformable to his death." Christ was not raised from the dead until he had died; nor can we know "the power of his resurrection" until we have first died with him—such a life-and-death fellowship with him—as to have been, in the intense language of Scripture, "crucified with Christ"—"dead with him." What does baptism mean apart from such an experience as this? Baptism means, unless it be a solemn farce, I am dead with Christ, buried with Christ, and out of this experience, risen with Christ; between the world-life I was living, and my now-life, there lies a *sepulcher*—the very portals of the grave stand closed between the two. And "the power of Christ's resurrection"—the personal, practical, experimental knowledge of this—is attainable only through such a "fellowship with the suffer-

ings" of Christ, and such a conformity to his death.

How much of such experience is found among the people of God to-day? How much resurrection-life is there in the churches of our land, which has come up from the grave of worldliness, and self-seeking, and pleasure, and personal gratifications, and entered into the strong, pure, masterful life of God?

We have, I fear, fallen into a false interpretation of many apostolic sayings, accounting that their significance lay in those peculiar times when a death of martyrdom was almost imminent. "I die daily," "I bear about in my body the dying of the Lord Jesus," "I will not glory save in the cross of our Lord Jesus Christ by which"—not "whom"—"I am crucified unto the world and the world unto me." It wasn't the cross of wood erected on Calvary, that Paul here glories in, but that "by which he was crucified to the world and the world to him."

The deepest meaning of the cross is self-surrender, self-sacrifice, self-immolation. In this is its great power. And until it is so apprehended in the practical experience of Christians more generally, its power will be hidden and restrained.

There is a truth of deep and vital significance to the Christian church set forth in the Roman Catholic mass—though held by the Papists under a mystical and semi-idolatrous view—of the repeated and continuous sacrifice of Christ, which is to be realized, not through priestly mummeries by "the elevation of the host," but in the thorough Christliness of Christians; in the spirit of self-sacrifice, and even of substitution, up to their measure, for the perishing about them—putting our soul in their souls' stead—the giving up and giving away of the truest life within us, to save them, which had its full and perfect realization in the sacrifice of Christ. And so Paul says, "Death worketh in us, but life in you;" and so, too, there is to be "a filling up of that which is behind of the afflictions of Christ."

It is in this experience that is found, in its most real sense, the power of Christ's resurrection—Christ crucified, Christ risen in his people, the spirit of Calvary, and the tomb of Joseph, in the hearts of believers; in the life of the church. With this power renewed, Pentecost would come again, and in larger measures. Who can doubt it?—*Examiner and Chronicle*.

THE PRAYER-MEETING.

BY W. W. BOYD, D. D.

To secure the best results from the prayer-meeting, preparation of heart is necessary on the part both of pastor and people. If the leader of the service comes rushing in, without previous heart preparation, he will fail to give that spiritual key-note at the beginning which is essential to the unity and harmony of the meeting.

And here is one great defect in prayer-meetings. The pastor, hurried and driven by pastoral duties, forgets the still hour which ought to precede his every public appearance as Christ's ambassador, and stands up to read the opening scripture without that spirit of prayer which alone can make his utterance a tongue of fire. No wonder the meeting drags and everybody seems lifeless. But let the pastor enter the service of prayer with his heart all aglow with communion with God, through his word and Spirit, and the effect is electrical. Then, indeed, he becomes the mouth-piece of God, and his speech is full of truth and grace.

What is true of the pastor, is true also of every member of the church. Each should seek his closet of prayer before he attends the public service, and seek a preparation of heart to fit him to speak or pray in the Spirit.

When Jesus said to Peter, unless I wash your feet, you have no part with me, Peter exclaimed, "Lord, not my feet only, but also my hands and my head." But Jesus made a most significant reply, "He that is washed, needeth not save to wash his feet, but is every whit clean." It was the custom in the East for the guest, before going to the feast, to take a bath. He started for the house of his host fresh from the bath. But on his way, the dust of the road would gather upon his open sandals and soil his feet. It was necessary before coming into the presence of the host, not to wash his whole body again, but simply to bathe his feet, for which duty conveniences were provided in the outer room. Jesus

draws his illustration from this custom. "He that is washed"—he that is cleansed in regeneration—is washed once for all. He needs no second baptism of the regenerating Spirit. "He needeth not save to wash his feet," to remove the dust of worldliness that may have gathered during his contact with the world. Every day the Christian needs this partial cleansing; and especially when he is to present himself in his Master's house, does he need to come "clean every whit." The worldly thoughts and feelings which the daily duties of life have brought to him, are to be left at home in the closet of prayer. He is not to bring those into the house of God, but to leave them without. A company of Christian believers, thus coming together in the spirit and power of the gospel, will kindle in the prayer-meeting a fire of holy devotion that will strike the hearts of the unconverted present with such irresistible force that they will cry out, "Men and brethren, what shall we do?" And if, perchance, there should be some cold-hearted professor of religion present, he will find, in the fervent prayers and exhortations of the spiritual, the fire with which to light the dead altar in his own heart and home.

All deadness and coldness in the prayer-meeting is attributable to the neglect of closet duties. Men shut Jesus out of their thoughts and companionship during the week, and then wonder why they do not meet him in the house of God. If we do not let the blessed Lord walk with us in our daily duties, and share with him the labors and secrets of common, every-day life, we need not be surprised to find that he is absent from us in the great crises of our lives. Jesus must be our daily friend, brother, counselor, and helper; and then will he be ours always, our inspiration and wisdom when we rise to speak for him, our ever-present help. "Enter into thy closet and shut the door," shut out the world and worldly thoughts, and then see how sweet, refreshing, and spiritual the weekly service of prayer will become to you.—*Baptist Flag*.

PRODUCT OF MODERN SPIRITUALISM.

It is more than thirty years since Spiritualists began, as they claim, to receive communications from the other world. In so long a period of such constant intercourse with beings of another sphere, they ought to have gathered a great deal of most interesting and important information. But what have they been able to teach the world as the result of their superior facilities for acquiring knowledge?

The ministry of Jesus of Nazareth lasted but three years—only a tenth of the time during which "the spirits" have been making daily utterances. The words of Jesus have turned the course of the thought of the whole world. But what have the teachings of the spirits amounted to? How many of their communications will take place in the world's thought with the majestic sermon on the mount?

During this thirty years men still in the flesh have made many and valuable additions to the world's stock of ideas. In poetry, in philosophy, in science and in theology they have put forth many volumes which must be recognized as of value. But what, meanwhile, have the disembodied spirits added to the world's fund of wisdom? The communications from the other sphere have been very copious, but what have they been worth? What have the spirits told us that we did not know before? The fact is, that while spirits still in the flesh have been producing each year works that were a valuable addition to the world's literature, the disembodied spirits have not in the whole three decades produced a single volume, or even a pamphlet, which the world has thought worthy a place on the library shelf. Nay, more,—take the writings of Judge Edmonds, Superintendent Kiddle and others of the more intelligent Spiritualists, and the better things in their writings are what they have written of themselves alone, and not by the guidance of the spirits. The literature of the last thirty years is very copious and valuable, but if "the spirits" have indited a single work which is of any real worth, the world has yet to find it out. Page after page of "communications" has been published, but in all these pages there has not been a single thing which the world did not know before—there has not been a single sentence which the world would have been the worse for if it had never been written.

These things being so, we may ask what it would amount to if the claims of the Spiritualists were admitted? Suppose we could get communications from disembodied spirits, of what importance would it be if those communications were worth nothing when received? Of what value are spiritual messages which tell us nothing, which cannot give us a single new idea? Of what use is it to obtain new poems from Shakespeare, if the poems he now writes are not worth printing in a country newspaper? Of what importance is it to secure essays and treatises from the other world, if these treatises are not one-tenth as good as are written by men still on earth? Suppose the spirits can tip tables, fiddle in the dark, and fling hair-brushes around the room, is the world pressing in need of the performance of such feats? Waiving all discussion as to the evil done by Spiritualism, the question may be asked, What good has it done? If in thirty years' time the spirits have not been able to give to the world a single new and valuable idea, it is certainly not worth while for the world to take any pains to keep up their acquaintance.

—*Examiner and Chronicle.*

SCIENCE AND RELIGION.

BY ELD. W. M. HEALEY.

WE are often told that science is opposed to religion, and that one of them must soon yield up the conflict.

We find that atheists have seized upon nearly every known science to prove that there cannot be a personal, living God, who created all things. There are many of these men now who tell us that all these ideas of God must soon give way to scientific discoveries. It is useless to talk to them from a Bible stand-point, because they say, "We deny the existence of God, and so of course do not believe in any of his revelations."

They say, "You know of God only by faith; you have not seen him. You say he created the earth and every living thing upon it, but you do not know it. We believe only what we can demonstrate and prove by science."

Well, what can these wise men prove? Oh! they can tell us about the formation of the earth, that it must have been millions of years in coming to its present state. Then they say that animal life has been developing for many ages to bring it up toward perfection. But I ask, how do you know that these things are so? "Oh," says one, "we know that the earth has been millions of years in forming by the cooling process which we see is constantly going on. But how do you know that this process has been going on at this rate for millions of years? Might it not have been more rapid at one period than another? They think not. Yes, they think not, but they do not know it has not."

Then in regard to man and other animals, if they have been developing from lower orders for ages, we ask, Where did the first germ of life come from? Can they tell? No; but the believer in God can. He says, "Life came from God."

Now, reader, I ask you if there is not more reason in the religious view of this matter than in that advanced by atheists and which they attempt to prove by science. They, like us, find a limit to their research, but we can go beyond them, at least one degree.

BIBLICAL INSPIRATION.

