

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.

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 10, 1881.

NUMBER 10.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
S. D. A. MISSIONARY SOCIETY.

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

REGRETTING.

OUR lives are so full of regretting—
We would fain live them over again;
Could we know we should do any better,
We would patiently bear all the pain.

Go back, and retrace every footstep,
Leave out all the wrong we have said;
Unsay the harsh words we repeated,
And whisper kind words in their stead.

Undo all the hasty misdoing—
Do much that we left all undone,
Be patient, where we were complaining—
Where we walked, we would joyfully run.

Scatter roses, where thorns we left growing,
And smiles, where we left only tears;
Comfort hearts, which we left in their sorrow,
To struggle with doubting and fears.

We would pass by the forest of pleasure,
That gave to us nothing but leaves;
Go out in life's wonderful harvest
And gather the bright golden sheaves.

But we cannot retrace our footsteps;
We cannot go over the way;
Regrets and regrettings are idle,
When moments are passing away.

Let us then leave it all with Jesus!
The crooked path we have made;
He'll make it all straight over yonder,
We'll trust him and not be afraid.

Leave the past with its mournful regretting,
And only live for to-day,
One step at a time, if he leadeth,
Will reach to the shining way.

Thank God! it was not for the righteous,
But sinners, he died to save;
Oh, wonderful, loving Redeemer,
For us he went down to the grave.

Welcome life, with its toil and sorrow,
Welcome each little daily care.
He can make of these trials a garland,
Woven into the crown we shall wear.

Oh, earth-life, so strange and mysterious,
So full, yet so incomplete,
These unfinished lives he will finish
When we lay them down at his feet.

—Christian Herald.

General Articles.

GOD'S CARE FOR ISRAEL.

BY MRS. E. G. WHITE.

THE time drew near when Moses was to leave to others the command of Israel. In obedience to God's decree, he must soon go up to Mount Nebo to die. But before he should leave the congregation, the Lord directed him to rehearse to them the main facts of their deliverance from Egypt and their journeyings in the wilderness. He was to present before them the wonderful manifestations of God's power in bringing them forth from the iron furnace, which figure well illustrated their cruel and degrading bondage in Egypt. They would never have been delivered from their oppressors but for the interposition of the God of Heaven.

Moses was not only to present before the people the merciful manifestations of divine power in all their journeyings, but to recapitulate the law of God spoken from Sinai. When the law was repeated by the mouth of Jehovah to their fathers, the present congregation of Israel were too young to comprehend the awful grandeur and solemnity of the occasion. Their fathers heard the voice of God, and witnessed his power, and were made to feel the sacred character of his holy law; but they had not kept that law, and for their transgressions, they fell in the wilderness without seeing

the goodly land. The sins and mistakes which brought upon the fathers the wrath of God, were to be rehearsed before their children, that they might see the awful results of transgression of God's law. As they were soon to pass over Jordan and take possession of the promised land, God would present before them in a correct light the claims of his law, and enjoin upon them obedience as the only condition of their prosperity. It was not enough for them to be God's people in name only. Their love to him, their right to the name of the Israel of God, would be manifested by their obedience.

Moses stands before the people to repeat his last warnings and admonitions. His face is illuminated with a holy light. His hair is white with age; but his form is erect, his countenance expressing the unabated vigor of health, and his eye clear and undimmed. It was an important occasion. He was once more to give to the people the words of God. With deep feeling and poetic eloquence he magnified the Lord God of Israel. The great mercy, and the unfailing love of their Almighty Protector were portrayed in the most sublime and impressive language. He gave warnings, reproofs, cautions, and encouragement, as Christ had given him the words.

Moses dwelt with great earnestness upon the Lord's wonderful works in bringing his people from Egypt. He set before them the many blessings they had received, for which their hearts should have been filled with gratitude to God, instead of cherishing doubt and unbelief. He dwelt with peculiar earnestness upon the period when they were an unorganized, helpless mass of people, making their way in a disorderly march toward the Red Sea. The Lord favored them with his presence. The cloudy banner in the sky, the standard of their invisible Leader, was a sure guide, a canopy to protect them from fiery heat by day, and a pillar of fire, illuminating their encampment by night, constantly assuring them of the divine presence. And this angel of God, leading their armies in all their journeyings, was their Redeemer.

"When Israel, of the Lord beloved,
Out from the land of bondage came,
Their fathers' God before them moved,
An awful guide in cloud and flame.

"By day along the astonished land,
The cloudy pillar glided slow;
By night, Arabia's crimson sands
Returned the fiery column's glow."

Moses reminds them how, on the third day of their journey, the way grew strange and perplexing, and night found them walled in right and left by ranges of impassable mountains, while directly in front was the Red Sea. They were filled with apprehension, they knew not what course to pursue; yet they had followed the leading of the cloudy pillar. In weariness and hunger, they camped beside the sea, their hearts oppressed with dark forebodings. Then, to complete their despair, they saw and heard the Egyptian host in close pursuit. The armies of Israel were panic-stricken; to all appearance they were a sure prey to their bitterest enemies. But lo, they see the pillar of fire rise from the front, and pass grandly to the rear of the Hebrew host; as a massive wall between them and the Egyptians,—a bright light to the Hebrews, a cloud of thick and awful darkness to their enemies.

While the people reproached Moses as the cause of all their perplexities, the Lord bade him say to the terror-stricken multitude, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day." "The Lord shall fight for you, and ye shall hold your peace." In obedience to the divine command, Go forward, the vast army move to the water's edge, then Moses lifts up the rod, and at its stroke the angry waves pile up on either side, revealing the path for the ransomed of the Lord to walk in. But no

voice had spoken to the defiant king to go forward; and the path of God's providence, the path of safety for his people, was to the enemies of God the path of defeat and destruction. The waters closed over them, and Moses said to the Hebrew host, "The Egyptians whom ye have seen to-day, ye shall see them again no more forever."

The thrilling incidents of this night passage had been oft repeated to the Israelites; but never before had it been so vividly portrayed. All who had taken an active part on this occasion, with the exception of Moses and Aaron, Caleb and Joshua, had died in the wilderness. Those who were now responsible men, were children at the time of their passage through the Red Sea, and they had not correct and distinct ideas of this wonderful manifestation of God's power in their deliverance. This important event, rehearsed by Moses with earnestness and solemn eloquence, softened their hearts, and increased their love, their faith and reverence for God.

Moses repeated the song of thanksgiving which he had composed, and which thousands of the Hebrew host united in singing on the shores of the Red Sea, not only men, but women also lifting up the voice of praise, joining to pour forth their exultant, Heaven-inspired gratitude. This song is one of the most sublime and thrilling expressions of triumph and of praise to be found in all the annals of history. Moses recounts the wonderful deliverance which God has wrought for his people, and extols his justice and faithfulness and love.

The Lord frequently permits his people to be brought into strait places, that they may turn to him, their protector and deliverer, as a child would turn to his parents when in trouble and fear. It is no evidence that God is against us, because we are afflicted. When Christ was on earth, a man born blind was brought to him to be healed. The question was asked Jesus, "Master, who did sin, this man or his parents, that he was born blind?" The Saviour answered, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." This answers the troubled questioning of many minds, "Why should these things be? Is it because of our sins that distress and sorrow have come upon us?" It is true that pain and death are the consequence of sin. But the Lord permits those he loves to be brought into trial, that they may learn the precious lessons of trust and faith. If trials are received aright, they will prove of the highest value to us in our religious experience. As they lead us to put our trust more firmly in God, we become better acquainted with his character.

When the Lord has answered our prayers, and proved himself better to us than our fears, we should not fail to express our gratitude for his mercies. Like the Hebrew host, we should praise him for his wonderful works. Here many fail to glorify God. They do not tell of his goodness, making known to all around them that the Lord is to them a present help in every time of need.

We should praise God for every blessing we enjoy, and above all else should we express our gratitude for the provisions of his grace. What compassion, what matchless love, hath God shown to us, lost sinners, in connecting us with himself to be to him a peculiar treasure! What an infinite sacrifice has been made by our Redeemer, that we may be called children of God! and what a tribute of love and gratitude should it call forth!

If the heart be given to God in earnest, sincere affection, we shall love those for whom Christ died, and thus may we reflect back glory to God. By meditating upon his word and drawing nigh to him in the simplicity of faith, we may behold his excellency and his glory, and thus be changed into the same image. We should offer unto God the sacrifice of praise continually, giving thanks unto his name.

PERSONALITY OF THE DEVIL.

[Thoughts suggested by the perusal of a lecture of Robert Roberts of Birmingham, England, in a series of letters to a friend in Somerset, by Eld. J. N. Loughborough of Southampton. Published by request.]

LETTER SECOND.

My dear Friend J.: As Mr. R. claims that death came into our world by sin so *sin* is the devil that "has the power of death." I read with peculiar interest to learn his explanation of the origin of sin, and how man was led to sin. I find on page 155 of his lectures:—

"The natural serpent 'more subtle than any BEAST OF THE FIELD, which the Lord God has made' (Gen. 3:1) and endowed with the gift of speech (no doubt especially conferred with a view to the part it had to perform in putting our first parents to the test) reasoned upon the prohibition which God had put upon 'the tree in the midst of the garden,' and concluding, from all he saw and heard, that death would not be the result of eating, he said, 'Ye shall not surely die,' etc."

Here the position is fairly taken that the leading of Adam and Eve into sin was accomplished by a "natural serpent," with no outside influence brought to bear upon him, and as the case is stated it would appear with no intention on his part to deceive, but simply reasoning upon "what he saw and heard."

He says of this,—

"It was necessary to try the faithfulness of Adam and Eve. How otherwise could they be put to trial? It would never occur to their childlike and inexperienced minds to disobey. The suggestion had to come from without, and could only emanate from some of the living forms by which they were surrounded. It was impossible that the Elohim should be the agent of the temptation."

It seems from Mr. R.'s language we are to understand that a literal serpent—a talking serpent—was created by God, and by him endowed with the gift of speech on purpose to tempt mother Eve. Seeing a defect in his own position he says,—

"The difficulty about the serpent speaking is more easily surmounted than that created by the theory of Satanic possession. If a dumb ass speaking with man's voice forbade the madness of Baalam (2 Pet. 2:16), why not a serpent be enabled to utter its thoughts when it was necessary to try the faithfulness of Adam and Eve?"

But let us look a moment. In the case of Baalam's ass speaking are we to conclude that this ass was one that God had created with the power of speech so that he might play his part in this test of Baalam's loyalty? It would have to be so, to be a parallel to Mr. R.'s explanation of the serpent's talking to Eve. Instead of this we read of the presence of a holy angel of God to resist Baalam, and the whole record gives the impression that this was not natural to the ass, but was produced by other power than his own. So also in the case of the serpent, there was more than the innocent workings of the mind of a serpent, "reasoning on what he heard and saw." Let us look at the text Mr. R. quotes from St. Paul to prove that this was only a literal serpent: "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3. "The serpent beguiled Eve." To beguile is to delude or deceive by artifice. It is not a mode of expression to represent so harmless a work as our friend calls the reasoning of the serpent from "what he saw and heard." Beguiling indicates a deep sealed purpose and determination to deceive and lead away from the right path. This meaning of the word is strengthened by the very use St. Paul makes of it to the Corinthians, for those he mentions were going about with a fixed purpose to deceive and draw the brethren away from Christ.

If this deception of Eve was simply the thoughts originating in the brain of the serpent, with no other power brought to bear upon him, then we must conclude that sin in our world, with all the misery and death resulting therefrom, originated in the brain of a serpent, a literal, veritable, talking serpent. If it is true that God created serpents and endowed them, by creation, with the power of speech, where shall we look for specimens of such serpents?

To claim that God made this serpent speak on that one occasion as the angel did the ass of Baalam, would make the beguiling of Eve originate with the Lord instead of in the serpent alone, as Mr. R. claims. This also would seem to make God directly the author of sin. I cannot see that Mr. R.'s position that the talking serpent was made on purpose to deceive Eve, puts the subject in any better light.

With the idea that the devil and his angels, who had revolted, "kept not their first estate,"

"Mr. R. claims" that the Elohim are those angels that never sinned.

had been "cast down to *tartarus*"—the region of space surrounding our earth—and that stung to wrath by thus being thrust from Heaven they should seek to mar God's work, all is plain. In deceiving Adam and Eve they were showing their wrath—"beguiling" them into sin. That the devil should use the subtle serpent as his medium, causing it to speak, is no more marvelous than that a holy angel could cause a voice to proceed from the mouth of the dumb ass, and neither of these is very marvelous from beings of higher power than man when we reflect that even some men by the power of ventriloquism can cause voices to appear to proceed from objects both animate and inanimate. This is all in harmony with those Scriptures which connect the devil and the serpent, not only in the deception of Eve, but of the whole world.

After claiming that sin was introduced by the serpent, he says, "The result was, he was made to go upon his belly." That is true of the literal serpent as the medium of the temptation, but what about the rest of the sentence, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Is this all fulfilled in the warfare of men on snakes, and in the fact that some in their warfare get bitten by the venomous serpents? Does it not rather anticipate the time of which St. Paul speaks in Rom. 16:20: "And the God of peace shall bruise Satan under your feet shortly." It undoubtedly refers to the fact that Christ, the seed of the woman (Gal. 4:4), shall at last overthrow the devil and all his works.