ONE of the most important questions of the day, as we read in the *Illustrated Christian Weekly*, is that of the inspiration of the Holy Scriptures. We may not conceal from ourselves the fact that there is a large number of those who profess and call themselves Christians, who hold very low and very loose views on this point. We should demand proof for the assertion that this class is growing largely in proportion to the number of those who still hold the old evangelical doctrine. But whatever be the case relatively, in point of fact, the number of those who at the least minify inspiration is large. "Holy men of old spake as they were moved by the Holy Spirit." They were inspired in a different sense from that in which we speak of an inspired orator or artist. They were inspired in a different sense from that inspiration to holy thoughts, and motives, and actions, which the Holy Ghost puts into the soul of the believer. They were the Almighty's penmen, to be sure, not his pens; their individuality, their particular circumstances, their personal ex-

periences, were all made use of along the channel of the divine purpose. But they were "in-breathed" of the Holy Spirit, that through their utterances the will of God might be communicated to man. The collection of their writings becomes thus, the Bible, the Book, which, while composed in so many parts, along so many generations, is still a unit,—one Book of God.

Here the evangelical church takes its stand. In the language of inspiration itself, it says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The whole Bible, says the evangelical church, is inspired, not simply such parts of it as we may pick and choose. The Bible as a whole is inspired, and so we will use its different parts to shed light upon each other. Now, because the Bible is inspired, it is authoritative. The only question that remains for the honest seeker after truth is, "What does the Bible say?" If anything comes to him guaranteed with a "Thus saith the Lord," that is the end of all controversy.—*Christian Union.*

THE HORRIBLE DOCTRINE.

BY ELD. D. T. TAYLOR.

LOOK at these pictures of an eternity of future misery, from the pen of an ardent believer in the awful doctrine, and say, reader, how you like them.

From a book entitled, "A Sight of Hell," by Rev. Father Furniss, C. SS. R., printed by "permission of the superior," and thus indorsed by the heads of the Romish church, and recommended to be used along with the catechism in Sunday-schools as part of a course of religious instruction, it being, we are told, one of a series of "books for children and young persons," (!) I copy the following extracts:—

"Little child, if you go to hell, there will be a devil at your side to strike you. He will go on striking you every minute for ever and ever without stopping. The first stroke will make your body as bad as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How, then, will your body be after the devil has been striking it every moment for a hundred million of years without stopping?"

Then comes "A Dress of Fire," thus: "Are not thy garments hot? Come into this room. You see it is very small. But see, in the midst of it there is a girl, perhaps about eighteen years old. What a terrible dress she has on—her dress is made of fire! On her head she wears a bonnet of fire. It is pressed down all over her head; it burns her head; it burns into the skin; it scorches the bone of the skull and makes it smoke. The red-hot, fiery heat goes into the brain and melts it. You do not, perhaps, like a headache. Think what a headache that girl must have. But see more. She is wrapped in flames, for her frock is on fire. If she were on earth she would be burned to a cinder in a moment. But she is in hell where fire burns everything, but burns nothing away. There she stands burning and scorched; there she will stand forever burning and scorched. She counts with her fingers the moments as they pass away slowly, for each moment seems to her like a hundred years. As she counts the moments she remembers that she will have to count them forever and ever."

We then have the picture of "A Boiling boy." It is as follows: "But listen! There is a sound just like that of a kettle boiling. Is it really a kettle which is boiling? No. Then what is it? Hear what it is. The blood is boiling in the scolded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones."

One more, we have a peep at the "Roasted Baby," as follows: "The baby is in a red-hot oven. It stamps its little feet on the floor of the oven. You can see on the face of the little child what you see on the faces of all in hell—despair, desperate and horrible."

But enough. Here we have immortal-soulism and endless misery gone to seed. Is this Bible doctrine? Never, never!—*Bible Banner.*

The Sabbath School.

HOW TO SECURE REGULAR ATTENDANCE.

UNDER the heading of "Notes on Open Letters," the *Sunday-School Times* for September 25, gives the following excellent advice:—

"A teacher has a duty not only to be at Sunday-school himself, but to see that his scholars are there. It is a comparatively easy matter to take care of scholars who want to be taken care of. The real trouble is in attending to those who don't want any attention. A young man applied to a Boston merchant for a situation as salesman. 'Can you sell goods to a customer?' asked the merchant. 'I think I could sell to any man who wanted to buy,' was the young man's answer. 'Oh, that's nothing to the purpose!' said the merchant. 'Any fool can sell to a man who wants to buy. I want clerks who can sell to the men who don't want to buy.' It is still true that 'the children of this world are in their generation wiser than the children of light.' There is a thought worthy of attention in that Boston merchant's idea of a good salesman. The angels had to 'lay hold' on Lot, to induce him to leave Sodom, when he was inclined to stay there at the risk of the city's doom. And many a teacher has to do a similar work for scholars who would sooner be in Sodom than in Sunday-school. A young lady teacher in central New York wants light as to her duty in this direction. She asks:

"What would be the best way to secure a regular attendance from one's scholars? And, is it best to visit them every time they are absent? I am a young teacher; but I love my class dearly."

"That last sentence lays a good foundation for the answer to the first question. If a teacher would have his scholars always in attendance at Sunday-school, he must 'love them dearly.' As to the methods of securing regularity in a class, we wrote some time ago, as follows, in answer to a correspondent: 'Let the scholars feel, to begin with, that you count punctuality and regularity important. Always be on hand yourself at the school. Let no slight cause keep you away, or behind time, for a single Sunday. Give prominence to regularity in your work with the scholars. Note their attendance. Commend those who are regular. Ascertain the cause of every absence, and express regret that anything should have kept a scholar away. If possible, see each absent scholar during the week following his absence. If you cannot see him, send him word, by letter or by a class-mate. Call attention to the attendance of the class month by month, showing who was most regular, and who least so. In such ways emphasize the importance of regularity, and stimulate to its attainment. Talk earnestly and lovingly on the subject with those who are irregular. In some schools there are proper rewards for regular attendance.'

"It requires a constant and steady pressure, with tact and wisdom on the teacher's part, to secure the regular attendance of restless and wayward scholars; but the thing can be done, and it ought to be. It is, as we have here intimated, not essential that every scholar should be visited personally on every absence from the class. But a teacher should always take pains to learn in some way why a scholar is away, and to let the scholar know that he is missed, and is wanted in the school. Visiting at the scholar's home has its part in keeping up a love of the teacher, a love of the school, and a love of regularity in attendance. That visiting must not be neglected on the one hand, nor made a mere formality and counted on too confidently, on the other."

It is held by some that the Sunday-school and public worship are too much for the average child in our day. We have no sympathy with this view, and it is clearly disproved by the fact that the children of a generation ago were not only able to attend church, but two sessions of the school. The sin of this failure, we believe, must be traced to a want of faithful instruction and a lack of parental authority. Children should be impressed with the duty of church-going; they should be trained to the habit of regular attendance upon the preaching services, and no frivolous excuses should be allowed for their neglect.—*Baptist Weekly.*

NOTHING is troublesome that we do willingly.

The Signs of the Times.

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

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } - - - EDITORS.

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 21, 1880.

TIME OF THE JUDGMENT OF REV. 14:7.

It was shown last week that a preliminary work of Judgment must take place before the Lord comes; and that this is something connected with the work of Christ, as it constitutes, at the time the message of Rev. 14:6 is given, the burden of the everlasting gospel which the angel had to preach.

In all that is revealed concerning the work of our Saviour for us, is any such preliminary Judgment work brought to view? Paul, in Heb. 8:4, 5, states plainly that the priests who ministered under the Mosaic or typical dispensation, prefigured in their ministry the work of Christ, our great High Priest under this dispensation. Read Hebrews, chapters 7, 8 and 9.

Those priests performed their service in connection with a sanctuary. This sanctuary consisted first of the tabernacle erected by Moses, Ex. 25:8, and onward; and secondly, of the temple erected by Solomon, to which the movable structure of Moses gave place, 1 Kings 8:1-11. This, Paul says, Heb. 9:1-7, was the sanctuary of the first covenant.

This sanctuary had two apartments, the first or holy place, the second or most holy, in which was the ark of God's testament. In the first a daily ministration was carried on through the year; in the second, went the high priest alone once every year. Heb. 9:6, 7. This last day was the day of atonement, or of putting away of sin. It closed the yearly round of service, and was the cleansing of the sanctuary. Lev. 16.

In Dan. 8:14, a great prophetic period is given, and in connection with that, the sanctuary and its cleansing is brought to view: "Unto two thousand three hundred days [years], then shall the sanctuary be cleansed." In Dan. 9:24, 25, we are told that only seventy weeks, or 490 years of the 2300, are allotted to Daniel's people, that is, to the Jews and to old Jerusalem. Then the remaining 1810 years have their application in the present, or gospel dispensation.

The sanctuary of which we have spoken, was the sanctuary of the first covenant. That covenant came to an end when Christ established the new at his first advent; Heb. 8:6-13; and with that covenant, the sanctuary of that covenant also ended. But the 2300 years, as we have seen, extend down 1810 years into this dispensation; and at the end of these days, the angel assured Daniel the sanctuary was to be cleansed. This dispensation, therefore, has a sanctuary; and what is it?

Paul, in Heb. 9:9, 23, 24, plainly states that the earthly sanctuary was a pattern, figure, type, of the true sanctuary in Heaven. In Heb. 8:1, 2, he states that Christ, in his ascended position of glory and majesty in the Heavens, is a minister of that sanctuary, the true tabernacle, which the Lord pitched and not man. In Heb. 9:23, 24, he states that it was necessary that the holy places made with hands, the earthly sanctuary, which was a pattern of the heavenly, should be cleansed with the blood of the earthly offerings, calves and goats, but the heavenly sanctuary itself must be cleansed with the blood of a better sacrifice, which is the blood of Christ.

Many people overlook the blood of this dispensation. Without shedding of blood is no remission. Precious blood of Christ! Knowing that Christ has shed his blood; and that thereby we have forgiveness of sin, they have no idea of anything further. How this blood becomes efficacious for us, or in what way it is ministered, they have no conception. The types of the former dispensation bring out this matter in beautiful clearness. As the blood of the typical offerings was ministered in the service of the typical sanctuary, so the blood of Christ, the antitype, is employed in the service of the antitypical, or true, sanctuary in Heaven. As the blood of the earthly offerings cleansed the typical sanctuary, the blood of Christ cleanses the true; as that took away sin in figure, this takes away sin in fact. A round of service was completed in the earthly sanctuary once every year. The tenth day of the sev-

enth month of every year was devoted to the work of cleansing the sanctuary, and was called the day of atonement. Lev. 16:29, 30. Christ, since he ever liveth, performs his service once for all. Heb. 9:25, 26.

When our Lord appears in the clouds of heaven at his second advent, his work as priest is done; for then he assumes the robes and crown of a king and conqueror. Rev. 19:12-14. But the closing part of his work as priest, must, according to the type, be a work in the most holy of the heavenly sanctuary, to make atonement for his people, and cleanse the sanctuary, not from any physical impurities, but from the imputed sins of those who have sought forgiveness through his blood. And this work he accomplishes just before his second coming.

The reader will now see that this is the very work of preliminary Judgment which it has been shown must be performed before Christ comes. For the atonement, or putting away of sin, involves the examination of character and decision of cases, according to the records in the books above. The close of Christ's priestly work will determine forever who are his and who are not. And upon all who have secured the forgiveness of their sins through his mediation, immortality is conferred "in a moment, in the twinkling of an eye," at his second coming.

When, then, does this work of cleansing the sanctuary, or this preliminary Judgment, commence? At the end of the 2300 days of Dan. 8:14; for so the angel assured Daniel. All now hangs upon the termination of this one period of time; can we tell when those days end? Dan. 9, being an explanation of Dan. 8, informs us that they date from the going forth of a commandment to restore and build Jerusalem. In Ezra 7, we find the commandment referred to; and it went forth in the 7th year of Artaxerxes, king of Persia; Ezra 7:7; and the 7th year of this king is determined by Ptolemy's canon, to be the year 457 B. C. Dating from the latter part of that year, Ezra 7:9, they would extend to the same point in the year 1844 A. D.

But that identical year witnessed the very height of the great advent movement, which, as we have seen, was a fulfillment of the message of Rev. 14:6, 7. That movement was founded principally on the interpretation of the great prophetic period of 2300 days. The message brought us to the hour of God's Judgment; and the prophetic period on which it was based brought us to the cleansing of the sanctuary. The hour of God's Judgment and the cleansing of the sanctuary involve, therefore, the same work and occupy the same time. This work has been in progress since the ending of the days in 1844. It occupies a brief but indefinite period just preceding the coming of Christ. It is a work we have shown to be necessary as the closing up of the work of Christ as priest, and as the preliminary Judgment work which must just antedate his appearing. It cannot from the very nature of the case be long extended; and the coming of Christ immediately follows. Candid reader, think of these things.

U. S.

EARLY FIRST-DAY OBSERVANCE.

In our examination of the writings of the earliest observers of Sunday we will next quote the epistle to the Magnesians in its longer form, which though not written by Ignatius was actually written about the time that the Apostolical Constitutions were committed to writing. Here are the words of this epistle:—

"And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days."

The writer of the Syriac Documents concerning Edessa comes last, and he defines the services of Sunday as follows: "On the first [day] of the week, let there be service, and the reading of the Holy Scriptures, and the oblation." These are all the passages in the writings of the first three centuries which describe early first-day observance. Let the reader judge whether we have correctly stated the nature of that observance. Next we invite attention to the several reasons offered by these fathers for celebrating the festival of Sunday.

The reputed epistle of Barnabas supports the Sunday festival by saying that it was the day "on which Jesus rose again from the dead," and it intimates that it prefigures the eighth thousand years, when God shall create the world anew.

Justin Martyr has four reasons:—

1. "It is the first day on which God, having wrought a change in the darkness and matter, made the world."

2. "Jesus Christ our Saviour on the same day rose from the dead."

3. "It is possible for us to show how the eighth day possessed a certain mysterious import, which the seventh day did not possess, and which was promulgated by God through these rites," i. e., through circumcision.

4. "The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of the true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath."

Clement, of Alexandria, appears to treat solely of a mystical eighth day or Lord's day. It is perhaps possible that he has some reference to Sunday. We therefore quote what he says in behalf of this day, calling attention to the fact that he produces his testimony, not from the Bible, but from a heathen philosopher. Thus he says:—

"And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: 'And when seven days have passed to each of them in the meadow on the eighth day they are to set out and arrive in four days.'"

Clement's reasons for Sunday are found outside the Scriptures. The next father will give us a good reason for Clement's action in this case.

Tertullian is the next writer who gives reasons for the Sunday festival. He is speaking of "offerings for the dead," the manner of Sunday observance, and the use of the sign of the cross upon the forehead. Here is the ground on which these observances rest:—

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom, as their strengthener, and faith, as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."

Tertullian's frankness is to be commended. He had no Scripture to offer, and he acknowledges the fact. He depended on tradition, and he was not ashamed to confess it. The next of the fathers who give Scripture evidence in support of the Sunday festival, is Origen. Here are his words:—

"The manna fell on the Lord's day, and not on the Sabbath to show the Jews that even then the Lord's day was preferred before it."

Origen seems to have been of Tertullian's judgment as to the inconclusiveness of the arguments adduced by his predecessors. He therefore coined an original argument which seems to have been very conclusive in his estimation as he offers this alone. But he must have forgotten that the manna fell on all the six working days, or he would have seen that while his argument does not elevate Sunday above the other five working days, it does make the Sabbath the least reputable day of the seven! And yet the miracle of the manna was expressly designed to set forth the sacredness of the Sabbath and to establish its authority before the people. Cyprian is the next father who gives an argument for the Sunday festival. He contents himself with one of Justin's old arguments, viz., that one drawn from circumcision. Thus he says:—

"For in respect of the observance of the eighth day in the Jewish circumcision of the flesh, a sacrament was given beforehand in shadow and in usage; but when Christ came, it was fulfilled in truth. For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the Spirit, the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in the figure; which figure ceased when by and by the truth came, and spiritual circumcision was given to us."

Such is the only argument adduced by Cyprian in behalf of the first-day festival. The circumcision of infants when eight days old was, in his judgment, a type of infant baptism. But circumcision on the eighth day of the child's life, in his estimation, did not signify that baptism need to be deferred till the infant is eight days old, but, as here stated, did signify that the eighth day was to be the Lord's day! But the eighth day, on which circumcision took place, was not the first day of the week, but the eighth day of each child's life, whatever day of the week that might be.

The next father who gives a reason for celebrating Sunday as a day of joy, and refraining from kneeling

on it, is Peter of Alexandria, who simply says, "Because on it he rose again."

Next in order came the Apostolical Constitutions, which assert that the Sunday festival is a memorial of the resurrection:—

"But keep the Sabbath, and the Lord's day festival; because the former is a memorial of the creation, and the latter of the resurrection."

The writer, however, offers no proof that Sunday was set apart by divine authority in memory of the resurrection. But the next person who gives his reasons for keeping Sunday "as a festival" is the writer of the longer form of the reputed epistle of Ignatius to the Magnesians. He finds the eighth day prophetically set forth in the title to the sixth and twelfth psalms! In the margin, the word Sheminith is translated "the eighth." Here is this writer's argument for Sunday:—

"Looking forward to this, the prophet declared, 'To the end for the eighth day,' on which our life both sprang up again, and the victory over death was obtained in Christ."

There is yet another of the fathers of the first three centuries who gives the reasons then used in support of the Sunday festival. This is the writer of the Syriac Documents concerning Edessa. He comes next in order and closes the list. Here are four reasons:—

1. "Because on the first day of the week our Lord rose from the place of the dead."

2. "On the first day of the week he arose upon the world," i. e., he was born upon Sunday.

3. "On the first day of the week he ascended up to Heaven."

5. "On the first day of the week he will appear at last with the angels of Heaven."

The first of these reasons is as good a one as man can devise out of his own heart for doing what God never commanded; the second and fourth are mere assertions of which mankind know nothing; while the third is a positive untruth, for the ascension was upon Thursday.

We have now presented every reason for the Sunday festival which can be found in all the writings of the first three centuries. Though generally very trivial, and sometimes worse than trivial, they are nevertheless worthy of careful study. They constitute a decisive testimony that the change of the Sabbath by Christ or by his apostles from the seventh to the first day of the week was absolutely unknown during that entire period. But were it true that such change had been made they must have known it. Had they believed that Christ changed the Sabbath to commemorate his resurrection, how emphatically would they have stated that fact instead of offering reasons for the festival of Sunday which are so worthless as to be, with one or two exceptions, entirely discarded by modern first-day writers. Or had they believed that the apostles honored Sunday as the Sabbath or Lord's day, how would they have produced these facts in triumph! But Tertullian said that they had no positive Scripture injunction for the Sunday festival, and the others, by offering reasons that were only devised in their own hearts, corroborated his testimony, and all of them together establish the fact that even in their own estimation the day was only sustained by the authority of the church. They were totally unacquainted with the modern doctrine that the seventh day in the commandment means simply one day in seven, and that the Saviour, to commemorate his resurrection, appointed that the first day of the week should be that one of the seven to which the commandment should apply!