On page 156, after quoting from St. Peter, and the book of Jude on the fall of angels, he says:—

"It does not tell of angels being expelled from Heaven to engage in marauding expeditions against human interests and divine authority, wherever their caprice might lead them; but of disobedient angels not necessarily in Heaven, being degraded from their position, and confined in the grave against a time of judgment."

He claims that these angels are a race of beings that existed on this earth prior to the days of Adam, and says that there is no evidence that they were cast out of Heaven. His position on this subject we deny. They "left their own habitation," and were "cast down to *tartarus*," which, as we have before shown, is the region immediately surrounding this earth, and Rev. 12 seems to speak of a time when angels were "cast out of Heaven." In Ezekiel, chapter twenty-eight, we have an account of what is there called the "anointed cherub"—beautiful angel—who had been in the garden of God, who aspired to "be like the Most High," in whom iniquity was found, and who was cast out of "the midst of the stones of fire."

We know of no pre-Adamic race, and know of no necessity for twisting the plain reading of the Bible, and saying that there had been a race of beings on earth when God says, he "made the earth" "it was without form," and that having brought it into form, he created man to till the ground. As far as the Bible record is concerned, there is not an intimation that there had ever been a race of beings on the earth previous to the time of Adam. It seems to me a mere fancy. Mr. Roberts, however, seeks proof in the fact that after the creation of Adam and Eve God told them to "be fruitful and multiply and replenish the earth." He tells us that the word *replenish* signifies to refill, which he claims is proof that the earth had once been filled with inhabitants, that it was then reduced into a chaotic state to free it from those inhabitants, and that it was now to be "filled again" by Adam's posterity. This is quite a large theory to build upon one word—*replenish*, and we will see if that word really affords the least support to such a theory. He says the meaning of the word *replenish* is to "fill again." If we look at the English dictionaries no more force is given to that definition than to the one that makes it mean to "fill completely." As it is the Bible use of the word we have to do with, we will inquire after its meaning. In this case, like his claim that the angels that sinned and were cast to *tartarus* are now in the grave and dead, all turns upon the true import of a word.

The Hebrew word translated *replenish*, in Gen. 1:28, is *mahleh* or *mahlah*. Gesenius says, "The primary idea seems to be that of abundance, overflow. (a) To fill up or out an empty space with one's own bulk or abundance. Gen. 1:22, 28; 9:1. Fill out the shields, that is, with your own bodies. Jer. 51:11. (b) To fill a place

with anything. Eze. 8:17; 28:16." He speaks at much length concerning the signification of this word, but nothing to show that it signifies filling the second time.

This word is used with the Hebrew Scriptures about 240 times, and signifies to fill full or to fulfill. It is rendered *replenish* in Gen. 1:28; 9:1; Isa. 2:6; Eze. 26:2; 27:25; Jer. 31:25; six cases in all. In none of these is there necessarily conveyed any other meaning than that of filling, though in some of these cases as in that of Noah we know from the connection that the thing to be filled had been filled once before. Here are a few examples out of the many which show that the word simply signifies to fill: Gen. 29:27, fulfill her week; Gen. 44:1, fill the men's sacks with food; Eze. 9:7, fill the courts with the slain; Eze. 10:2, fill thine hand with coats; Eze. 24:4, fill it with the choice bones; Ex. 1:7, the land was filled with them; 1 Kings 18:33, fill four barrels with water; 2 Kings 3:17, that valley shall be filled with water; verse 20, the country was filled with water; 1 Kings 18:35, he filled the trench also with water.

This Hebrew word does not necessarily signify anything but to fill, as any one may see who will examine the Lexicon of Gesenius or a good Hebrew concordance. Those, therefore, who attempt to prove from God's command to Adam to fill the earth with his descendants, that the earth had been previously filled with a different race whom God had destroyed, build up an argument that has no foundation in fact, for the word *replenish* in Gen. 1:28 might with the strictest propriety be rendered fill, as the lexicon shows, and as its almost invariable usage in the Hebrew concordance attests.

On the testimony in Rev. 12, which speaks of the devil and his angels as being cast out of Heaven, Mr. R. says, "The book of Revelation speaks of things to come, and deals in symbols." It is true that this book deals in symbols, but must we conclude from this that there is nothing literal in it? Because St. John was promised a view of "things to come," must we necessarily conclude that there is no reference made to the past? In the first part of chapter twelve, we read of the birth of the man child who is to rule all nations with a rod of iron, and who was caught up to God and his throne. In chapter nineteen we read of the one who is to rule the nations with a rod of iron and "his name is called the Word of God." We see, then, that this *man child* is Christ, and that we are carried back to the time of his birth, thence through his persecutions by the Roman power, to his ascension "to God and his throne." With the idea that everything mentioned in the book must be after John's time, the birth, trial, and ascension of Christ would be placed after A. D. 96, the date of this Revelation.

In Revelation, chapter twelve, we have the dragon as a symbol of Pagan Rome. This power warred against Christ, and against the church—symbolized here by a woman. This power is defeated in its efforts to exterminate the church of God. As our Saviour said of that tribulation, "For the elect's sake those days shall be shortened." Matt. 24:22. While the dragon symbolizes Pagan Rome, the spirit which stirred that power to its acts of terrible persecution upon the people of God was the devil himself. When the power of Pagan Rome was broken, it was really a defeat of the purpose of the devil to overthrow the church of Jesus Christ. There is nothing strange that, as St. John beholds in vision the defeat of Satan's purposes in the acts of Pagan Rome, the Lord should carry him back to Satan's expulsion from Heaven by Christ and the good angels. If the good angels had driven the fallen ones out of Heaven, it is no marvel that Christ should defeat the efforts of Satan, through the power of Rome, to overthrow God's people. Thus we see how it is that this dragon is called, "That old serpent, called the devil, and Satan, which deceiveth the whole world." On page 158, Mr. R. says:—

"It has to be remarked that in the divine dealings with the Jewish nation, there is an absence of everything giving countenance to the idea of a personal devil. In all God's expostulations with the Jews through his prophets, the appeal is to the people themselves. Their stiff-necked disposition is charged with all the waywardness and wickedness that prevailed. There is no recognition of diabolical agency or occult influence."

Let us compare a few facts with this statement. Moses was a prophet to the Jews, for the Lord, in making a promise through him concerning

a very laudable attempt to approach the definiteness of the Greek.

Paul next uses the expression, done away, in verse 11: "If that which is done away was glorious." Here he evidently refers to the same thing. Then he says, verse 13, that Moses put a vail over his face, that the children of Israel could not look to the end of that which is abolished. What is abolished? That which was covered by the vail. Was that the law? No. The vail was not thrown over the tables of stone which Moses held in his hands, but over his face, to hide the glory of his countenance. Paul adds in the next verse that this vail is taken away in Christ.

The Jew is still looking at the veiled glory of the former dispensation. But when he receives the illuminating Spirit of Christ, and sees the surpassing excellence of the ministration of the Spirit, Moses' vail and Moses' glory alike disappear, and he beholds only the exceeding glory of the present.

But is not the law called the ministration of death? and has not that given place to the gospel or the ministration of the Spirit? The law is brought in only by allusion, in the language, "written and engraven on stones." That dispensation is called the ministration of death, because under it the death penalty was visited without mercy upon every open violation of the moral law. And the ministration is said to be written and engraven in stones, because it was a ministration of that which was engraven in stones. Strictly speaking, we know that there was no ministration engraven in the stones; only the ten commandments were there; but connected with those commandments, under the former dispensation, there was a ministration or service ordained by Moses.

This is one of those elliptical modes of expression so common in the writings of Paul. For instance, he says of those who partake unworthily of the Lord's supper, that they eat and drink damnation to themselves. 1 Cor. 11:29. Not that they literally do that, but the sin they commit in so doing will lead to that. Again he says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Heb. 13:17. What was to be unprofitable? Not simply to have those who bore rule over them give up their account with grief; but it would be unprofitable for them to take such a course as to cause those who watch for their souls to give up their account of them with grief. So Paul says, elliptically, the ministration written and engraven in stones, instead of the ministration connected with that which was written and engraven in stones.

Dr. Bloomfield considers this verse (2 Cor. 3:7) elliptical. In his Greek Testament with English notes, he says on this passage: "I have, in Recens. Synop. shown that the sense of the verse is this: 'If the ministry or office of promulgating a covenant which, in the letter (when written on tables of stone), brought nothing but death with it, was glorious,' etc."

The word "ministration" is the same as is rendered "ministry" in the first verse of the following chapter: "Therefore seeing we have received this ministry." It means the service of a minister. It is certain, therefore, that the language of Paul in verse 7 is elliptical; for there was nothing pertaining to the service of a minister engraven on the tables; but there was a law there in reference to which a minister could perform service; and the ministry connected with it was, under that dispensation, glorious, "so that," says Paul, "the children of Israel could not steadfastly behold," what? The tables in Moses' hands? No; but, "the face of Moses," the minister who performed the service.

In all this we find no abolition of the law. The law is that to which the ministry of both dispensations relates. Under the former dispensation, this law was written on tables of stone, and the ministry then connected with it was a ministration of death. Under the latter, the same law is written in the heart of the believer, Jer. 31:31-33; Heb. 8:10; and the ministration connected with it is one of mercy. Paul, in 2 Cor. 3, contrasts these ministrations. The dispensation of Moses gives place to that of Christ. The glory of the former is done away by the glory of the latter. But God's great moral rule of right, the constitution of his government then as now, and now as then, goes through all dispensations and all time, unchanged and unchangeable.

U. S.

CHARACTER is a perfectly educated will.—*Novalis*.

DARKNESS AND LIGHT.

BY ELD. W. M. HEALEY.

THE Bible is given to us for a light. "Thy word is a lamp unto my feet, and a light unto my path." Psalms 119:105. Daniel said the vision which king Nebuchadnezzar had, was given "for their sakes that shall make known the interpretation to the king." Dan. 2:30. Verse 45 says it was for the purpose of making known what would come to pass after that time. Thus it was to be a light that would cast its rays into the dark future, and light it up before those who may believe and understand this word. The book of Revelation was given to be a light. It is "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Rev. 1:1. It was to show, to cast light upon, the future; but it is not said that any but His servants will see anything by it.

The word of God that came to Noah, lighted up the future before him, and he saw that a flood was coming upon the earth; but it shed no light for the great mass of human beings then living. They spent their time in ways most agreeable to their feelings, "And knew not until the flood came, and took them all away." Matt. 24:39. The Bible is so written that those who are seeking for light can find it, while those who prefer darkness can find something upon which to hang their doubts.

We have the power of choice, and God will help us to light or darkness, according to the choice we make. When Jesus was here upon earth, he taught the people so that some saw great light in his words, but others beheld nothing but darkness. That this might be so, he taught the multitudes in parables; and the disciples asked him, "Why speakest thou unto them in parables? He answered and said unto them, 'Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given.'" Matt. 13:10, 11.

Verse 15 tells why it was not given to them to know: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The people here spoken of were to blame for their condition, as they had shut their own eyes and ears. They had fully decided against the teachings of Christ before they had heard them. In fact, they were not honest at heart. This honest purpose, this spirit of truth, is probably what Jesus referred to in verse 12: "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not [this spirit of truth], from him shall be taken away even that [what truth] he hath."

When God sent Moses to Pharaoh, he told him that he would harden the king's heart. As Moses and Aaron came into the presence of the king, with their request for him to let the people go three days' journey into the wilderness, to offer sacrifice unto the Lord, he said that he did not know the Lord; and proposed to them that they show some miracle as a sign of the power of their God. Aaron casts down his rod before the king, and behold it becomes a serpent. The sorcerers and magicians are sent for, and each man casts down his rod, and it becomes a serpent. This was enough for the king, and his heart was hardened. Set against the God of Israel and his people, here his unfairness and lack of the spirit of truth was clearly shown. He had made his own choice of the proofs to be given of the power of the Israelites' God; he would test it by miracles, and now the evidence is all in favor of Aaron's God, for "Aaron's rod swallowed up their rods."

When the plague of frogs was upon the land, the magicians had power to work the same miracle and bring them up out of the river; but here their power ended, for they could not destroy them, nor cause them to return to the river. And Pharaoh was obliged to request Moses to entreat his God to remove this plague from them. This was done, and the frogs died.

Even the magicians admitted the plague of lice to be caused by the finger of God. Pharaoh was just the man to occupy the throne at this time, and give God a chance to punish this wicked nation for the manner in which they had treated his people. And God says of him, "For this purpose have I raised thee up." That is, up in power, raised thee to the throne. He rejected the overwhelming evidence of God's power, and clung

to the little which the magicians were permitted to have, and his heart was hardened. He was a bad man at the first, and as he rejected evidences of truth he grew worse, his "heart was hardened." And so it ever is; the more a person rejects of the truths of God, the harder he becomes. Paul says in the second chapter of his second epistle to the Thessalonians that just previous to the coming of Christ, Satan shall work with "signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause,"—because they have not received a love of the truth,—"God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Surely it is a dangerous thing to turn away from truths which God has given us, for in so doing we may expect God to send us all the darkness we want. What a fearful thing it will be to be shut out of the kingdom of God, when we have fully expected to enter there, but find at last that we have been laboring under a delusion sent us because we have neglected some duty, have turned away from some truth. And yet Jesus says that "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22. This class of persons are those who have professed Christ, and taught in his name, and evidently expect to be among the saved; but Jesus says, "And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Verse 23.

In verse 21, Jesus says that they who do "the will of my Father which is in Heaven," are the ones who enter the kingdom. Where will those appear who reject the will of the Father, and talk of Christ as the only one with whom we have anything to do, and claim that he has abolished his Father's will, or law, and established a different will, one of his own? Read and ponder well these words of Jesus; and I pray, dear reader, do not reject any of the light from God's word, lest he reject you and send you strong delusion, and you believe a lie, and at last be damned. It will not avail to cry Lord, Lord, if you have neglected to do the will of the Father.

Those who are deceived may go on breaking the law of God, and have very little trouble with their conscience about the matter, because they are deluded. But like those unbelievers in the time of our Saviour's sojourn upon the earth, if they are deluded they must have made their choice, closed their own eyes to some point of truth, turned away from some duty. We need not reject all of the Bible to be rejected of God. If God makes one duty known to us and we refuse it, is he not justified in turning from us? Those spoken of in Matt. 7:21-23, had not thrown away all the Bible; they taught Christ, and expected to be saved by him; but they did not receive and do the will of the Father. Dear reader, does it mean you?

"MODE OF BAPTISM."

BY ELD. R. F. COTTRELL.

OUR caption is a popular phrase extensively used; but what can be its meaning? If baptism means immersion, a definition generally admitted, so much so that the American Bible Union, an association formed from the leading denominations of the day, have been compelled thus to render the term, the mode of baptism can only refer to the manner of immersion, whether with the face upward or downward, or to some other particular manner in which the immersion is performed.

But we hear them talk of being baptized by sprinkling, by pouring and by immersion. If our definition of baptism is correct, this must mean that some are immersed by sprinkling, others are immersed by pouring, others still are immersed by immersion. The greatest objection to these expressions is, that the first and the second are absurd, and the third is tautological.

Another thing worth our observation is, that the object of the action of baptism, as used in the Scriptures, is always the person. Men and women, we read, were baptized. But in sprinkling or pouring, the object of the action is always, properly, the water. The water, and not the person, is sprinkled; the water, and not the person, is poured. The water may be sprinkled or poured upon the person—he may be sprinkled or wet; but he cannot himself be sprinkled or poured, unless he first be dissolved or reduced to a

liquid, or a pulverized state. But a person can be immersed; and it was the persons, and not the water, that were commanded to be baptized in the name of the Lord.

Now immersion is admitted on all sides to be valid baptism; but some think sprinkling or pouring will answer equally as well, and we are offered the choice of the three modes. It would be well to choose as judiciously in these things which pertain to our eternal interests, as we would in matters that effect only our temporary, worldly interests. Suppose then a person owes you ten dollars. He offers you a bank bill in payment. You inquire if it is good. The answer is, some say it is good, and some say it is not. But seeing you hesitate, he offers you another bill in its stead. Is this genuine and good? you ask. About like the other, says he; some say it is good, and some say it is worthless. You can find plenty of people, however, that will take either of them. But if you do not like either of them, here is a gold eagle, and now you can take your choice of the three. Would you take one of the bills? No, say you, give me that which all are agreed is good—that which passes current everywhere.

Then be wise in the things of religion; and insult not God, and imperil not your own soul, by choosing a human substitute for a divine institution.

I have always wondered, from my early youth, how men of learning could repeat the following words: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," when they only put a small quantity of water upon the head of the candidate. How dare they use those SACRED NAMES in connection with the deliberate and solemn utterance of a falsehood? Will the unwarranted custom of their denomination shield them?

But light is increasing. That baptism is immersion, is a truth in the hands of the common people, and no longer confined to the learned ministry. If ministers are still willing to subvert and abuse this institution, let the people receive the truth. Each one must answer to God for himself.

STARTLING INCREASE OF CRIME.

BY ELD. J. O. CORLISS.

UNDER this heading the San Francisco Chronicle gives the comparative criminal statistics of the State of Maine for the years 1851, and 1880. The figures are taken from a report published by authority of General Porter, Chairman of the Board of State Prison Inspectors for that State, and may consequently be considered correct. The figures are as follows:—

| CRIMES. | 1851 | 1880 |
|---------------------------|------|------|
| Murders..... | 4 | 21 |
| Manslaughter..... | 1 | 5 |
| Assault to murder..... | 3 | 7 |
| Arson..... | 4 | 9 |
| Rape..... | 1 | 9 |
| Attempt to rape..... | 1 | 6 |
| Felonious assaults..... | 4 | 4 |
| Robbery..... | 4 | 4 |
| Piracy..... | 2 | 2 |
| All others..... | 73 | 200 |
| Totals..... | 87 | 267 |
| Per cent of increase..... | | 207 |

As is readily seen from the above, the number of prisoners held for crime in 1880 is 180 more than in 1851, or an actual increase of 207 per cent. Place by the side of this, the fact that during the same number of years (twenty-nine) Maine's increase of population has been but 61,265, or only 14 per cent, and we are startled to learn that felonious crimes have increased 183 per cent faster than the population. And what is more appalling, is the fact that 62 per cent of these prisoners in 1880 were natives of Maine, 64 per cent of them were convicted before reaching the age of thirty, and 18 per cent, before they were twenty-one.

In referring to these facts the *Chronicle* makes the following forcible remarks: "The causes of this alarming increase of crime in a State which has never rated above the average in that respect till now, are inexplicable. They cannot be traced to rum, for Maine has long had a prohibitory liquor law in force; nor to natural heat of temper, influenced, as in Southern latitudes, by a very hot climate, since Maine's climate is more frigid than torrid; nor to ignorance, because the State is well provided with public schools; nor to the presence of large masses of foreigners, because that class stands lowest on the prison record; nor to the baleful influences of large cosmopolitan cities, for the most

populous city in Maine, Portland, contains less than 34,000 inhabitants."

"Can it be that crime in all the other States has increased in even proportion with Maine? If so, why? Is there anything or many things in the structure of society in America so changed since thirty years ago that leads our youth into criminal habits? If so, what? Can it be the decline of trades and apprenticeship, and the consequent unfitness of the rising generation to earn an honest living? Is it the loosening of religious ties from a too general and superficial study of what we call 'science'? Is it the result of loose divorce laws, which weaken family influences on the young? Or is it the dominating, all-prevailing vice of avarice, that subordinates everything to the hunger and thirst for sudden riches at any cost of conscience and reputation? Or is it all these things combined? The subject is one that demands the profound attention of the best minds of the age. The exhibit is astounding, and worst of all, it is to be feared that Maine's showing is as good as the average of the country."

Coming from the source it does, these remarks should be thoughtfully considered. Can it be possible that the editor of a secular daily like the *Chronicle*, who is supposed to simply record the news of the day without moralizing, sees these matters in the light of increasing depravity of heart? How strange then that those who read the Bible cannot see them in the same light and recognize the time of which the apostle speaks in 2 Tim. 3:1-5.

How true that evil men and seducers wax worse and worse, and that the world is ripening up for the time when the decree will go forth: "Put ye in the sickle, for the harvest is ripe; come get you down, for the press is full, the fats overflow, for their wickedness is great." Joel 3:13.

THE LANGUAGE OF CHRIST.

THE tongue spoken by Christ was the theme for discussion at a recent conference of Baptist ministers in this city, eliciting a variety of views, one speaker even holding that since Jesus was able, in the coasts of Tyre and Sidon, to hold conversation with a Syro-Phœnician woman, the Irish tongue, being of Phœnician descent, might be a dialect of the language in which the Saviour taught and spoke. This conclusion certainly has the merit of novelty, but we cannot imagine that scholars will generally adopt it, since the connection between the Erse and the Phœnician is quite too remote for serious consideration. Those who have traveled in Switzerland will recall the wonderful facility with which, in the border cantons, even children pass from French to German and Italian, speaking all three languages with equal ease. There was a similar general acquaintance with Latin, Greek, and Aramaic in Palestine at the time of Christ. Latin was the language of official life, Greek the medium of polite intercourse, the Aramaic the tongue of the common people, and the pure Hebrew had become in His day virtually a dead language. It is not impossible that our Saviour was familiar with Latin, and it is certain, from his quotations from the Septuagint and from the fact that Greek was spoken in towns as near his home as Cæsarea and Tiberias, that he was acquainted with Greek. Some of his quotations, too, refer directly to the Hebrew Scriptures, making clear that he had at least an equal knowledge of Hebrew. But the Syriac or west-Aramaic, the tongue of the common people, was doubtless the language in which He thought and commonly spoke, though he had sufficient acquaintance with the other current tongues to speak with Pilate, to be at home in Tiberias, and to have a delicate sense of the precise force of terms in the Hebrew Scriptures.—*Christian at Work.*

ONE text well studied is of more value than a whole book of the Bible hurriedly run over. But where one stops to think, a score hurry from place to place like a gold-pro prospector who picks up a pebble anywhere and everywhere, but never sinks a shaft to reach the rich veins that lie deep in the bowels of the earth.

EVERY child is a hand mirror; if you see some ugly features in your looking-glass, correct your own face and figure.—*Dr. Lyman Abbott.*

IT has been well said, that God requires a whole heart for affection, but a broken heart for sacrifice.

MANY consult God about their safety who would never consult him about their duty.

The Missionary.

THE desert rose, though never seen by man,
Is nurtured with a care divinely good;
The ocean gem, though 'neath the rolling main,
Is ever brilliant in the eyes of God.

Think not thy work and worth are all unknown,
Because no partial pensman paints thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words and ways.

JOHN KNOX.

BY ELD. S. N. HASKELL.

THERE is no evangelical denomination but what can point to their founders as men of God, possessing much of the spirit of Christ; men who did not count their lives dear to themselves if they could serve Christ in advancing what they believed to be the truth and work of God. Notwithstanding their devotion and willingness to sacrifice all to the work in which they were engaged, they yet possessed many peculiarities. It will be seen that God calls men, not because they are perfect, but because they have a willing heart. Scotland has furnished men and women, of noble souls and moral worth, to the cause of reform.

John Knox was one of these. He was born in Scotland in 1505. A difference of opinion is expressed by different authors respecting his parentage, and the place of his nativity. He, however, received a liberal education, a circumstance not usual in those times. Although there were undoubtedly learned Scotchmen in the early part of the sixteenth century, the most of them owed their chief acquirements to a foreign education. The Greek language remained unknown in this country long after it had become a fixed branch of education in the neighboring kingdom. This language, however, Knox acquired before he had reached middle age, and also, at a later date, during his exile from Scotland, the Hebrew language.

While Knox was a student in the University at Glasgow, we can begin to trace, in the opinions of his preceptor, faint glimmerings of the light which was in after years to shine forth with so much clearness through his instrumentality. This man taught that a General Council was superior to the Pope, and might judge, rebuke, restrain, and even depose, him from his dignity; he denied the temporal supremacy of the bishop of Rome, and his right to inaugurate or dethrone princes; and maintained that papal censures, and even excommunications, had no force if pronounced on invalid or irrelevant grounds, etc.

Passing through the avenues of secular learning, Knox devoted himself to the study of divine truth, and the labors of the sacred ministry, having been ordained priest before arriving at the age fixed by the canons of the church. Not satisfied with the extracts from ancient authors found in the writings of scholastic divines, he resolved to have recourse to the original works. Here he found that which caused a complete revolution in his religious sentiments. Among the Christian Fathers, Jerome and Augustine attracted his particular attention. By the writings of the former, he was led to the Scriptures as the only pure fountain of divine truth, and instructed in the utility of studying them in the original language. In the works of the latter, he found religious sentiments very opposite to those taught in the Romish church, which, while she retained his name as a saint in her calendar, had banished his doctrines, as heretical, from her pulpits. This was about the year 1535, but it does not appear that he professed himself a Protestant until 1542. Previous to this, the reform doctrine had made considerable progress in Scotland. In 1525 an act passed Parliament, prohibiting ships from bringing any of Luther's books into that country, which had always "bene clene of all sic filth and vice." It is supposed, from this circumstance, that these books had already found their way there.

Between the years 1530 and 1540, many innocent and excellent men suffered the most cruel death, and others escaped to England, and the Continent. But these violent measures could not arrest the progress of truth. By means of the merchants who carried on trade in Scotland with other countries, many Protestant books were imported, and circulated throughout the country. Poets, under the cover of wit and satire, lashed the vices of the clergy, and exposed to ridicule many of the absurdities and superstitions of Popery. Plays, professing to correct the abuses

of all classes, although principally directed against those of the church, were acted before the royal family, the court, and vast assemblies of people, to the great mortification and still greater damage of the clergy. Enactments of law were repeatedly procured against the circulation of "seditious rhymes and blasphemous ballads," but still they were everywhere disseminated and read with avidity.

From 1540 to 1542 the number of reformers increased rapidly. Twice an attempt was made by the clergy to cut them off by one desperate blow, but they failed in the execution of their design. In this state of affairs, Knox did not remain long unaffected, and, having aroused the suspicions of the clergy, he left the university and retired into the south of Scotland. He was then pronounced a heretic, deprived of priestly orders, and assassins were employed to waylay him.

The government from time to time favored the Reformation to some extent, so that at one time it became lawful to read the Scriptures in the vulgar tongue. The errors of Popery were then attacked by the Scottish press, and many who had fled the country returned. Among these was George Wishart, a person of great learning, eloquence, piety, zeal, and meekness. To this teacher Knox attached himself, and for a time before his imprisonment, waited constantly on his person. Of the future usefulness of Knox and his own martyrdom, Wishart had strong presentiments. On the night in which he was apprehended he would not permit Knox to accompany him, but dismissed him with the reply "Nay, returne to you bairnes (pupils), and God blis you; ane is sufficient for a sacrifice."