J. N. A.

BY BEHOLDING WE BECOME CHANGED.

BY ELD. J. O. CORLISS.

THE above sentiment expressed by the great apostle is not only true in the sense of beholding Christ, but we may also look upon other objects in a manner to effect a change of feeling, and turn our minds in a direction opposite from that in which they had formerly moved. We may thus form attachments for objects or desires, which, by cherishing, we may become abject slaves to, and finally end our lives in ignominy and shame.

The case of the noted pirate Kidd, though an extreme one, will serve as an illustration upon this point. His inordinate desire for gain, by being nurtured, created a burning thirst which could not be quenched with the ordinary modes of acquiring wealth. This induced him to take one step after another in the road to wickedness, until he imbrued his hands in the blood

of his fellow-men. The thought of such a crime, at first, no doubt caused a shudder to pass over him, yet by harboring it in his heart he became emboldened to commit deeds which could only be stepping-stones to more atrocious crimes. The last of these acts he stated were perpetrated without the least compunctions of conscience, showing that he, by dwelling upon fiendish works, became changed into the same image.

When we once give ourselves up to be controlled by our thoughts, we cannot determine where we shall stop in our career. We might refer to the various directions in which the minds of men are led when not controlled, but will let the instances already cited suffice, as we think the rule will hold good in all cases. Therefore, if we would develop a heathful Christian experience, it seems requisite that we should keep our minds upon those very things which we would wish most to resemble.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him." Isa. 55:7. Is it necessary for the wicked to forsake his former ways, which are contrary to God's ways, in order to have favor with him? So the carnal mind is enmity against God, and should be brought into subjection to him. That there is a battle to be fought upon this point is clearly taught by Paul in his second letter to the Corinthians. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Chap. 10:4, 5.

The company seen by John on Mount Zion had no guile and were without fault. The work with them had gone thorough enough to cleanse the heart from every evil thought, and make it a well-spring of noble and elevating impulses. If our minds dwell upon such themes they will lead us to imitate the life of Christ, to admire his unselfish life, to sympathize with him in his sufferings, and to lament his cruel death, until we are lost in wonder and amazement at the unspeakable love of God in permitting his Son to die for a rebel race. Thus, by beholding we become changed into his image.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The work is aggressive, and it will require indomitable courage on our part to stand against the tide of opposing evil. But victory will ever perch on the banner of our Lord, and if we are found in his service, imitating his example, we shall at last share in the triumph, and have the victor's crown as an eternal trophy of our successful warfare.

CAN BOTH BE TRUE?

BY ELD. E. R. JONES.

LONG we have heard, and in our childhood days we were carefully taught, that the soul was immortal, and if everlasting happiness and bliss were not obtained by a life of obedience here, an eternity of misery and unspeakable woe in that terrible lake of fire would surely follow. We were told that the Bible said this. And, further, it was told us that the wicked, in their unutterable torment, would go on sinning against God to such an extent that after a thousand years of this punishment they would be further from their just deserts than when they first entered upon it. We were astonished at such thoughts, and to say that in our childish folly serious doubts arose, would be stating the case mildly.

In after years we read the Bible for ourself, and were led to ask: "Will the lost in their anguish too great for tongue or pen to express, or the power of reason to comprehend, ever lift up their voices in praise to God and the Lamb, and thus mingle, in confusing accents, blessings and cursings?" Will this be so? No, never. But the prophet of Christ in his vision of the future said: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

As every creature in Heaven above, and in the earth beneath is here said to ascribe praise and glory to God

and the Lamb, it surely follows that the time will come when not one single creature in all the universe of God will be in pain or woe. "How glad I am for the thought," says one; "for now I see clearly that, as the real man is immortal, the time will come when all God's creatures will be restored to his favor; and thus beautifully appears the convincing evidence that all mankind will finally be saved." And now we have before us this astonishing medley,—the doctrine of the everlasting conscious misery of the impenitent and that of universal salvation, one directly opposed to the other, both securely anchored to the dogma of the natural immortality of man. Can both be true? It is impossible. The premise is wrong, the conclusions are errors. "But they know not the thoughts of the Lord, neither understand they his counsel." "Ye do err, not knowing the Scriptures."

From the word of God we learn that he will give eternal life, through Christ, to them who seek for immortality by well doing; while the wages of those who will not shall be death. Rom. 2:7; 6:23. Of the wicked God says, "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. Not burned to all eternity, not all saved. The righteous shall be blessed with life eternal, and the wicked, driven from existence by the implements of the wrath of God, shall be as though they had not been. Obad. 16.

God will again have a clean universe, good and holy as in the beginning, and then will be fulfilled that beautiful scripture, "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. Not one single trace of the sinner or the sad effects of sin shall ever more appear; but every creature in Heaven and in earth with one heart and voice shall give blessing and honor, glory and power, to Him that sitteth upon the throne, to the Lamb forever and ever.

THE IMMUTABLE GOSPEL.

God's church is a trustee, and its duty is to keep the gospel safely—to preserve it just as it came from God—to transmit its truth pure and unchanged to the world. We have to transmit this old, unchanging story of truth in an age which, above all other ages, is full of the desire to hear new things. There never was an age in which human opinion was so much adrift. We establish supposed facts, and cling to apparently unchanging principle to-day, which, to-morrow, we find all adrift again. Undoubtedly we make advances every day. We improve and push on, but there is constant changing, and our faith is shattered. Our truth and principles of to-day must accommodate themselves to new truths and different principles to-morrow.

Upon such a time we have drifted, and I do not complain of the times. God has permitted them, with all their tendencies. The philosophies of the past generation must pass away before the facts of this; and the facts of this generation will yield to the newer theories of the next, and they will drift down the current, ever giving place to others. Men may go on making their theories and putting them into books, but they will die, as theories and books have died before them. Until the last testimony is before the court, there can be no fixed theory. Human investigation is corrected by human investigation. Until you have the last fact in your science, your theory will fail. A single unknown fact may overturn it. We must hold ourselves ready to cast away at sight all our theories and conclusions, and adopt new ones. But is this so in all departments of human knowledge? Whatever is established by human investigation is liable to be corrected by better investigation to-morrow. Your expression of a truth thus established can never be more than part of the truth—it may be only the shadow of it.

But shall what depends on God's revelation also submit to change, and become all adrift? Is that also unfixed and veering? In one respect, perhaps, it is. In itself it is fixed and unchangeable. But when man accepts the truth he does so according to his capacity. He may take less to-day, and more to-morrow. He may see only part of it at one time. So the truth inside him may change, but the truth outside him never does. One man sees the truth more strongly than another, but it is the same unchanging truth. Here the mistake arises of supposing that God's truth does or can change. The difference is in man himself. The enormous mountain range of God's truth is traversed by men who see only part at a time, and as they go on they see

more and get other views. They think that it is the mountains that change, but all the change is in themselves.

God's revealed gospel is always the same story. Man receives it according to his powers of reception. It is great and universal. All men take it, for it fits all. It can have no change to suit the advances of the times. That sort of thing is sometimes preached from the pulpit. It is said that this old gospel must improve as men advance, that it must accommodate itself to the progress of the age. We admit that to one age one side of the gospel may be brightest and dearest, and in another age another side of the gospel may be most cherished. But this is not a change in the gospel—it is a change in the age—not a change in God's truth, but a change in man. The unchanging truth comes with a voice to every man, but it seems to vary in accordance with his capacity of hearing.—*Hugh Miller Thompson.*

SOLID GOLD.

BY REV. THEODORE CUYLER.

THERE never was a time when character went for more or was in greater demand than now. The question "Is he smart?" is beginning to give place to the more pertinent question, "Is he honest?" Even the ministry do not escape this crucible, for it is felt to be of increasing moment that the man who presents Christ on the Sabbath should also represent Christ during the week by a pure walk and godly conversation. The crying need of the hour is not more brains, but more conscience; the richest revival would be that which should give society more genuinely good men and good women. A great security was given to trade by the resumption of specie payments. The meaning of resumption is, that paper promises have become equally valuable with solid gold. The highest and healthiest state of the church is that in which all the solemn promises made by professors of religion are redeemed in the solid gold of godly conduct. Christ never intended anything less than this when he said, "By their fruits ye shall know them; do men gather figs from thistles?" He knew that his religion must stand or fall by this test. If a Christian faith does not make its possessor a better husband, father or citizen; if it does not make womanhood more pure, unselfish and loving; if it does not sweeten home and purify trade, and cheer life's dark hours with a light from Heaven, and bring a higher and holier style of living into this wicked world,—then it is a confessed imposture. And if a heart-faith in Jesus Christ does not produce these rare and precious fruits, then all the skeptics of the day, from Renan clear down to the ribald Ingersoll, cannot even jar its divine origin and authority.

We ministers must not be seduced into the mistake of underrating good works. They do not save us; but neither can we be saved without them. And after we have preached "by faith are ye saved," let us not fail to follow it up with the other inspired declaration, "faith without works is dead." Of what value is the cherry tree in my yard, if its promissory notes in the shape of white blossoms are not redeemed by juicy cherries sixty days hence? The Bible never ignores or underrates good works. It proclaims that the tree is known by its fruits. It solemnly enjoins—"be ye doers of the Word and not hearers only." At the last day, men are to be judged according to their works. A Christian's spiritual life does not indeed spring from his noble or beautiful acts, but these acts all spring from his spiritual life. If Christ be within him, Christ will come out of him in speech seasoned with salt, and in actions that speak louder than words. The highest glory of the true Christian is character, for that is the visible reflection before men, of the indwelling Jesus.