After this, Knox entered a private family as tutor; but managed to conduct the religious education of the youth under his charge in so public a manner as to benefit the whole neighborhood. He was soon, however, obliged to conceal himself, and remove from place to place, to provide for his safety.

GLEANINGS FROM THE EASTERN FIELD.

MICHIGAN, Mundy Center.—Bro. E. P. Daniels writes, Feb. 15, that as the result of his six weeks' labor in this place, "eight have signed the covenant to obey the law of God and keep the faith of Jesus. Others will decide ere long. We do not feel that our work is yet done in this place. Tobacco, tea, coffee, and hard cider have had much to do in keeping the people from obeying the truth. This state of things led us to hold a temperance meeting, which resulted in the organization of a health and temperance society, with twenty-eight teetotal pledge members, most of whom are heads of families."

COLORADO, Silver Cliff.—Mrs. G. W. Voris, writing from this place, says: "We have a church of over twenty members. Bro. Stover is our leader. We are anxious to have a minister visit us."

WISCONSIN, Kickapoo Center, Newville, and Victory.—Bro. A. D. Olsen reports good meetings in each of these places. At Newville he gave a short course of doctrinal and practical discourses, and as the result five commenced to keep the Sabbath and will probably unite with the church at Kickapoo Center.

ILLINOIS, Gridley and Oakland.—Nov. 19, Eld. C. H. Bliss began meetings in a school-house four miles south of Gridley, and remained nearly four weeks. Seventeen arose for prayers, the most of whom made a profession of religion. During January he visited the church at Oakland, where three made a start in the service of God and two joined the church.

INDIANA, Forest Chapel.—Since Jan. 15, thirty-four discourses have been given here by Bro. Wm. Covert. Eight have commenced to observe the Sabbath, and the interest continues good.

IOWA, Birmingham.—Bro. Ira J. Hankins thus reports the work in this place: "Began meetings here Jan. 29, and continued them twelve days. Seven more signed the covenant, making in all seventeen who are now keeping the Sabbath. They have a weekly prayer-meeting, besides Sabbath-school and Sabbath meetings. They have also a tract society, and are interested in doing missionary work."

MASSACHUSETTS, Danvers.—"After an absence of nearly three years," says Eld. D. M. Canright, "I have just enjoyed a two weeks' visit with this church. The outside attendance was good, and the interest excellent. The preaching was largely

of a practical and revival nature. We enjoyed several most excellent prayer and social meetings. All expressed themselves as greatly encouraged. By a rising vote, the entire church made a solemn vow to bury past trials, love one another more, and live nearer to God. About a dozen youth made a start in the Christian life. A contribution was raised more than sufficient to pay my expenses here. Have enjoyed the privilege of having my children with me a week. To me I find it is the sweetest of all work to labor for Christ and for the salvation of men. In this work, I find peace of mind and joy of heart, and to it I mean to consecrate my life anew."

Temperance.

OAKLAND H. AND T. CLUB.

THE regular meeting of the Oakland Health and Temperance Club was held Sunday evening, the 6th inst. There was an unusually large audience present, indicating an increasing interest in the cause of temperance. The meeting was opened by singing, "Father We Come to Thee," from "Temperance and Gospel Songs," followed by prayer by Eld. Corliss.

Col. C. N. Goulding, of Ohio, late U. S. Consul at Hong Kong, delivered a stirring lecture. He said that although he was far from home, the interest of the people here was his interest; what was for the benefit of our families was for the benefit of his family—the interest of the whole country was one. He referred to the pride of country generally felt by American citizens, and then made the startling assertion that this great country was controlled and governed by whisky. And what is said of the nation at large may be said of nearly every city in the Union. The speaker exposed the swindling nature of the liquor business, as well as the poisonous compounds sold and drank in the saloons. He was particularly severe upon the saloon-keepers, who toil not, yet display diamond pins and rings, and fine clothes paid for by the earnings of the laborer and artisan; these are the saloon-keeper's slaves.

He claimed that everybody knew temperance to be right; no one would choose a drunken physician to attend his family, or choose to have a case tried before a drunken justice. The rum-seller follows the business for the money there is in it, and his excuse is not that it is right, but that if he doesn't sell the liquor some one else will; and this excuse was deftly applied to other crimes, such as murder, robbery and theft, as illustrative of the fallacy of the plea.

The speaker made a special appeal to young men, alluding to many prominent and talented men who had died prematurely and filled drunkards' graves. He dwelt emphatically upon the erroneous idea that they could drink and let it alone just as they pleased. He had been thus deluded for twenty-seven years; had lost position, property, and his manhood, all the time saying that when whisky became his master they would part company.

An earnest appeal was also made to Christian professors, urging them to let their light shine for the temperance cause. Of the many apt illustrations brought out during the lecture, none were more forcible than that of the blind man who carried a lantern in a dark night, not that it assisted him in his journey, but to keep others from stumbling over him. The remedy proposed for the evils of the liquor traffic is law-prohibition, and the speaker claimed that more progress is being made in the temperance reform than is generally conceded; that never since Sumter was fired upon, have the people been more thoroughly aroused upon any subject than they are now upon the temperance question. We hope this is true. Col. Goulding proposes to carry on a vigorous crusade in this city and San Francisco.

After singing by the choir, Elder S. N. Haskell was called upon, and as his manner is, turned to the Bible. He read in Num. 6:1-4, the first temperance pledge we have any record of: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord, he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation

shall he eat nothing that is made of the vine tree, from the kernels even to the husk."

In a few comprehensive remarks it was shown how Adam, the head of the first race, and Noah, the head of the second race, had both fallen through the indulgence of appetite. God would have those who were set apart to his service free from all intemperate influences, and the reason for forbidding the use of the sweet wine was because there was but one step between that and the stronger liquor. He instanced Daniel and others as illustrations that God would specially bless with superior wisdom and prosperity those whose lives and habits were strictly temperate.

The remarks of both speakers were highly appreciated, and the entertainment exceeded that of any meeting we have had for several months. Sixteen new signatures were added to the various pledges, making 221 now on the Club roll.

W. N. GLENN, Sec.

HABITS.

BY JOSEPH CLARK.

"THAT pipe is your master, and you are a slave," said a gentleman to a friend, who had lost a favorite pipe, and was hunting it up.

So it is; bad habits are our masters. A habit that is evil is constantly drawing upon the purse, upon the time, and upon the strength of such as are so controlled. Some are under a variety of evil habits, each one of which is calling for gratification, and each striving for full control.

Many are so under the power of their appetites and lusts that they have little self-control. When not under the influence of one stimulant, they pass under the influence of another, until they can be said to be more or less intoxicated continually.

Good habits of life, such as temperance, patience, industry, economy, virtue, purity, may be said to be like firm and true friends, who will always exercise a fatherly care for you. In sickness or trial they comfort you, in sorrow they strengthen you, and in need they enrich you; in the heat of summer or the cold of winter they are alike a defense and a safeguard; among strangers they are your vouchers, and among friends, good habits are a never-failing source of happiness and strength.

Habits of devotion, habits of order, habits of studiousness, are of great value; habits of civility and courteousness, habits of sobriety and care for the feelings of others,—these are all more valuable to society than the richest mines of gold.

Slavery to evil habits impoverishes and degrades the soul more than the iron sceptre of despotism. This kind of slavery darkens the mind, disorders the intellect, blunts the moral powers, and hardens the heart, and in course of time, turns the warm and kind heart, into a desert of conflicting and corroding passions, and blots out the image of God from the soul.

Good habits are like fertilizing rains and warm suns upon the fertile soil. They cause all the best graces and virtues to spring forth, until the heart is like a watered garden. Good habits are like cash deposited in a good bank; they are a sure source of wealth or competence; these feed the poor, clothe the naked, and comfort the afflicted.

TEMPERANCE in the British army is making rapid progress, and the support given to the movement by the leaders most popular in the army is a source of encouragement to the men. The National Temperance League held a meeting in London on January 4, to consider the best means of promoting temperance in both army and navy. The Lord Mayor presided, and he was accompanied by a grand array of generals and admirals. It was stated that there are 20,000 teetotal members in the army, being *one-sixth of the entire force*. Of these, about 8,000 belong to regiments stationed in India, where the proportion of abstainers is higher than at home. Of the 60,000 men in the navy, upward of 7,000 are registered abstainers, and the officers' branch consists of 158 members. Much attention has been given to the 4,000 boys on board the Queen's training ships, of whom more than *one-half are abstainers*.—*Christian Herald*.

INTEMPERANCE is a hydra with a hundred heads. She never stalks abroad, unaccompanied with impurity, anger, and the most infamous profligacies.—*St. Chrysostom*.

ALL carnal pleasure is Satan's bed, into which he casts his victims.

The Home Circle.

LOVE.

If suddenly upon the street
My gracious Saviour I should meet,
And he should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of mine
Dare offer to that heart divine?

His eye would pierce my outward show,
His thought my inmost thought would know;
And if I said, "I love thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved him well.

If on the day or in the place
Wherein he met me face to face,
My life could show some kindness done,
Some purpose formed, some work begun
For his dear sake, then it were meet
Love's gift to lay at Jesus' feet.

—Charles Francis Richardson.

THY BROTHER'S KEEPER.

It had been an unusually busy day with Mr. Archer, of Archer, Ames & Co. As a rule, he, as senior member of a wealthy firm, was spared most of the business details, and his life, though by no means an idle one, was not crowded with care; but as he climbed the steps of his brown-stone mansion, at the same time feeling for his pass-key, there was a worried look upon his face which did not escape his wife's eyes.

"I have not seen you look so tired in a long time. Has anything happened?" she asked, as soon as the servants had left them alone.

"Yes, I have decided to turn off one of our clerks. He has not been with us long—not over a year; but it is the first time one of our fellows has disgraced himself, and it has upset me. Then they've elected me as one of the trustees of that new Home for Disabled Clerks, and I had to attend a meeting to-day. The fact of the matter is I can't think how such a fine fellow as Clark could have done it."

"Done what, dear?"

"Oh, didn't I tell you? Come to the office drunk. Not a little under the influence of liquor, but drunk."

"And he was always steady?"

"Perfectly so, since I met him. He came well recommended, and gave good satisfaction; so good that we were thinking of raising his salary."

"How old a man is he?"

"Anywhere between thirty and forty."

"Married?"

"I don't know—yes, come to think of it, he is, for he lost a child awhile ago."

Mrs. Archer had her own notions of the relations between employers and employed, but her husband, when she hinted at them, always told her they were most unbusinesslike. "Never let business and charity interfere," he would say. "I am always glad to aid any good cause, to help any struggling man or woman, but it must be outside of business. My clerks are mere machines to me; if they run well, I retain them; if not, they go."

Yet, being a warm-hearted man, Mr. Archer was not quite consistent, and it grieved him deeply to turn away a clerk in disgrace. "A quick fellow. Such a good correspondent! Isn't one in the office writes a hand like him!" he kept muttering, as he sat sipping his coffee and peeling fruit for his wife.

The front door-bell rang just as Mr. Archer was refusing a second cup of coffee, and John announced, "A lady on business, sir."

"Ask her name, John; I am tired, and unless it is something important I shall see no one."

"Mrs. Clark, and she dislikes troubling you, but the matter is important."

"His wife!" exclaimed Mrs. Archer, while her husband frowned almost angrily. "Let her come in here, dear. She may not have come to tease you, only to explain. Don't send her off without a hearing. Do you mind my being in the next room while you see her?"

"No, indeed; and if you were not so soft-hearted, I would engage you to come in at the right moment to send her off. I can't stand a woman's tears." Then stepping to the door, Mr. Archer added, "Show the lady in here, John."

A moment more, and a young woman came in. Her dress was most severely simple, but it was such as only a lady would have devised, and her manner, though nervous, was of one accustomed to move among cultivated people.

"I beg pardon, Mr. Archer, for calling at this hour, but I could not wait through a long night."

The voice was so sweet and low, and the eyes that were raised to his so full of patient endurance and quiet determination, that Mr. Archer said to himself, "Confound the fellow! How could he do it with such a wife?" But he was not a man of ready speech, and, though feeling more kindly to his guest, did not say a word to help her on.

"My husband will not explain matters to you; he thinks you might fancy he was excusing himself, and he and I both know that no man has any real excuse, though"—her voice broke a little, but she recovered herself, and began again.

"I will tell you the exact truth—the story of our married life, and though I hardly hope it will make any difference to us, it may be the means of your saving others; at least, I have felt impelled to come and tell it. We were very happy the first year or two; but my husband, through the failure of the firm he was with, lost his position. He was offered another clerkship, but a relative of mine was willing to take him into business as a partner, and it was tempting—he accepted. This relative was unmarried; and after six months, tiring of the business, he sold out; and as affairs had been carelessly arranged with my husband, he was again cast loose without any means of support. I believe that he then began to drink—not much, but I never suspected it; but enough to 'give him courage,' as he said afterward."

"I will not weary you with an account of the next three years. It was in the panic times, and better men than he had nothing to do. He was often from morning to night without food, and when a friend would ask him to step in and take a drink, I cannot wonder that he, little suspecting danger, would accept. As he has said since, many a friend will offer a man a glass, but not one in ten will ask him to lunch. The habit of drinking grew upon him, till when he did get a position he could not keep it. He sank very low. Not that he drank hard, but liquor made him unfit for business, and affected him very quickly. He had been out of business six months when a friend of ours told him that he could get him a position in your office if he would solemnly swear not to touch liquor. He had been so steady for some months that I felt sure, with encouragement, he would be a changed man."

"He was accepted by the firm just about a year ago. I remember so well my anxiety that night; for our friend had told us that the last correspondent had eighteen a year, and I felt that if he could be raised above real anxiety, he would be so much safer. He came home very happy, for he was accepted. His salary was one thousand dollars; but he felt sure, if he did his best, he would soon have it increased. He was very happy and hopeful, and though I knew that we had debts that must be paid at once, and that we could no longer live with our relatives, I tried to keep up a brave heart."

"I am sure you did," Mr. Archer said, involuntarily, and his kind tones encouraged the wife to go on with her story.

"You see my husband was always so generous when he had money—so hopeful that he would have more—that though he brought me all his salary, only paying for his monthly commutation ticket, and reserving ten cents a day for his lunch, I found it a very hard matter to pay rent and keep the house on his salary, besides trying to pay the debts that now began to trouble him. We had four children—the mother's voice would break in spite of her strong will, but she kept the tears back—"perhaps you know that we buried our little six-year-old a year ago? The eldest had to be sent to a good school, for our children will have a better position by and by, and must be fitted for it. Still, even though we had great anxiety and struggles, if we had been fortunate in choosing our home in a healthy place, I think all might have been well. Unfortunately, we were tempted by the cheap rents to hire in a little village in Jersey. They assured us chills were unknown there, but at the end of three months we were all ill. The doctor's bills and the quinine crushed us, Mr. Archer."

"My husband went to business, time and again, sick with malarial fever. He gave entire satisfaction, for more work was piled upon him—he wrote such a good hand; but no hint was given of raising his salary. He says it is a mere matter of business—that the firm never knows how many

children a man has, nor whether he can live on his salary. If he can't, they can get one who can."

"At last the fever got such a hold of our little Robbie, that he died. I had lost all fear of my husband's drinking, for he had gone again and again to business distressed and half sick, and had not tasted a drop; so I thought him cured. But he told me to-day that ever since Robbie went he has been tempted. He has felt so discouraged, so hopeless. This morning an old comrade met him. He was weak and depressed—he had given up hope of getting out of debt and educating his children properly, and he took the offered drink!"

Here the poor tired wife burst into tears. In a moment Mrs. Archer was by her side, soothing her with loving words, and promising a hundred possible things, talking between whiles to her husband, who sat conscience-stricken, unable to defend himself against her indignation.

"This is what comes of keeping business and benevolence apart. This comes of looking upon your employes as mere machines. If the poor fellow had been in one of the institutions you uphold, his family would have been helped, and he would have been carefully guarded and guided. But here is a man who tries to retrieve himself; who, run down, and living in an unhealthy atmosphere, needed for his salvation an adequate income, and you hardly knew he was a married man! Henry, Henry! who was it asked God scornfully, 'Am I my brother's keeper?'"

By this time Mrs. Clark had grown composed, and was listening in undisguised astonishment, and even horror, to her new champion. She had had the same thoughts, but such things could not be said.

"Oh, Mrs. Archer," she said hurriedly, "my husband has said again and again there is not a firm in the city that is more noted for its large donations—"

"Donations!" put in Mrs. Archer, impatiently. "And if a clerk is ill, his place is kept for him, and his salary goes on."

"To be sure it does; that is mere decent treatment. Every well-to-do house does that, my dear Mrs. Clark. What I complain of is that so many men and women who are good and kind and generous, like Mr. Archer, yet employ men and women without taking any interest in their lives, without feeling that, as children of a common Father, as fellow-pilgrims to a better home, we must take a warm personal interest in those whom we employ."

"How many ladies know the private history of their servants, take an interest in the mother in the old country, or the brother who has been a little wild, but is trying to mend, and who ought to be invited to Mary's warm kitchen, evenings, and so kept from bad companions? And with gentlemen it is even worse; for their clerks are educated gentlemen like themselves, sometimes better educated than themselves; and yet the heads of a firm seldom or ever care whether their clerks are able to educate their children, or can afford to save a delicate wife by giving her change of air and rest from anxiety."

"It is very true," said Mr. Archer, slowly; "and for my part, whatever Ames or Hancock may think of it, things must be looked after down at the office. I will see your husband myself, to-morrow," he added, taking Mrs. Clark's hand in his, "and I ask you to forgive a fellow-sinner—a fellow-Christian. Let Clark be at his desk as usual, and now that we do know one of our clerk's wives, we mean to keep up the acquaintance, don't we, wife?"

"Indeed we do! But Mrs. Clark has come all the way from Jersey, and I don't believe she's dined!"

There was a ringing of bells and hurried orders, and soon Mrs. Clark was seated between her new friends, who had to play at eating a second dinner to keep her in countenance. Then Mr. Archer, tired as he was, decided he would go out to the little Jersey home that very night, and have a talk with Mr. Clark. Mrs. Archer could see by the happy look in the wife's eyes that that was just what she most wanted. So the carriage was ordered, and soon the brave woman who had mounted those steps two hours before with such fear, was running lightly down, sure that she was carrying a true friend to her husband, who would help him to lead a new life.

What passed between the wealthy merchant and his wife that night is only known to them; but there were mutual confessions; both felt

Christ (see Deut. 18 and Acts 3:22), said he would "raise them up a prophet" like unto Moses. Let us see what God said to them by Moses, and what they did. In Deut. 18:11, the Lord, through Moses, forbade their consulting with *familiar spirits*. In Lev. 20:27, they were told that a man or woman that had a *familiar spirit* should be put to death. It is clear, from an examination of the case of Saal, as recorded in 1 Sam. 28:8, that in consulting with familiar spirits they professed to consult with the dead. By comparing a few texts we shall see what the Lord charged them with when they dealt with familiar spirits. In Num. 25:1-3 we read, "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called the people unto the sacrifices of THEIR gods; and the people did eat; and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." Concerning this we read still further in Ps. 106:28, "They joined themselves also unto Baal-peor and ate the sacrifices of the dead." In Deut. 32:16, 17, we read of their course: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, and not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Comparing these testimonies we see that the gods to which these sacrifices were offered, were deified dead men; and the people were confirmed in worshipping these dead heroes because they received such wonderful responses, so perfectly characteristic of the men. But though they supposed themselves receiving responses from the souls of these dead warriors to whom they thus sacrificed as gods, St. Paul tells us who really received this worship, and of course, who returned the response. Thus he says, "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." 1 Cor. 10:20. They worshiped dead men only in name. In reality they were worshipping the devil. It seems from the Old Testament testimony that these devils were a snare unto them, and were continually leading them astray. They were warned to have nothing to do with them lest they should be led astray; yet our friend says they were warned of nothing outside of themselves. "No occult influence."

In the record of the case of Job, we have a plain statement that "Satan went forth and smote Job with boils." The record speaks of Satan as a real being as plainly as it does of Job, or his friends, or the "sons of God." To say that Satan here is only some evil passion, we might say with as much propriety that the sons of God were only good thoughts that came into the mind of Job and his three friends. We might go a step further—as some do—and say that "Job and his three friends never existed in reality," that it is "only an allegory in which persons are represented as figuring, bearing trials, etc., to illustrate the subject of patience."

It seems that this case taxes Mr. R.'s Satan theory somewhat, especially when it comes to telling who smote Job with boils. He says:—

"But who was the adversary, it may be asked, who proved such a terror to Job, against whom he exerted such power? All the answer that can be made is, that there is no information as to who he was in particular. His title would show that he was inimical to the interests of Job, and probably the sons of God in general—a wicked, overbearing lord, whose envy and malice were only equal to the dominion he seems to have exercised."

Wonderful, that an earthly lord had power to smite Job with boils from the crown of his head to the sole of his feet. Strange that these matters should so puzzle Job's three friends that they should think it a direct visitation of God upon him, when, as Mr. R. has discovered, it was only some overbearing earthly lord who had done all this. Perhaps he would tell us it was some of the descendants of this same lord that constituted the "Satan" who had bound down a woman for eighteen years with her head to her feet so that she could not lift herself up until Christ loosed this bond from her. See Luke 13:16. It is evident in each of these cases that the Satan is recognized as a being who has power to afflict the bodies of men, if permitted thus to do. In many cases when Christ was on earth, we read that the devil was cast out.

Of this use of language Mr. R. says,—

"The Grecian theory that madness, epileptic disorders, and obstructions of the senses (as distinct from ordinary diseases),

were attributable to demoniacal possessions, had stamped itself upon the language of the time of Christ. Its use by all classes did not involve the acceptance of the pagan belief."

He quotes a case in illustration to show that Christ apparently recognizes the god of the Philistines. "If I by Beelzebub cast out devils, by whom do your children cast them out?" (Matt. 12:27.) He says:—

"Now Beelzebub signifies the god of flies, a god worshiped by the Philistines of Ekron (2 Kings 1:6), and Christ, in using the name, takes no pains to dwell upon the fact that Beelzebub was a heathen fiction, but seems rather to assume, for the sake of argument, that Beelzebub was a reality; it was a mere accommodation to the language of his opponents."

If this last statement be correct, and Christ was merely accommodating himself to the language of his opponents, let us be sure that we know what that language was. It is true that in the days of Ahaziah and Elijah, Baalzebub signified the god of flies, but in the lapse of years, words undergo a change; for instance, at the time of the English settlement of the American colonies, the Indians in trying to pronounce the French word for English—*Anglais*—called it yankees. So in the origin of the word it meant the English people. Now the English apply it to a citizen of the United States, while in the United States, yankee is only applied to the New Englanders where the name originated. So at Ekron, in the days of Elijah, Baalzebub meant the Philistines' god whom they claimed busied himself driving flies away from their sacrifices and their temples. In the days of Christ the name did not apply to the Philistines' god, but the Jews had applied this name to the chief of devils, of whose personal existence they spake when using the word.

I am not prepared to accept the position that the writers of the New Testament, divinely inspired to perform their work, mixed the sentiments of heathenism with their writings; should I thus teach, I fear I should weaken the force of New Testament authority.

DID YOU THINK TO PRAY?

ERE you left your room this morning,
Did you think to pray?
In the name of Christ our Saviour,
Did you sue for loving favor,
As a shield to-day?
When you met with great temptations,
Did you think to pray?
By his dying love and merit,
Did you claim the Holy Spirit,
As your guide and stay?
When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?
Oh, how praying rests the weary!
Prayer will change the night to day;
So, when life seems dark and dreary,
Don't forget to pray.

SPIRITUAL ROOT-PRUNING.

THERE is an operation in husbandry known as "root-pruning," which consists in cutting away a portion of the roots with the object of promoting fruitfulness in unproductive trees. By this process, judiciously applied, thrifty trees whose vigorous fullness of life has hitherto been employed in the production of needless wood and leaves can be made to yield abundant crops.

Something analogous to this seems often to be required in the world of Christian experience. Many Christians whose lives are miserably barren of spiritual results have vitality enough; but their energy is all directed into secular channels. Even if they manage to devote a little of their valuable time to church affairs, their efforts are strictly confined to what may be called the *machinery* of religion, to the exclusion of the spiritual labors in which it is at once their duty and their privilege to share.

The trouble with Christians in this unfruitful condition is that they have too strong a hold upon the world. Their affections, reversing the apostle's injunction, are set, not on things above, but upon things on the earth. There may be, it is true, very little in their lives to which, considered by itself, serious objection could be made. They may be devoted to science, art, literature, or honorable money-making,—all legitimate objects of pursuit for Christians as well as others. But the mistake they make is in not estimating these things at their true value. The first place is given them in the affections.

What such Christians need is a thorough root-

pruning—a loosening of their tenacious grip upon the soil of that worldiness whose rank juices are producing only a barren growth in their lives. The Master desires that his children shall bear "much fruit." He wishes, as his own words so frequently assure us, that his people should fairly estimate the relative importance of spiritual and secular things, and that the world should not be allowed to so engross the mind and heart that no place can be found for the higher claims of God and a perishing race.—*Examiner and Chronicle*.

THE WRONG BOOK.

OUR Episcopal friends, among other good deeds at the Convention, consecrated a bishop for the Indians and other rough settlers of the very far West; apropos of which may be told the following: A Methodist minister having many years ago been sent as missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked, "What you going to do with that?"

"Baptize you," replied the clergyman.

"No deep enough for Indian: take 'em to river."

The missionary explained that "that is not our practice;" to which the noble red person replied:—

"You give me wrong book, then; me read 'em through."

The ceremony was postponed.—*Exchange*.

REAL RELIGION.

A RELIGION that comes to stay is something more than an adventure. It knows there are shoals and quicksands and dangerous breakers to be shunned. It knows that, if port is to be made at last, there must be a steadfast strife with rocks, and waves, and winds. The mere adventurer meets the exigency and looks no further. The true sailor expects the gale and is ready for the tempest; for he knows full well that gale and tempest will come with sweep and roar, until he reaches the desired haven, where storms are hushed and billows break no more. His ocean home is his school. He learns through doing. And so it is in every department of true and genuine life—we learn through doing. It must be the same in religious life. What is called conversion is only enlistment. It is enrolling for services. It is getting ready for drill. A disciple is only a scholar. A scholar is only a learner. We learn through doing. This is the true system of learning. "If any man will do his will he shall know of the doctrine," says the divine Teacher. Even so it is.—*S. F. Post*.