Oh, for more men and women of incorruptible gold in our churches! Let us stop worshipping genius, and exalt goodness! God exalts it, for it is a reflection of himself. The crown of true goodness is open to the humblest. The poorest boy that reads this paper, in a cabin, may aspire after it. That also is the best preaching which produces the best practice.—*Christian Intelligencer.*

SORROW is shadow to life, moving where life doth move; not to be laid aside until one lays living aside, with all its changing states, birth, growth, decay, love, hatred, pleasure, pain, being and doing.—*Edwin Arnold.*

NONE will have such a dreadful parting with the Lord at the last day as those who went half-way with him and then left him.

The Missionary.

THE DUTY OF TITHE-GIVING.

BY REV. H. CLAY TRUMBULL.

THERE are some duties which the Bible seems to recognize as understood from the beginning. There is no mention of their origin and first announcement. Their violation, or their performance, is mentioned incidentally in the sacred story long before they are recorded as specifically enjoined. It appears to be taken for granted that they were known to be duties at man's very start in the world.

There is no record, for instance, of any law against murder until after the deluge; but Cain was not exculpated from guilt on the ground that he had never been told not to kill a brother. There is no command to prayer—either public or private prayer—in any of the earlier books of the Bible; but most of the patriarchs whose story is elaborated are represented as in the habit of prayer. And although the duty of praying is not specifically enjoined in the ten commandments, it was and is recognized as of universal obligation. The duty of tithe-giving—of giving one-tenth of one's entire income to the Lord—is one of those duties which seems to have needed the record of no original announcement or injunction. Like prayer, tithe-giving was practised by the patriarchs long before the proclamation of the Mosaic law. While, as in the case of prayer, it finds no specific mention in the decalogue, tithe-giving has had, and it has, a wide-spread recognition in the world—a recognition that would be as nearly universal as that given to prayer, if it were not that it costs so much more. The duty of tithe-giving certainly seems to stand out in the Bible as a duty of equal obligation with prayer; and its willful violation appears to be there counted just as surely deserving of condemnation as the breach of any or all of the ten commandments.

The first Bible mention of tithes is in the fourteenth chapter of Genesis, where Abram, returning from the slaughter of the kings, was met by Melchisedec, a "priest of the most high God," and he gave him tithes of all the spoils. It does not appear by the record that that act on Abram's part was something unlike anything ever done before. On the contrary, it appears to have been the spontaneous performance of a most seemly and fitting act—the performance indeed of a plain duty; for Abram did not count those particular spoils of battle his own; he looked at them as properly belonging to the king of Sodom; but whosoever they were, one-tenth of them belonged of right to the Lord, and must be handed over to the Lord's representative. This, be it remembered, was long before the Mosaic law had made tithe-giving obligatory on Jehovah's peculiar people. And, to go outside of the sacred record, it is found that "the usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, and Arabians," as may be seen by a reference to Herodotus, Diodorus Seculus, Xenophon, and other ancient historians. The duty of tithe-giving would, therefore, seem to rest on the common law of God's kingdom, rather than on any specific statutory requirement.

Yet there is no lack in the Bible of specific commands for tithe-giving, or of explicit commendation for the performance of this duty, and denunciations of those who neglect it. We have found this duty recognized in the first book of the Old Testament. Later we find specific and repeated commands for its continued exercise. In the last book of the Old Testament, we find its neglect denounced of God as nothing short of robbery. "Will a man rob God?" he asks. Is there a man bad enough to deliberately steal from God? That is God's question; and his answer to it is: "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." In using the one-tenth of your income, which is the Lord's portion, you have robbed God of his property. That is God's way of stating this case. In other words, if any of you who profess to be the Lord's children have failed to pay over to the Lord his tenth of your income, you are thieves;—that is the plain English of the Bible teaching on this subject.

It is, as we have shown, of no use to say that tithe-giving was a mere duty of the Mosaic ceremonial law, and that therefore it was done away with in Christ. Tithe-giving we find to have been a recognized duty long before the days of Moses, and outside of the realm of Israel; and in

its essence it was repeatedly enjoined by Christ and the apostles upon all who would be followers of Christ. One-seventh of all our time and one-tenth of all our income belong to the Lord to begin with. The common law of God settles this. This was true before the Mosaic dispensation, during it, and since then. It is all very well for a disciple of Christ to affirm that he is no longer bound by the letter of the law on either of these points, if he unmistakably lives up to the spirit of that law. * * * * *

The Jews, again, never counted their almsgiving as a part of their tithe-paying, yet almsgiving was always a sacred duty with the Jews. Their alms-giving could not begin until their tithes were already provided for. Their charities must be out of their nine-tenths of their income—not out of the Lord's one-tenth. Who then supposes that the New Testament commands to give systematically and freely were intended or were understood as covering in all less than the very lowest limits of Jewish and of heathen religious giving? It is an absurdity to suggest such a thought. "Freely ye have received, freely give." "Sell that ye have, and give alms." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Let a man read over these and many like injunctions from the New Testament, in the light of the Old Testament record, and then say, if he can, that a Christian can have common honesty before God while not giving at least one-tenth of his income to the Lord's cause.

"But," says one, "I have debts to pay, and my income must be devoted to that, before it can fairly be available for charities. I ought to be just, before I am generous." Of course your creditors have a prior claim to strangers on your income. And of course you ought to be just. But are all your other creditors to be preferred above the Lord? Is there any justice in your ignoring his fair claim upon you? One of the meanest things that any business man can be capable of, is the dividing up his assets without a share to his endorser. If you refuse to pay over the first-tenth of your income to the Lord as a preferred creditor, you do a meaner thing than the man who deliberately swindles his endorser. The tithe of one's income to the Lord is not a charity; it is one's first and most pressing debt—a debt of honor; a sacred and supreme obligation; an obligation resting on each and every Christian believer. The tithe is not the outermost limit of a believer's duty in religious giving; but it is the innermost limit. Many a Christian ought to give far more than this; never one ought to give less—less than one-tenth of his actual income, whether that income be little or much.

In recognizing the duty of tithe-giving when one's income is limited and one's personal and family needs are great, it is essential to recognize the supernatural element in God's providential care of his children. If a Christian man has an income large enough to supply all his needs without difficulty, there is neither shadow of excuse nor show of decency in his failure to pay over one-tenth of it to the Lord. But when one feels the pinch of poverty every day of his life, then it is important that he should bear in mind that nine cents will go farther than ten cents would go, and that nine dollars will go farther than ten dollars would go in providing for himself and his loved ones, when that other cent or that other dollar has been paid to the Lord, who claims it as his own. There is no mistake about this to him who has faith. Every child of God who has rested on this truth has found it to be a source of unfailing dependence. Only those disbelieve it who have never trusted God enough to try it even as an experiment. It is with individuals as it is with churches in this matter. Neither their troubles nor their doubts ever come from their paying their debts, or from their giving too freely of their substance to the Lord. The old colored preacher had the right idea about this when he said: "I hab nebber known a church killed by too much gibbing to de Lord. If dere should be such a church, and I should know about it, I tell you what I'd do. I'd go down to dat church dis berry night; and I'd clamber up its moss-cobered

roof, and I'd sit a straddle of its ridge pole, and I'd cry aloud, 'Blessed are de dead which die in de Lord.' Dying for duty-doing—starving to death for tithe-giving to the Lord—is a good way of dying; but there is less danger of death in that line than in any other that we know of.

It was twenty-three centuries ago that God said to some of his children who had had doubts on this point: "Bring all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it." And it was twenty-six centuries ago that an experiment of this sort was fairly made among God's people. As a result of it, the tithes lay in great heaps, beyond the ability of the Lord's priests to make use of them. "Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed his people; and that which is left is this great store."

To-day if all the Lord's people should bring in their tithes to the Lord's treasury, the money would lie in heaps waiting for new machinery to put it in motion. What do you think is the prospect of such a financial freshet in the religious channels of beneficence? Are you doing your share to bring it about?—*S. S. Times.*

WHAT THE SIGNS IS DOING.

For the encouragement of those using the SIGNS in their missionary work, we give a few extracts from letters recently received by those engaged in this work in Oakland; and they are but samples of those received by our missionary societies throughout the land. A gentleman writes thus: "It is quite refreshing in these days of spiritual death and falling off, to find a denomination of Christian workers who are not only keeping watch upon the walls of Zion, but who are marshalling their forces for the final triumph. That we are on the eve of momentous events, and are approaching the end, there can be no doubt, and those who are found watching when the Master comes will be truly favored, and will have their reward doubly assured. Be of good cheer, your labors are not in vain; the literature you are sending broadcast is proving to be good seed which will bring forth fruit in due season. The attention which you are directing to the subject of the true Sabbath, and the importance of restoring it to its normal place, and thus repairing a great wrong and a grievous sin against the Almighty, is destined to open the eyes of the Christian world to an error it cannot hasten too soon to correct. I thank you for your instrumentality in directing my attention and thoughts into this, to me, new channel of duty and experience; and in response to inquiry in regard to the paper you have kindly sent me, which has had the desired effect upon my mind, I will say that you may continue sending it for the present, as I circulate it, after reading, where it will do the most good."

Another writing from Ireland expressed his sincere thanks for the paper, and desired to continue the correspondence. A letter received from the Shetland Islands contains the following: "With regard to my views of your paper, and the blessed truths advocated in it, I can say they are new to us here; but when I view them by the revealed word of God, in both the Old and New Testaments, I do not see anything in them which I think wrong. For my own part I can say they have been a great blessing to my soul, and I hope will be the same to many more in these far remote islands of the sea. As I told you before, I send your papers through all these islands as soon as I have read them, and the people appear to be very fond of them."