THE pulpit to be strong must deal largely in the great themes of revelation. Too many pulpits in our day seem to spend their strength upon what we might call the side issues of the gospel, and seldom touch those great, inspiring and commanding themes which lift themselves from the pages of the Bible like the white peaks of the Alps, belittling all the low-lying, out-lying ranges at their feet. Sin, holiness, regeneration, retribution, judgment, heaven, hell, the resurrection of the dead, the coming of Christ; there is a mighty, massive, compelling power in these themes when handled with the earnestness which they deserve, that no man, no congregation, can fail to feel. And no pulpit can be strong that does not buttress itself with those eternal, awe inspiring verities.—*Rev. S. Graves*.

AN IMPOSSIBLE CHOICE.—A teacher had been relating to his class the story of the rich man and Lazarus; when he asked: "Now, which would you rather be, boys, the rich man or Lazarus?"

One boy replied: "I will be the rich man while I live, and Lazarus when I die."

And is that not what multitudes are trying to do? All want to die the death of the righteous, after having lived the life of Dives.

REMEMBER the good old rabbi, who was awakened by one of his twelve sons saying, "Behold! my eleven brothers lie sleeping, and I am the only one who awakens to praise and pray." "Son," said the wise father, "you had better be asleep too, than awake to censure your brothers." No fault can be as bad as the feeling which is quick to see and speak of other people's faults.

EUROPE AT THE REFORMATION.

BY M. A. DAVIS.

IN every country of Europe, besides the local government represented by the king or emperor, there was a foreign government acknowledging the authority of the Pope, whose power was, for hundreds of years, above that of the king. The pretended object of the papal power was to secure the moral well-being of the people; the real object was to obtain large revenues, and give support to a vast body of officers,—Pope, cardinals, priests, monks, and friars, who lived in idleness on the fruits of the toil of the laborers. It was at one time actually found that the sum annually drawn from England by the court of Rome was three times that which went into the coffers of the king.

In order rightly to appreciate the influence of the Reformation upon the world, let us see what was the state of Europe just previous to that time, after being for one thousand years under the exclusive control of the Catholic church. A modern writer has drawn a vivid and truthful picture of that period.

The surface of the continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous miasms, and spreading ague far and wide.

In all directions the roads were almost impassable for a large portion of the year. A common means of transportation was in clumsy carts drawn by oxen, going at the most but three or four miles an hour. Where boat conveyance along rivers could not be had, pack-horses and mules were resorted to for the transportation of merchandise. These restraints upon intercommunication tended powerfully to increase the general benighted condition. Journeys by individuals could not be undertaken without much risk, for there was scarcely a moor or a forest that had not its highwaymen.

The houses of the peasantry were built of stones put together without mortar; the roofs were of turf; a stiffened cowhide served for a door. Their food consisted of the coarsest vegetable products, sometimes even of the bark of trees. In some places they were unacquainted with bread.

In Paris and London the houses were of wood, daubed with clay and thatched with straw or reeds. They had no windows, and, until the invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw, scattered in the room, supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. The streets had no sewers; they were without pavements or lamps. No attempt was made at drainage, but the putrefying rubbish and the garbage was simply thrown out of the door.

Personal cleanliness was utterly unknown; even great officers of state swarmed with vermin. The citizen clothed himself with leather, a garment which, with its ever-accumulating filth, might last for many years. Dens of physical and moral pollution, wisps of straw twisted round the limbs to keep off the cold, the ague-stricken patient with no help except shrine cure,* was it strange that in a thousand years the population of Europe had not doubled?

In the famine of 1030, human flesh was cooked and sold; and in that of 1258, fifteen thousand persons died of hunger in London alone. In the invasion of the plague, the deaths were so numerous that the living could hardly bury the dead.

The nobles were devoted to gluttony and sensual pleasure. Drinking day and night was the general pursuit. The common people were a prey to the more powerful. The baronial castles were dens of robbers. The deepest ignorance everywhere prevailed; religion was little more than a degrading superstition. Century after century passed away, and left the peasantry but little better than the cattle in the fields.

We have now seen what the Roman Catholic power did for the people. Let us glance for a moment at what it did for itself. When we think of the stately monastery, an embodiment of luxury, with its closely mown lawns, its gardens and

bowers, its fountains and many murmuring streams, we must connect it, not with the ague-stricken peasant dying without help in the fens, but with the abbot, his ambling palfrey, his hawk and hounds, his well-stocked cellar and larder.

When we survey, as we still may, the magnificent churches and cathedrals of those times, miracles of architectural skill, when in imagination we restore the transcendently imposing services of which they were once the scene, the dim religious light streaming in through the many-colored windows, the sounds of voices seeming scarcely inferior in their melody to those of Heaven, the priests in their sacred vestments, and, above all, the prostrate worshipers listening to litanies and prayers in a foreign and unknown language, we shall justly conclude that all this was not for the sake of the worshipers, but for the glory of the great, the overshadowing authority of Rome.

SIGNS OF THE END.

PERHAPS no age in the Christian era has been so badly cursed with the spirit of compromise as our own. Satan seems to have abandoned the idea of crushing out the church by persecution: he now seeks to court her favor, and thus secure by flattery what he could not gain by force. The most plausible arguments are employed to induce the people of God to give up their positive testimony against popular sins. The arch enemy has no serious objection to the multiplication of churches, provided he is allowed to dictate the policy on which they are to be run. His mightiest energies are exerted to form a peaceful alliance between the church and the world. If he can succeed in dazzling the church with worldly blandishments, decking her with worldly vanities, and setting her on a chase after worldly pleasures, he is abundantly satisfied.

Oh, when shall we have in this favored land a revival of religion so radical and scriptural as to cure the churches of their pride and their pleasure-taking propensities? Considerable effort is made every winter, in almost every community, to arouse the people to a sense of their imperiled condition. Special meetings are held, special sermons are preached, and not unfrequently special "revivalists" are employed to add the weight of their influence in converting sinners from the error of their ways. That some good results from these various efforts we are glad to believe; but the joy of gratitude is too often mingled with sadness, as the spirit of revival seems to be so easily and so soon supplanted by the spirit of revelry. What is the trouble? Can we never get the old gospel plow in deep enough to break up the "fallow ground?" Must we continue the yearly process of skimming over the surface, and, as the result, reap more noxious weeds than grain?

There appears to be a set purpose on the part of many members in our churches—and those, too, who strangely assume to be the only "evangelical" churches in the country—to run these institutions on a worldly-policy basis. They seem willing, if not anxious, to lower the Christian standard to the level of those who are confessedly the enemies of God. A few earnest souls enter their protest against the persistent attempt to form a partnership between Christ and Belial, but their pleadings are either hushed or ignored, and policy proves to be mightier than piety. The prayer-meeting is too often a dry and poorly attended affair, but the place of festivity rings with the joyous shouts of the interested throng. Something is wrong.

Satan himself chuckles in triumph when he beholds consecrated temples of worship turned into scenes of feasting, hilarity, gambling, and worldly traffic. More or less of these foolish and piety-killing performances almost invariably accompany church fairs and festivals. But it is not on this account alone that they are to be condemned. They are wrong in principle. God's people are called to a higher and holier work. They are to renounce the world, deny themselves, and be zealous of good works. Real Christians are expected to support the Lord's cause from the love they bear to it, without any necessity for an appeal to the stomach. When the professed followers of God project a splendid spree, of course the fashion-following and pleasure-loving will gladly pay their money to participate in the fun; but the more thoughtful of the unconverted that are enticed to such places, will retire from the scene with the solemn and perhaps ineffaceable

impression that Christianity is a humbug! Alas for the cause of Christ when it falls into the hands of such representatives!

It was long ages ago predicted that in the last days "perilous times" should come. One indication of such times was to be the fact, that those "having the form of godliness, but denying the power thereof," would be "lovers of pleasures more than lovers of God." Judged by this test of inspiration, where are we to-day? Instead of the church converting the world, is it not terribly true that the world is converting the church? The moral aspect is truly alarming. It is high time for the church to disavow all allegiance to Belial, and to swear eternal fealty to Christ.—*Bible Banner*.

WHICH IS THE SEVENTH DAY?

BY ELD. R. F. COTTRELL.

THERE are many persons who are free to admit that the seventh day is the only weekly Sabbath of the Bible, and who say they ought to keep it, if they could know which day of the week is truly the seventh. Such persons are deceived in regard to themselves. If they will only set to work in earnest to find the true seventh day, they will discover that the difficulty is not so great to find the seventh day, as it is to find it in their hearts to keep it. But for the benefit of those who desire to know the true Sabbath of the Lord, that they may keep it, I will endeavor in a brief way to make it plain.

God's providence is over all the world. His providence and his requirements must be in harmony. If therefore his commandment requires us to keep the seventh day in the order of the creation week, his providence will certainly put it in our power to find the day. Did you ever think that this excuse was an impeachment of the wisdom and justice of the Almighty? It is a serious thing, in order to excuse ourselves from doing what he has commanded, to say that his providence has put it out of our power. This is not his character. As long as his law requires us to keep the seventh day, so long we can find that day, if we will.

When the Son of God was on earth, he recognized and observed the day that the Jews were then keeping, as the true Sabbath. He knew. Since that time both Jews and Christians have been agreed in the numbering of the days of the week. The Jews, the world over are agreed that Saturday is the true seventh day, and Christians agree with them in this; for the mass of them keep Sunday as the first day, because it is the day of the resurrection of Christ. The few Christians who profess to keep the seventh day are agreed with both. While so many have been, from week to week, keeping one of the seven days as a Sabbath, it is utterly impossible that all should lose the reckoning and still all be agreed from first to last, unless God should work a miracle to make it so. If he has done so, he has not only not cared to preserve a knowledge of the day he requires us to keep, but has wrought a miracle to mislead us, while he still commands us to keep the seventh day holy. Is this the character of the God you worship? Such is not our God.

THE MORAL LAW.

DR. ADAM CLARKE thus speaks of Scripture. To say that Christ's personal righteousness is imputed to every true believer, is not scriptural; to say that he has fulfilled all righteousness for us, or in our stead, if by this is meant the fulfillment of all moral duties, is neither scriptural nor true; that he has died in our stead, is a great, glorious and scriptural truth; that there is no redemption but through his blood is asserted beyond all contradiction in the oracles of God. But there are a multitude of duties which the moral law requires, which Christ never fulfilled in our stead, and never could. He has fulfilled none of these duties for us, but he furnishes grace to every true believer to fulfill them to God's glory, the edification of his neighbor, and his own eternal profit. The salvation which we receive from God's free mercy, through Christ, binds us to live in a strict conformity to the moral law; that law which prescribes our manners, and the spirit by which they should be regulated, and in which they should be performed.

THE grand essentials to human happiness are something to do, something to hope for, and something to love.

*Pretended relics, such as a piece of wood from our Saviour's cross, or an article of clothing which belonged to some saint or martyr, were supposed to possess the power to heal disease, and the ignorant people would often make long journeys and pay large sums of money for the privilege of touching one of the supposed sacred relics.

WHY NOT APPLY THE LAW?

In answer to the question, What is Mormonism? a Utah missionary writing to a leading New York paper, says that "Mormonism is organized impiety. It is irreligion officered and disciplined after the manner of the Christian church. It has its prophets, its apostles, and its deacons, all terribly intent upon building up the Mormon church. And in prosecuting their work, all means, not excepting deception and lying, are considered lawful. They promise wealth to the poor, official position to the vain, and sensual indulgence to the coarse and brutal. They have bait suited to every kind of fish."

Again, in reference to the objection often urged that the constitution of the United States stands in the way of applying the law, he says:—

"Men talk wisely about interfering with a man's religion. Many slaveholders held their slaves as a religious duty, and yet we interfered with the slaveholders' religion. Suppose that a sect should arise, a part of whose worship should consist in offering human sacrifices. Should we not find some way to punish the murderers? Religion should be protected within certain bounds. But if it adopts a creed that is opposed to the civilization of the times—if it encourages impurity and licentiousness—it should be treated as a crime. And this is the way to deal with Mormonism. It is a crime against civilization. Its aim is to re-establish the barbarism of the past. Its march is backwards, and it moves to the sound of muffled drum and dirge-like strains. It aims its dagger at the very heart of the nation. Its purpose is to destroy the institutions upon which the stability of the nation depends. Marriage, the family, and the home life, cannot exist in connection with Mormonism."

"DUST ON YOUR GLASSES."

I DON'T often put on my glasses to examine Katy's work, but one morning, not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired; "this room is very dusty."

"I think there is dust on your eye-glasses, ma'am," she said modestly.

And sure enough, the eye-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katy's face said:—

"I am glad it was the glasses, and not me, this time."

This has taught me a good lesson, I said to myself upon leaving the room, and one I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so and so and she had said so and so. When her story was finished, I said smilingly:—

"There is dust on your glasses, Katy; rub them off, you will see better."

She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other:—

"Oh, there is dust on your glasses."

Sometimes I am referred to.

"Mamma, Harry has dust on his glasses; can't he rub it off?"

When I hear a person criticising another, condemning, perhaps, a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "There's dust on your glasses; rub it off." The truth is, everybody wears these very same glasses, only the dust is a little thicker on some than on others, and needs harder rubbing to get it off.

I said this to John one day, some little matter coming up that called forth the remark: "There are some people I wish would begin to rub, then," said he. "There is Mr. So-and-So, and Mrs. So-and-So; they are always ready to pick at some one, to slur, to hint—I don't know, I don't like them."

"I think my son John has a wee bit on his glasses just now."

He laughed and asked:—

"What is a body to do?"

"Keep your own well rubbed up, and you will not know whether others need it or not."

"I will," he replied.

I think as a family we are all profiting by that little incident, and through life will never forget the meaning of "There is dust on your glasses."

—Observer.

The Sabbath School.

JESUS TEACHING AND HEALING.

BY MRS. E. G. WHITE.

JESUS did not go to Capernaum to avoid society nor to find rest from his labors. Capernaum was a great thoroughfare of travel; people from many countries passed through the city, or tarried there for rest in their journeyings to and fro. Here the great Teacher could meet all nations and all ranks. He could give lessons that would not only be received by those present, but would be carried to other countries and into many households. Investigations of the prophecies would thus be excited, notice would be directed to the Saviour, and his work and mission would be brought before the world.

Here he had a better opportunity than elsewhere of meeting the representatives of all classes, as they mingled together, every one intent upon his own errand. The rich who were courted for their wealth could here be reached by his ministrations, as well as the poor and needy. Christ presented himself to the people as the Saviour of the world. As soon as it was known that he was in Capernaum, multitudes crowded to hear his words of heavenly wisdom.

The scribes and Pharisees were confounded; their purposes in regard to Jesus were defeated. They had listened to his teachings in order to catch him in his words, and turn the minds of the people from him to themselves. They knew that since the ministry of Jesus had commenced, their own influence over the people had greatly decreased. The sympathetic hearts of the multitude accepted lessons of love and kindly benevolence in preference to the cold forms and rigid ceremonies exacted by the priests.

The inhabitants of Capernaum had been greatly astonished by the sudden and effectual cure of the ruler's son at a word from Jesus, when he was more than twenty miles distant from the sufferer. They were rejoiced to learn that he who possessed such miraculous power was in their own city. On the Sabbath day, the synagogue where he spoke was packed with people, and yet many who desired to enter were unable to do so. As usual, a great number came through curiosity, but there were many who earnestly desired to learn regarding the gospel of the kingdom of God.

All who heard him were astonished, "for he taught them as one having authority, and not as the scribes." His words were a demonstration of the Spirit of God, and they struck home to the souls of men with divine power. The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. They explained the law as a matter of custom, but no authority from God sanctified their utterances, no holy inspiration stirred their own hearts and those of their hearers.

Jesus had nothing to do with the various subjects of dissension among the Jews. His words were so simple that a child could understand them, yet lofty enough in their grand simplicity to charm the highest mind with their noble truths. He spoke of a new kingdom which he came to set up among them, in opposition to the kingdom of this world, and of his power to wrest from Satan his dominion, and deliver the captives bound by his power.

There was a man in the synagogue who was possessed of the spirit of Satan. He broke in upon the discourse of Jesus with a piercing shriek, that chilled the blood of the hearers with a nameless terror. "Let us alone!" he cried. "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy one of God!"

Devils even believed and trembled, but the Israel of God had closed their eyes and ears to divine evidences, and knew not the time of their visitation. Satan's object in leading his wretched victim to the synagogue, was to distract the attention of the people from Jesus to the paroxysms of the poor sufferer, and prevent the words of truth from reaching the hearts of the people.

As the victim realized that the Healer was near to release him, his heart was aroused to long for freedom from Satan's power. The demon resisted this power and held control over the poor wretch who was wrestling against him. The sufferer tried to appeal to Jesus for help, but when he opened his lips, the demon put words in his mouth so that he shrieked out in an agony of fear, "Let us alone! what have we to do with thee,

thou Jesus of Nazareth?" The darkened reason of the poor man partially comprehended that he was in the presence of one who could free him from the bondage that had so long enslaved him; but when he sought to come within reach of that mighty hand, another's will held him back, another's words found utterance through him.

It seemed that the tortured man must lose his life in the terrible struggle with the demon that had been the ruin of his manhood. Only one power could break this cruel tyranny. Jesus spoke with a voice of authority and set the captive free. The demoniac spirit made a last effort to rend the life from his victim before he was forced to depart. Then the man who had been possessed stood before the wondering people happy in the freedom of self-possession. In the synagogue on the Sabbath day, before the assembled congregation, the prince of darkness was again met and conquered. And even the demon had testified to the divine power of the Saviour, crying, "Thou Jesus of Nazareth! Art thou come to destroy us? I know thee, who thou art, the Holy One of God!"

The man whose reason was thus suddenly restored praised God for his deliverance. The eye that had so lately glared with the fire of insanity, now beamed with intelligence and overflowed with grateful tears. The people were dumb with amazement. As soon as they recovered speech they marveled one with another, saying, "what a word is this! for with authority and power he commandeth the unclean spirits, and they come out!"

It was not according to the will of God that this man should be visited with so terrible an affliction as to be delivered wholly into the hands of Satan. The secret source of his calamity, which had made him a fearful spectacle to his friends and a burden to himself, was in his own life. The pleasures of sin had fascinated him, the path of dissipation had looked bright and tempting, he had thought to make life a grand carnival. He did not dream of becoming a disgust and terror to the world and the reproach of his family. He thought his time could be spent in innocent folly; but once on the downward path, his feet rapidly descended till he had broken the laws of health and morality. Intemperance and frivolity chained his senses, the fine qualities of his mind were perverted, and Satan stepped in and took absolute control of him.

Jesus then retired from the synagogue while the people were still spell-bound with wonder and admiration. This miracle was then followed by another quite as wonderful. Jesus sought the house of Peter for a little rest; but there was no rest for the Son of man. He was told that the mother of Peter's wife was sick with a fever. His sympathetic heart was at once called out to relieve the suffering woman. He rebuked the disease, and it was at once removed from her. She rose from the bed, filled with joy and gratitude, and ministered with willing hands to the wants of the Master and his disciples.

These miracles and works of healing were spread abroad throughout the city. Yet these acts of mercy only made the bitterness of the Pharisees more intense. They closely watched all the movements of Jesus, seeking for cause to accuse him. Their influence prevented many from applying to Jesus for relief from their infirmities upon the Sabbath day. They feared being stigmatized as transgressors of the law. But no sooner had the sun passed out of sight in the west than a great commotion ensued. The diseased flocked to Jesus from every quarter. Those who had sufficient strength came by themselves, but a much larger number were borne by their friends to the great Physician.

They were in every condition of helplessness and approaching death. Some were burning with fevers, others were paralyzed, stricken with dropsy, blind, deaf, and lame. And in the distance was heard the pitiful cry of the leper, Unclean! Unclean! as he stretched his decaying hands toward the Healer. The work of Jesus commenced when the first afflicted one was brought before him. The supplicants were healed by a word from his lips or a touch of his hand. With gratitude and rejoicing they returned to gladden with their enlightened minds and healthy bodies the homes that they had so recently left as helpless invalids.

THE greatest wrong you can do to God, is to doubt his love. Love is always the same, though it causes us to change our position.

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, MARCH 10, 1881.

SCARCELY ANSWERED.

THE *Advance* publishes "Some Questions from a Roman Catholic Brother," which it professes to answer. It well says, "The following letter speaks for itself":—

"BALTIMORE, MD., JAN. 12, 1881.

"Dear Sir: I am a Catholic, and I have been disputing with a Protestant gentleman on the subject of religion. The other day I pointed to the multitudinous sects as a proof that they one and all have not the truth, the whole truth, and nothing but the truth—since some of them hold as gospel doctrine what others deny is such. My friend replied that they are one where essentials are concerned, and many only in non-essentials.

"Since these essentials are vital," I retorted, "they ought to be as sharply defined and as well known as are the ten commandments. What, then, are the essentials of Christianity, which all Protestant denominations are a unit in maintaining?" He could not tell me. As I have heard the same assertion often made but never yet demonstrated, will you, as an exponent of Protestantism, kindly furnish me with the desired information? I would like to have a tabulated statement, so as to know precisely—1, 2, 3, 4, etc.—all the essentials of Christianity recognized as such by all Protestant denominations. Hoping you will gratify me in the next issue of your paper, and thanking you in advance for your courtesy, I am

"Yours respectfully, L. W. REILLY."

The editor indorses the statement of the Protestant gentleman, and admits the reasonableness of the requirement that these "essentials" of religion should be sharply defined and well known. He then proceeds to answer them, and his first item is as follows:—

"1. All the evangelical Protestant denominations are a unit in accepting the supreme authority of the ten commandments."

This is an error, at the very outset. The denomination to which President Garfield belongs is quite numerous, and it certainly claims to be evangelical, and is generally fraternized by other denominations, and it is almost "a unit" in its rejection of the authority of the ten commandments. We make this statement from a long and close acquaintance with their teachings. We have heard it from the lips, and read it from the pens, of eminent men of the denomination; not as an incidental declaration, but as the subject of a labored argument, sometimes in a public discussion where it is expected that the views of the speaker and of his indorsers will be stated with precision.

Nor is that denomination alone in this. There is an increasing tendency in that direction with other denominations. It is becoming a very common thing with nearly all denominations to deny the binding force of the fourth commandment in their endeavors to refute the claims of the seventh-day Sabbath. This position is taken by accepted authors in the largest denominations of the land. And if the fourth commandment was local, or confined in its obligation to the Jews and to a past dispensation, then there can be no "supreme authority of the ten commandments." Far, very far is the *Advance* from being right in this first item of Protestant faith.

And it is equally unfortunate in respect to its seventh article. It reads as follows:—

"7. They are a unit in accepting the divine sanction and peculiar grace put forth upon the sacraments of baptism and the Lord's Supper, and are a unit in maintaining that the essential thing about these sacraments is not the particular form or mode of the rite, but it is the spirit with which the believing heart accepts from God the grace which he offers, and of which the sacraments are the expressive symbols."

Whether it be right or wrong to reject the statement of the above item of faith, it still is true that there is a very large part of the evangelical Protestant church who would never accept it. Protestants are not a unit in any such form of faith. Every true baptist in the world would deny it. And we do not speak merely of the Baptist denomination, but baptists in principle, whatever their name. It is not difficult to enforce or elucidate their position.

Let us place Naaman the Syrian under the tuition of the *Advance*, and he could easily display the spirit which he did display, and reason it out logically.

"I accept the divine sanction and peculiar grace put forth upon the prophet's injunction, but the essential thing is not the particular river to which I must go, or the form or mode of applying the water. The rivers of Damascus are just as good as Jordan, or sending my servant to bring some water and sprinkle it upon me is just as well as dipping myself in the river, as long as I, with a believing heart and in a right spirit, accept the grace offered in the precept."

If the *Advance* can find any fault with this language in the mouth of Naaman, it is because there is a defect in its own article. But, had Naaman reasoned thus and acted accordingly, he would not have obeyed the prophet's direction. And none can deny that the grace offered is received in obeying the Lord's requirements, and not in substituting something else for them. When the sacrament was perverted in Corinth, Paul said, "This is not the Lord's supper." And so we might say of every perversion of the divine commandments, "This is not the Lord's ordinance." And there is no difficulty in framing reasons and excuses for any and every departure from the divine precepts. The Protestants deny the right of the Catholics to elevate tradition to a level with the written word; but they only accept such traditions as "have a pious use." It is not so much the matter of accepting Scripture or tradition, as it is the spirit in which the believing heart accepts the grace which is offered to him who believes the gospel! And where shall this thing end?

In his ninth, and last, article also the editor has strayed from the facts in the case. A part of it reads thus:—

"They agree in protesting against any form of religious persecution, believing that to his own Master, even God, every man must be accountable, and that each individual possesses an incommunicable responsibility for his own religious beliefs; that in essentials all the sincere disciples of Christ, everywhere, of all names, of all grades of regenerate, spiritual development, are one."

Now the truth is that they are more nearly a unit in denying the right of a denomination or of individuals to religiously carry out their conscientious convictions in obeying the fourth of the ten commandments exactly as Jehovah spoke it, and has given it to us in his written word. What evangelical Protestant denomination has raised its voice in a protest against the arbitrary persecuting laws of Pennsylvania, under which people are punished for obeying the fourth commandment of the ten? What denomination has repudiated the object of the "Religious Amendment" association, which openly avows its determination to disfranchise those who will not keep a day not mentioned in the commandment, in preference to the rest-day of Jehovah, which is enjoined in the commandment? The *Advance* cannot be ignorant of the object of this National Association which has the moral support of almost every large denomination in the land.

It is far better to confess our faults than to try to evade the responsibility of them. If ever Catholics are convinced that the Protestant denominations are right, it must be by some better argument or reason than that of the unity of their faith! Whether it be fortunate or unfortunate, the fact remains that among them no unity of faith exists. Were we to select the large denominations, and then accept only those things as matters of faith in which they do not differ, we should find our creed to be beautifully small.

Although the *Advance* thinks that however the questions are answered, the answer would amount to about the same, it is prudently careful to say,—

"Now our Catholic questioner will please remark that in saying this, in answer to his questions, we do not assume to speak authoritatively for the rest; we only 'speak from the floor,' not *ex cathedra*."