A letter has been received from a member of a family of Sabbath-keepers in British Columbia, who states that the SIGNS and other advent publications sent to them were, through God, the means of bringing them to the knowledge of this truth. A gentleman who has been favored by some of our missionary workers writes the following to the SIGNS office: "I take this method of informing you that I have been the grateful recipient of your precious messenger for several months, and I have read it with profit to my mind; and to my soul it has ever brought ladings of good. The tracts sent by friends of this great harbinger of

peace, have been received, read, and distributed. Wherever they have gone they have done a glorious work, made lasting impressions, and effected much good. Especially has this been the case in my school, and beloved little family. They have afforded me no little help in Bible study; and I have found them valuable when trying to console the disconsolate or cheer the feeble-minded. May God bless the editors, correspondents, and kind friends who have considered the poor and sent words of cheer and counsel to them. You have my thanks, dear friends; you have my prayers and best wishes; I will always receive such favors with pleasure and distribute them where they will be likely to achieve good."

Thus we see that in this silent manner the good news is going even to the islands of the sea, and the truth is making impressions upon many hearts. The result of such work will never be fully known until the final day, and then this labor of love will receive its reward in witnessing souls saved through our humble instrumentality. We would be glad to hear from others who have received encouraging letters.

B. C. STICKNEY.

Oakland, Cal.

Temperance.

IN THE CUP.

There is grief in the cup!

I saw a proud mother set wine on the board;
The eyes of her son sparkled bright as she poured
The ruddy stream into the glass in his hand.
The cup was of silver; the lady was grand
In her satins and laces; her proud heart was glad
In the love of her fair, noble son; but oh! sad,
Oh! so sad, a year had passed by,
And the soft light had gone from her beautiful eye.
For the boy that she loved, with a love strong as death,
In the chill hour of morn, with a drunkard's foul breath,
And the drunkard's fierce oath, reeled and staggered his way
To his home,—a dark blot on the face of the day.

There is shame in the cup!

The tempter said, "Drink!" and a fair maiden quaffed
Till her cheeks glowed the hue of the dangerous draught;
The voice of the tempter spoke low in her ear
Words that once would have started the quick, angry tear;
But wine blunts the conscience, and wine dulls the brain.
She listened and smiled, and he whispered again;
He lifted the goblet; "Once more," he said, "Drink!"
And the soul of the maiden was lost in the brink.

There is death in the cup!

A man in God's image, strong, noble, and grand,
With talents that crowned him a prince of the land,
Sipped the ruddy red wine—sipped it lightly at first,
Until from its chains broke the demon of thirst;
And thirst became master, and man became slave,
And he ended his life in the drunkard's poor grave;
Wealth, fame, talents, beauty, and life swallowed up.
Grief, shame, death, destruction are all in the cup.

"YOU ARE RESPONSIBLE."

A MINISTER whose praise is in all the churches was asked on one occasion to visit a family in the deepest distress.

On his way to the house he met a brother minister, and repeated to him the sad story which had drawn him from his home. The minister was interested, and at once decided to accompany his friend on his errand of mercy.

The sight which presented itself as the two friends crossed the threshold was one not soon to be forgotten. In a room destitute of all the comforts that make an attractive home, a woman was dying. She was young in years, but on her face the traces of want and suffering and care were plainly visible. A babe, wailing feebly, was on the bed beside the mother, but her ears were closed to its cries.

A third person was present—the husband and father; but he seemed deaf to the voice of his child, as well as unable to comprehend the fact that his wife was even then passing away from earth.

He was a man tall and well-formed, with a finely-shaped head and large, full eyes.

He arose and staggered toward the two gentlemen as they entered, and muttered something meant to be a welcome and an apology for the condition in which they found his home.

As his eyes met those of the gentleman who had been wont to accompany his friend, the two stood a moment as if spell-bound. The clergyman was the first to speak. "Bond, can it be possible that you have come to this?"

The man thus addressed turned away his face a moment from the sad, reproachful gaze bent upon him by the clergyman, and in that moment he seemed to rally his scattered senses; then he turned fiercely upon his questioner.

"You see me in a ruined home, and drink has brought me here. It has killed her," he added, pointing to his wife, "and you, sir, are responsible."

"What do you mean?" exclaimed the clergyman in amazement.

"I once attended your church," continued the man.

"I know," answered the clergyman, "but as I had not seen you since your marriage, I concluded that you had left the city."

"You married me," he continued. "At my wedding the wine cup was passed. I had never tasted the accursed cup; but that night, seeing you, my pastor, take a glass, I felt that it could not be wrong to follow your example, that it certainly could do no harm to take just one glass on my wedding night. But that one glass has proved my ruin; for it awakened an appetite for the intoxicating cup, and now I am its slave; and you, I repeat it, are responsible."

Hard must have been the heart of that pastor if he did not from that moment resolve to shun forever that which might cause a weak brother to stumble. Not alone for our own safety, but for the sake of those about us who may be led astray by our example, should we resolve to touch not, taste not, handle not.—*Temperance Review.*

TEMPERANCE ITEMS.

Two New England churches refused to call two students of Andover Theological Seminary because they use tobacco. Served them right.

Rev. Dr. Cyrus Hamlin, of Boston, estimates the rum business in the United States at \$1,000,000 a year, by far the largest industry in the country.

Shut your grog-shops, open your schools, and God knows what flashing jewels you may dig out of the neglected ores at the very bottom of the unwrought mine of the poorest classes.—*Joseph Cook.*

An eminent Boston preacher once said that it was a mockery to pray at night for sweet and refreshing sleep without seeing to it that the bedroom is well ventilated. God takes care of those who take care of themselves.

A well meaning lad did not know what to do with his spare hours. He often spent them on the saloon steps, hearing the men talk and watching them order their beer and drink it. And so he looked till he wished to taste. Of course, when a drink was offered him he was not ready to say no. He made an early drunkard.

"Within half a century," says Dr. Dio Lewis, "no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead."—*Letter on Hygiene of the Brain, p. 206.*

A gentleman who is very much opposed to the habit of cigarette smoking, that is almost universal with our boys, and who wishes to use his influence as far as possible in checking it says: "I advertised in two papers last week for an office boy, and of 30 applicants, averaging about 14 years of age, there were only two who would make the statement that they were not in the habit of smoking." He also thinks that from the general appearance of the two non-smokers they were telling the truth.

ALCOHOLIC DEATH-RATE.

DR. NORMAN KERR, a distinguished English physician, referring to the death-rate from alcohol, says:—

"Dr. Richardson gave it as his opinion some time ago, that 'were England converted to temperance, the vitality of the nation would be increased one-third in value; or in other words, nearly 227,000 lives would be saved to us every year.' This is a startling statement; but, after careful investigation, Dr. Kerr thinks it is much nearer the truth than many were supposed to believe. His own calculations give 200,000 as the number of deaths resulting from drinking, of which 128,000 may be traced to drunkenness, and the rest to more or less moderate uses of alcohol."

The Home Circle.

TIRED MOTHERS.

A LITTLE elbow leans upon your knee,—
Your tired knee that has so much to bear,—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize the blessing overmuch—
You almost are too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are all so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood
I did not kiss more oft and tenderly
The little child that brought me only good.

And if, some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless, curly head from off your breast,
This lisping tongue that chatters constantly,
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again,
If the white feet into the grave had tripped,
I could not blame you for your heart-ache then.

I wonder that some mothers ever fret
At their little children clinging to their gown;
Or that the footprints, when the days are wet,
Are black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumpled by a shining head!
My singing birdling from its nest has flown,
The little boy I used to kiss is dead.

—Baptist Weekly.

TIED AT HOME.

MANY a weary mother, with little ones clinging around her, has sighed to think she was so "tied at home." With the restlessness common to humanity, with a desire to hear and know and enjoy what is going on outside of her little circle, she finds her wings clipped, and herself year after year confined to the narrow circle which she calls home. Often too, her toils seem not appreciated, and her sacrifices seem poorly rewarded, and sometimes there are few rays of sunshine on her weary, lonely path.

There are several things to be considered in making up an estimate of the case. And first, the home life is, under God, the foundation of everything worth having in this world. Blot out the home, and with it goes religion, morality, liberty, order, peace. The healthful and orderly existence of the human race, depends on the maintenance of the family life. The woman who holds this fort may think she is doing but little good, but neither she nor any other mortal knows how much evil she is preventing. The little boy who stood wet and dripping all the night long, stopping with his chilled body the opening in a breaking dyke, and thus saving the whole country from a deluge which threatened to overwhelm it, was not more heroic nor more useful in that supreme moment of his life, than the woman who opposes the bulwark of home against all the surging madnnesses that rock and toss the world, and who gathers within it those that under her kindly guidance grow up to be an honor and a blessing to the race, but who for her care and the sheltering refuge which her loving hands prepare, would be turned forth as wild beasts to devour society and to destroy each other.

The mother thinks sometimes as she muses on her weary lot, that another mother has done the very same things for her. Her memory goes back to the time when she was a clinging child; when hands that are now crossed in death's slumber toiled to care for her; and when a heart that now is silent in the grave, throbbed with love and thrilled with anxiety for the brood of little ones of whom she was one. She is doing for others only what others have done for her, and as she blesses the memory of those who have shielded her in her early days, so she labors with renewed zeal so to perform a mother's duty that her children shall arise and call her blessed at the last.

She who feels the bondage of home, nevertheless cannot fail to rejoice in its safety. The gay butterflies of fashion flit on every breeze, but the wintry blasts find them without a shelter. There

are dangers away from home; there are phantoms that lure and snares that entangle; there are sins and woes unnumbered that lie in wait for those who cut loose from wise restraints; but the mother, in her quiet home life with her little ones around her, has her heart steadied in its supreme affections and desires, and feels a nearness to that Christ who blessed the little children, and who shelters those who trust in him from every foe and snare.

We may chafe at the confinement of home, but what of those who have no home, drifting on the wide world, waifs upon a stormy sea, lost children in a desert land? To be without a home is next to being without hope and without God. The true mother has her home, and what is more she expects to have it; for when her hands have grown weak, the little ones which she clasps will have grown strong; when her steps shall falter, theirs shall tread firmly; when she can no longer guide the erring and support the helpless, they who have grown wise beneath her teaching, and strong beneath her nurture, shall bear her up amid the sorrows of life's closing hours and lead her gently to her rest in peace.

O, mother, thank God for a home, and remember though it may not have beauty, it need not be void of blessings. That which makes home holy makes home happy; and though the cot be humble and the roof be low; though there be in it no pomp nor splendor, though it may not echo with the witchery of music or shine with the adornments of art, yet if there be tender love and unflinching kindness, and faith and zeal and fellowship with God, then shall the home, hallowed by such influence, and crowned with the divine blessing, be sacred in the sight of God and angels, and ever sacred in the memory of those who there abide. The years may come and go, the little feet may walk their weary paths on distant shores, but however scattered abroad, whether tossed upon the waters or wandering upon the land, the sweet influences of home shall never be forgotten; and there shall come from day to day to the heart of your boy or your girl the recollection of a mother's love, the memories of the twilight hours of prayer, the remembrances of sacred communion with God, and the solemn utterances of his word repeated by maternal lips; and these shall weave around their wayward hearts bonds that earth can never break, and shall link them in all their wanderings to mother and home, and through these, draw them gently toward that home where sorrows shall not enter and whence joys shall not depart.—*The Christian.*

HUNTING FOR EDEN.

A GENTLEMAN from the East called on me to-day. He had heard and read a good deal about California, and thought he would like to live here. He had been all over the coast, looking at places that travelers and real estate agents write about. But none of them just suited him; when the climate was good the land was poor, and where there was good land and good society, the prices were too high. He said to me: "Mr. Rusticus, can you tell me where I can find such a home as I want? Now this of yours would just suit me, but I suppose that you would not sell it at any reasonable price?"

"No, I don't want to sell," I replied, "but if you are willing to do as I did, you can have a home like mine. I bought this ranch ten years ago when it was only a cattle ranch. I fenced it, I cultivated it, I built this house and barn, I planted these trees and vines, I sunk these wells and put up these windmills. My example was followed by others; so I soon had good neighbors, and now we have as pleasant and prosperous a community as you will often see."

"But I don't want to work and wait ten years for a home. I want one that is all complete and perfect now so that I can begin to enjoy it."

Elder Theophilus was present, and as I saw the twinkle in his eyes, I knew that he had something to say, so I turned to him with the question: "Elder, do you know of any place that would be likely to suit this gentleman?"

"I have read about such a place, but I never saw it, and I don't know whether he could find it if he should try."

"Where did you read of it—in Nordhoff's Book?" cried my visitor.

"No, in an older and better book than his. This was the statement about it: 'And the Lord God planted a garden eastward in Eden, . . . and out of the ground made the Lord God to grow

every tree that is pleasant to the sight and good for food.' Now, although the Bible says that the garden was planted eastward, there are hundreds of people who keep coming west, hoping to find it. I often tell my neighbor Rusticus that most of the troubles and disappointments that folks have in this world come from not studying the Bible more. I learn from this story in Genesis that the Lord don't plant any more gardens on the earth—that if we want them we have to plant them ourselves; and I believe that we can have them almost anywhere if we will trust in him and try to do our duty."

"Yes, but it takes too long," said my visitor. "Life is short; I am getting well up in years, and I want to settle down and enjoy myself."

The good elder looked very sad. He waited some time and then said: "Yes, life is short, the Bible says so. We are but strangers and pilgrims here. What we call our homes are at best only tents in which we find shelter for a few days while on our journey. The garden that the Lord has planted for us is not eastward or westward, but above; and it don't matter much whether we have all things pleasant about us or not for the little time that we can stay here, if we are sure that a mansion is being prepared for us up there."

"But don't you believe that it is right for us to make ourselves as comfortable as we can while we are in this world? Because life is short, ought I to stay where I am sick all the time, and so make it shorter? Is it wrong for me to want to move from Indiana to California, even if Eden is not here?"

"I don't say that it is. But I can't help thinking when I see so many folks discontented, hunting for something that they cannot find, that the old story in the Bible must be true. We were not made for such a world as this; we were made for the home that God prepared for Adam; the longing for the lost home of the race is born in us, and we can't be satisfied with anything in the wilderness. The best tents are cold and leaky. We keep patching them or making new ones, and if we lived a thousand years we shouldn't get one just to suit us. You think neighbor Rusticus here is fixed very nicely; but I know of a dozen things that he wants; another wing to his house, an addition to his barn, a well and tank in his new orchard, a piano for his daughters, the new encyclopedia for himself, and ever so many little things; and it is just so with all the rest of us."

"Then you think we can never be entirely comfortable in the world?"

"I did not say so; I said we are never satisfied with worldly things; that we never find our Eden on the earth. But a man may be comfortable with a very little if his heart is right. One of the most comfortable nights I ever spent was in a snow drift. I was very tired; I wrapped myself in a buffalo robe, buried myself in the snow, and slept as sweetly as a babe in a cradle. Thousands of people are more comfortable in log cabins than kings are in their palaces. And I learn from the Bible that God wants us all to be comfortable. He has sent us a Divine Comforter, to abide with us forever; and Paul writes to the Romans about the Bible in these words: 'That we through patience and comfort of the Scriptures might have hope.' He who has the Scriptures to read, and the Holy Spirit to help him understand them, ought to be happy anywhere; every land ought to be the land of Beulah to him, for he can always see the Eden of the soul with the eye of faith, and there is only a narrow stream between it and him."

My visitor thanked Elder Theophilus, and said that he would try to find a home for himself and family in the land of Beulah, and not expect to find Eden on this side of the grave. The whole of this beautiful State might be a land of Beulah, if we would seek such comfort of the Scriptures as Elder Theophilus enjoys.—*Rusticus, in the Occident.*

POLITENESS AT HOME.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects

of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the sitting-room and the kitchen, as well as the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.

WALKING ON THE WATER.

A young man named W. C. Soule a short time since walked across Harlem river on the face of the water, at a spot about one hundred yards above High Bridge. His feet were shod with what he calls "water skates" an invention of his own, and he was dressed in a suit of ordinary summer clothing, and wore a straw hat. The skate is an air vessel, made of zinc, and hermetically sealed. The contrivance is about five feet in length, ten inches broad, and five inches deep, with vertical sides, and tapers off fore and aft, or at the toe and heel, like a steamboat. On the deck, or upper surface, there is a socket, shoe-shaped, and about four and a half inches deep, into which the foot is set, the opening being guarded by a rim of metal one inch and a half high, to keep the water from washing into the socket. The bottom of the skate is fitted with a double gang of automatic paddles, one gang forward and the other aft, with five blades in each gang. The blades are set on swivels in a frame ten inches square, that hangs vertically from the bottom of the skate. As the skate is pushed forward through the water, the blades are opened and offer no resistance, but when the foot rests so as to begin a forward movement with the other foot, the pressure backwards closes the blades and gives a purchase on the water that materially aids in propulsion. Each skate weighs actually about eight pounds, but in the water, owing to its buoyancy, it has no perceptible weight on the foot.

Mr. Soule weighs about 125 pounds, and when he stands on his skates in the water they sink about three and a half inches, leaving the deck and one inch and a half of the sides above the water.

Mr. Soule put the skates in the water alongside a boating float, and without any support stepped into one, then into the other, and started off on his walk. The tide was running out at the rate of perhaps two miles an hour, but he made his way directly across the stream, and turned and came back to his starting-point. The total distance traveled was perhaps 500 yards. The movement in walking is a sort of gliding step, the skate being at no time lifted out of the water. The progress, of course, is necessarily slow, as there is a recoil or retardation at every step, notwithstanding the resistance offered by the paddles.—*New York Letter.*

JUST SUCH NEIGHBORS.

A MAN stopping at a tavern for rest and refreshments began to talk about his journey. He had come from a neighboring town; he was moving away, and glad enough to get away, too. Such a set of neighbors as he had there, unkind, disobliging, cross and contrary, it was enough to make any one want to leave the place, and he had started, and was to settle in another region, where he could find a different set of inhabitants.

"Well," said the landlord, "you will find just such neighbors where you are going."

The next night another man stopped at the inn. He, too, was on a journey—was moving. On inquiry, it was found that he came from the same place from which the former traveler had come. He said he had been obliged to move from where he lived, and he did not mind leaving his home so much as he did leaving his neighbors; they were so kind, considerate, accommodating and generous, that he felt very sorrowful at the thought of leaving them and going among strangers, especially as he could not tell what kind of neighbors he would find.

"Oh, well," said the landlord, "you will find just such neighbors where you are going."

Does it not seem possible that men will generally find such neighbors as they are looking for? Some people are always in trouble; others "follow peace with all men." Who knows but we can have just about such neighbors as we wish for, simply by treating them as we ought to?

ITEMS OF NEWS.

—Moody and Sankey have started from Chicago for San Francisco.

—The Irish constabulary have ordered 67,000 additional rounds of buckshot.

—Fourteen Jesuit professors were ejected the 16th from the college at Toulouse, France.

—Buenos Ayres has been declared by the Senate to be the capital of the Argentine republic.

—The Chicago Academy of Music was seriously damaged by fire last week. Loss, \$40,000.

—Two arrests have been made in Ireland in connection with the murder of Lord Montmorris.

—A water famine is threatened in Virginia. Manufactory are being closed on account of the drought.

—Advices from Havana state that there were fourteen deaths from yellow fever in that place during the past week.

—Since our report last week, seven more victims of the Pittsburg railroad disaster have died, making thirty in all.

—On Monday last three collisions occurred on the elevated railroad in New York, all of which were caused by fog. One engineer was killed.

—As is customary among the Italian population of the United States, Sunday last, being the anniversary of the discovery of America, was celebrated in San Francisco with a procession and oration.

—Water burst into a Nova Scotia mine at Hillerton last week, killing four men and badly bruising two others. The accident was caused by working too near an old pit that had been abandoned fifteen years ago.

—A private telegram from Sydney, Australia, states that great political excitement prevails in Queensland. The mail contract has been suspended. The Ministry is denounced, and the opposition is strongly supported.

—Seven persons were killed and four wounded last Saturday, by the explosion of a corn cooker in a Chicago distillery. The cooker was eighteen feet high, six feet wide, and made of iron. Cause of explosion unknown.

—A terrific hailstorm visited Riom, France, and the neighborhood one day last week. For twenty minutes hailstones fell as large as hens' eggs, and some as large as men's fists. Branches of trees were cut off by them, birds killed, and nearly all the windows broken.

—A pastoral was read a few days since in the Catholic churches of Ottawa, Kansas, forbidding parents sending their children to the Model School, on pain of deprivation of the sacraments. The Model School is a Government institution, preliminary to the Normal School.

—The Kurds, a party of wild horsemen, have entered Persia, and are reported to have totally or partially destroyed seventeen villages. The Persian Government has ordered the dispatch of twelve battalions of infantry and 2000 cavalry with twelve guns, but they cannot reach the scene of action for ten days.

—At the recent Mormon Conference, John Taylor was elected first president of the church, a position left vacant by the death of Brigham Young. Taylor has been the head of the church, but only as president of the twelve apostles. George Q. Cannon is Taylor's first counselor. The English saints now control the church.

—There are burial grievances in other countries besides England. The Free Lutheran congregation at Hermannsburg has been forbidden to have singing or audible prayer at funerals held in the public cemetery. The matter is to be carried to the highest courts, and, if decided against them, they will establish another cemetery.

—On the 10th, the United States Emigration Commission had the first conference with the representatives of the Chinese Government, Pao Hsun and Lin Hung Tsao. These gentlemen, who are plenipotentiaries on the part of China, are said to be friendly to the object of the commission, and it is now believed that the business of the mission will be rapidly dispatched.

—Behm and Wagner in their sixth issue of the "Population of the Earth," which has just appeared, estimate the total population at 1,455,923,450. Two years ago the estimate was 1,430,000,000. Europe is assigned 315,929,000 inhabitants; Asia, 834,707,000; Africa, 205,679,000; Australia and Polynesia, 4,031,300; the Polar regions, 82,000; the United States, 48,000,000.

—The severest windstorm ever known in that section swept over Milwaukee, Sunday last. The wind was from the south, and blew between sixty and seventy miles an hour. Passenger and freight trains along the line of the Southern Minnesota railroad were reported blocked by snow drifts from ten to twelve feet deep, and teams with provisions were dispatched to their relief at several points.

—The priests throughout Ireland have appealed to their congregations, deploring the continuance of outrages and also the condition of the tenantry. Numerous titled landlords are fleeing from their estates in fear of their lives. The Government has resolved to arrest the first agitator violating the laws. Archbishop McCabe of Dublin has written a pastoral letter, deploring the silence of those Irish leaders in whose presence threats of violence to landlords have been uttered.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 21, 1880.

PRIVATE letters bring the word from Battle Creek that the General Conference is progressing well. Next week we shall probably be able to give the full particulars in regard to it.

WE would call the attention of the brethren especially in this State to the notice in last week's SIGNS of a day of fasting and prayer, appointed for Sabbath, Oct. 23, and to the objects for which it was appointed. We hope it will be regarded by all.

THE PRESENT ISSUE.

NOT the present issue in politics nor in religion, but the present number of the SIGNS. Lest any should by some means miss some of the valuable things in the paper this week, we would call their special attention to certain articles. The one on the first page from Mrs. White all will of course read, it being one of a series tracing the history of the Israelites through their forty years of wilderness life, and is replete with practical hints and applications.

In the article from Elder Canright on the second page may be found an explanation of the term "Present Truth," which is so frequently used in our columns while in the article following, "A Collapse of Faith," will be found a vivid but candid portrayal of the condition of the religious world at the present time. Coming as it does from the *Boston Watchman*, a staunch Baptist paper, its value as a testimony against the conversion of the world is greatly increased.

Through "The Power of Christ's Resurrection" we believe that "The Immutable Gospel" of the kingdom will finally triumph, and in that beautiful "Sometime" God's faithful ones will all be gathered home. But while here we should attend faithfully to the various duties of life, not forgetting the help to be derived from "The Prayer-meeting," nor "The Duty of Tithe-giving," so ably set forth by H. Clay Trumbull. By thus living godly lives we will have no need to fear that place of burning described as "The Horrible Doctrine" of eternal misery, and we will learn to do the will of God and be able to say from experience, with the writer of "The Legend Beautiful,"

"Do thy duty; that is best;
Leave unto the Lord the rest."

DRIFTING.

MR. EDWARD EVERETT HALE's article in this month's *North American*, on the "Inincerity of the Pulpit," is exceedingly timely, and indicates that some of the more liberal-minded among the ministry have caught hold of the truth which members of the laity have realized, but have hardly dared to express, that clergymen are losing their influence because they are not willing to be honest. The researches of modern science have upset many of the current beliefs of the past, in the minds of those who are not bound down by habit or ignorance to an acceptance as true of every word in the Bible. Many men and women of to-day do not believe the world was made in seven days, or that the sun stood still at the command of Joshua; and, what is more, they feel pretty well assured that their ministers are equally skeptical on these points, or, to use Mr. Hale's words, have "their own private ways of explaining the inconsistencies and getting over the disagreements."

It is needless to point out that this impression goes far to neutralize the influence of a minister in every other direction. His congregation, if they are endowed with ordinary common sense, are not to be satisfied by being told that in the catechism or the thirty-nine articles the whole duty and faith of man are summed up. What they want their pastor to do is to satisfy or reconcile doubts that could not have existed when these venerable confessions of faith were drawn up, and the ministry will lose more and more of its influence, in proportion as its desire to shirk its duty becomes more and more manifest. Why this timidity should exist is obvious enough. The church is an organization which controls to a great extent the thoughts of its chief representatives. As political leaders usually work for the success of the party, rather than the success of those principles which the party is created to carry out, so the ministers frequently look more to the advance and conservation of the church, as

a religious association, than to the immediate help their counsel can give to their doubting and often unhappy parishioners.

The above from the *Boston Herald* appeared in an exchange with the following comment:—

"No one need have any fears that anything scientifically true will conflict in the least degree with what is stated in the Sacred Scriptures. There are plenty of scientific speculations afloat, which are opposed to scientific facts and things revealed in the Bible, but it may be boldly affirmed that there is not known a fact in science which is not in harmony with the teaching found in the Holy Bible. The conflict between truth and error, light and darkness, the Lord and Satan, is waxing fiercer continually. Every Christian needs on 'the whole armor of God,' to 'stand against the wiles of the devil.' Let us be brave for the right."

SUNDAY CLOSING IN WALES.

THE *Montreal Witness* observes that all who have ever been engaged in temperance work will be surprised at the remarkable unanimity in Wales in favor of the bill closing the public houses on Sunday, which has just passed the House of Commons. Of 78,000 householders more than 75,000 signed in favor of the bill and less than 1000 against it. Among those in favor were most of the public house keepers, which leads the *Witness* to remark that "These men evidently do not anticipate that the law will make much difference in their profits. They expect that the customers will merely buy the liquor on Saturday and drink it at home on Sunday, and thus the same amount of business will be done and the keepers will have a holiday."

CHRISTIANITY'S GREAT DANGER.

THE *Pacific* says that "Christianity is on its trial; enemies, vindictive, numerous, and determined, are arrayed against it," and the times above all demand the testimony of consistent, virtuous, Christian lives. "Christianity cannot be injured materially by scoffing arguments, or nicely woven sophistries, but it can be dangerously weakened by the inconsistent lives of its adherents, because these will be accepted by the world as witnesses, and it remains for them to say whether the testimony of their lives shall be favorable or not."

THE San Francisco *Pacific Methodist* expresses the opinion that the apostolic direction, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus," should be always remembered and followed by those youthful Christians who do not regard it as inconsistent with their Christian profession to engage in popular amusements; and the following advice, given to this class by Bishop Bowman in a recent discourse, is heartily commended: "When you are invited to the theater, the ball or card-table, first of all submit it to your heavenly Father in prayer; ask him to bless you before engaging in the amusement; and, after returning to your home, entreat him to sanctify the enjoyment to your highest good."

THERE is a Mormon Bishop who resides near Salt Lake City who recently went through the "endowment house" and came forth with a third wife only seventeen years old, the first and second still living. The tenth child of the first wife was older than the newly chosen bride. While the Bishop and his youthful spouse were off on the bridal tour, wife "number one" died. Her last words were: "An eternity of happiness could not recompense me for the tortures I have endured in this last week, to say nothing of what I went through before in twenty-five years of polygamy." And yet Congress and the Courts continue to tolerate polygamy—the foulest iniquity that ever cursed a civilized country.

Business Department.

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