And here is just where the Catholic questioner cannot fail to notice the difference between the Catholics and the Protestants. When a Catholic makes known his faith he does "speak authoritatively for the rest." They are of one faith.

In noting these points we state explicitly that we have no manner of confidence in the Catholic system. We believe in "the unity of the faith," but not a unity enforced by arbitrary power. It must be under freedom of conscience, under the enlightening influence of the holy Bible. Unity of faith is not desirable if the faith be a false one. We only confess that there are serious errors among Protestants, even among

those acknowledged as "evangelical." We would that there was among them a greater willingness to confess their errors, and to correct them, and less inclination to excuse them, or to evade the responsibility of them.

J. H. W.

ABOLISHED IN 2 CORINTHIANS 3.

DOES 2 Cor. 3 teach that the fourth commandment of the decalogue has been done away or abolished, as some contend? No. Those who refer to this chapter in proof of such a position, confound the law with the ministration of the law; the same as if a person should confound the Constitution of the United States with the regulations which govern the executive branch of the government.

Paul indeed testifies in that chapter that something has been done away; but what is it? Let us see. Verse 7: "But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away." Verse 11: "For if that which is done away was glorious, much more that which remaineth is glorious." Verses 13, 14: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ."

These are all the verses which contain the words, "done away," or "abolished;" and to what are they applied? In the first verse quoted, we are told definitely that it was a certain "glory" which was to be done away; in the second, it is "that," unspecified, which is done away; in the third, it is "that," unspecified, which is abolished; in the fourth, the object is again specified, namely, "the vail" which is done away in Christ.

Looking at these verses again, we inquire, What glory does Paul refer to in verse 7, which was to be done away? The preceding sentence states plainly that it was the glory of Moses' countenance. On what occasion and under what circumstances was this glory manifested? Ex. 34:29-35 answers: When Moses came forth from the immediate presence of Jehovah, from whose hand he had just received the tables of the ten commandments, some of the surpassing glory in which he had been enveloped still lingered upon his countenance; and Aaron and the children of Israel were afraid to approach him because of the shining of his face. Therefore he put a vail over his face while he talked with them. Here are both the glory and the vail which were to be done away.

Thus was the Mosaic dispensation established. It was a dispensation or ministration of glory. Paul proves this by the fact that when it was ordained the face of Moses reflected so much of its glory that the children of Israel were unable to look upon it. But this glory was to be done away. Why? and how? Because a new dispensation was to succeed that of Moses, and the glory of this latter dispensation was to overpower and eclipse that of the former, as the light of the rising sun obscures the moon and stars. This was the dispensation of Christ, or the ministration of the gospel.

The chapter before us is a vivid contrasting of these two dispensations, the Mosaic and the Christian; and the glory of the former was to be done away by the surpassing glory of the latter. Before the magic of these few facts, the supposed difficulty of this chapter instantly disappears.

That which was done away is plainly declared in the first instance, verse 7, to be the glory of that dispensation, as exhibited in the countenance of Moses. But it may be suggested that glory is a supplied word, and hence that the relative, "which," may refer to some other antecedent, and may mean the law. We reply, The relation of words to each other is much more clearly shown in the Greek language, in many instances, than in the English. In the case before us, that which our translators have rendered by the sentence, "Which glory was to be done away," is in the Greek simply the definite article and a participle; and this participle agrees in gender, number, and case, with the word glory which stands before it; and there is no other word in all the verse with which it can agree. This point is thus settled with absolute certainty. Our translators have given it the rendering they have, in

humbled and penitent, and the morrow began a new life with each.

We need not follow them further. Would that this story, founded on fact, might arouse other noble men to a sense of their duty—to an acknowledgment that they are their brothers' keepers, under God.—*Christian Weekly*.

MOODY ON GRAB-BAGS.

"AND there are your grab-bags—your grab-bags! I tell you there is too much of this. Your fairs and your bazaars won't do, and your voting, your casting of ballots for the most popular man or the most popular woman, just helping along their vanity. I tell you it grieves the Spirit, it offends God. They've got so far now that for twenty-five cents young men can come in and kiss the handsomest woman in the room. Think of this! Look at the church lotteries going on in New York. Before God, I would rather preach in any barn, or in the most miserable hovel on earth, than within the walls of a church paid for in such a way. What is the use of going to a gambling den when you can have a game of grab with a lady for a partner? I tell you it's about time you stopped hiring ungodly men and ungodly women to sing in your church choirs just because they have a good voice. You smile. I tell you it's no smiling matter. You ought to blush with shame; that's what you ought to do. And there is such a thing as having an organist who gets drunk, and who can't play but he must go back every now and then and get a drink to refresh him."

ITEMS OF NEWS.

—The Arizona Legislature has appropriated \$1,000 for fish propagation.

—Connecticut takes out more patents in proportion to her population than any other State in the Union.

Eight hundred acres have been planted to flax in Santa Barbara county.

—The population of Ireland has decreased nearly three millions in the past forty years.

—Thirty persons have died of the plague in the province of Bagdad, within a short time.

—Henry Stanley, the African explorer, was seen last November. He proposed to stay at Vivi for a while.

—There are now in the United States 82,261 Sunday-schools, 886,328 teachers, and 6,623,134 Sunday-school scholars.

—It is stated that within forty days Portland, Oregon, and Walla Walla, W. T., will be connected by railroad.

—The writing on the sides of the New York obelisk is said to represent the chirography of Rufus Choate and Horace Greely.

—The 17th, St. Patrick's day, is likely to be a great day for Ireland. They are uniting to make the celebration a rousing one.

—The President of the Western Union Telegraph Company says that it has been decided to put wires underground in New York.

—Turkey, regarding war with Greece as unavoidable is trying to prolong negotiations until the military stores from America arrive.

—Yale began to confer degrees in 1702, and since that time has given them to 11,939 individuals—exclusive of 923 honorary degrees.

—Lieutenant Schwatka intends to visit his parents in Oregon early next month, and start on another Arctic expedition next spring.

—In order to encourage the coming of Protestant missionaries into Brazil, the Emperor has offered to pay the expense of their transportation.

—The inaugural address of President Garfield touches upon subjects of the utmost importance and is received with general favor by the people.

—There are now 2,269 lager beer breweries in the United States. These turned out last year one barrel for every four persons in the country.

—The Nebraska Legislature has passed a law that no screens shall be permitted in saloons, and that it shall be a misdemeanor for one man to "treat" another.

—In the year 1900 February will have but 28 days, although a leap year. This phenomenon occurs once only in 200 years, and always in the odd 100.

—A telegram from Cork says: "The authorities are in possession of information that some 2,000 Fenians are now there, and secret drilling is going on."

—A burial lot for friendless young men who die in New York, has been purchased in Woodlawn Cemetery by the Young Men's Christian Association of New York.

—Mrs. Valeria G. Stone has given away \$1,800,000 in less than three years. It was agreed upon with her husband before his death that she should dispose of the property, about \$2,000,000, as she saw fit, for educational and benevolent purposes.

—Consumption of coffee in the United States, as shown by the warehouse deliveries, for three years: 1880, 2,203,733 bags; 1879, 2,243,002 bags; 1878, 1,903,157 bags.

—A telegram from London, March 6, stated that it had been snowing steadily in Scotland for seventy hours. Traffic was blocked, and many shipwrecks were reported on the coast.

—A Christian village has been founded in the heart of the slave district near Lake Nyassa, Central Africa. Eight new English missionaries joined Bishop Steere in that country last year.

—The Supreme Court of Maine has decided that "a church is not a corporation with authority to create debt in erecting a house of worship." It might be a good thing if such a law were to prevail in every State.

—Fifty ladies of the National Woman's Christian Temperance Union who were at the Executive Mansion Tuesday, February 1, will present President Garfield with a portrait of Mrs. Hayes, to be placed in the White House.

—Remodeled regulations for the elementary schools in France have just been issued. They forbid corporal punishment, and provide that the wish of the father shall always be consulted as to participation in religious instruction.

—The *Guardian*, the conservative organ of Anglican churchmen, has opened its columns to the discussion of disestablishment. This is significant of the English feeling, as a proposal to have such a discussion in those columns ten or even five years ago would have been judged insane.

—A new park five times as large as Central Park is being talked of by Boston people. It lies six miles from the city, and is in the borders of six towns. It is described as a wild, rocky, picturesque wilderness, which Charles Sumner once remarked was a slice of Switzerland set down in Massachusetts.

—The *Chicago Times* says that the losses to the principal Western railroads by snow blockades, will more than equal the net earnings of those lines for January and February. Nearly one thousand miles of the Chicago, Milwaukee, and St. Paul R. R. in Minnesota and Dakota, have practically been blockaded all winter.

—The New York *World's* City of Mexico correspondent says: "The Mormons, who perhaps anticipate difficulties with the new regime about to be inaugurated at home, have again been endeavoring to procure lands for a large colony of the saints. So far the Mexican Government has taken no action in the matter, but may when Congress assembles."

—A woman near Boston, who has been blind for five years, is rejoicing in having found a needle that she can thread herself, by means of a catch or spring in the eye, and is thus enabled to do plain sewing. The needles are fifteen cents a paper, and can be had by addressing Mr. Theodore Tillinghast, care of Wamsutta Needle Co., New Bedford, Mass.

—The French Government, it is said, is going on steadily with the work of separation of Church and State. The Supreme Council on prisons is to be reconstructed as the Educational Council has been. The representatives of the different religious denominations are to be excluded. The Archbishop of Paris, the chief Rabbi and the President of the Protestant Consistory have heretofore been ex-officio members of the Council, but hereafter they will not be so recognized.

—Terrible shipping disasters are reported on the Aberdeenshire coast, Scotland, Saturday, March 5. No less than nine vessels were wrecked and one hundred lives lost. One vessel was the Liverpool ship *Ben Rhydding*, from Calcutta. All the crew, thirty in number, perished within sight of land. No such storm is remembered within a century as has raged from Tuesday to Saturday.

—Garfield's cabinet, which has been the object of so much speculating by the press, as finally announced, gives very general satisfaction. It is as follows: For Secretary of State, James G. Blaine of Maine; for Secretary of the Treasury, William Windom of Minnesota; for Attorney-General, Wayne MacVeagh of Pennsylvania; for Postmaster-General, Thomas L. James of New York; for Secretary of the Interior, Samuel J. Kirkwood of Iowa; for Secretary of War, Robert T. Lincoln of Illinois; for Secretary of the Navy, William A. Hunt of Louisiana.

—A telegram from Rome, March 6, states that "the loss of life by the earthquake on the Island of Ischia is appalling. One hundred and two bodies have been found at Cassamaciata up to the present, and many others are under the ruins of the buildings. In the village of Lacco thirteen houses were destroyed and five persons killed. It is stated that three hundred houses have fallen at Cassamaciata. The Government is sending relief. No corpses have been recovered. Sixty-one wounded persons were sent to the hospitals. The fissures in the streets were fifty centimetres wide."

OBITUARY.

PALMER.—Died, February 12, 1881, near Dayton, W. T., Sister Eliza Palmer, aged 71 years. Sister Palmer, with her husband and others of her family, embraced present truth in 1875, under the labors of Bro. I. D. Van Horn. Funeral discourse by the writer, from Psalms 17:15, at request of deceased.

ALONZO T. JONES.

RELIGIOUS PUBLICATIONS.

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The Signs of the Times.

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

THE CAUSE IN CALIFORNIA.

It has been but a few days since we arrived on this Coast in company with Eld. Corliss and family, but we have been here long enough to learn something of the state of things. Notwithstanding that some unpleasant things have transpired in the Conference during the past season, which have left their blighting influence, yet there are many encouraging features connected with the cause in this State. The influence of the camp-meeting was good. Nothing unfavorable has manifested itself as the result of that meeting. We have heard of none who then took their stand with us, who have gone back. There has been a goodly number of additions to the church in Oakland since that time, and the church is now enjoying a good degree of harmony and love. The Sabbath-school now has some two hundred members, an increase of seventy-five during the past year. Quite a proportion of these are children of those not of our faith, whose parents are becoming interested in the truth through the Sabbath-school and missionary efforts.

A request for preaching has been made by those who have thus become interested. Our brethren here also feel quite anxious for meetings, and it has therefore been decided to commence a series of meetings Wednesday night, March 9.

The Office was never under better discipline than at the present time. A feeling of quietness and satisfaction is manifested in the various departments. Plenty of work, with cheerful workers and the blessing of God, must give permanent prosperity. Apparently, this is the state of things at the SIGNS Office. We cannot but feel that God's blessing is resting here.

S. N. H.

"GEIKIE" AND THE SIGNS.

"GEIKIE'S LIFE OF CHRIST" has frequently been mentioned as a book to be used as a premium in canvassing for the SIGNS OF THE TIMES. We have read many authors on this subject, but never have read a work which gives more reliable information concerning Christ and the political economy of the Jewish nation than this, except inspiration itself. It is well known that no individual can obtain a clear understanding of the life and character of Christ without a knowledge of many connecting incidents which are not mentioned by the four evangelists. This work supplies this lack to a very great extent. It is a work we can recommend to all. Those studying the Sabbath-school lessons will find it a great help.

S. N. H.

HEALDSBURG, CAL.

For a few days past we have been holding meetings here. Three adult persons have fully made up their minds to keep the commandments of God, and have united with the church, and were this day baptized.

March 2, 1881.

W. M. HEALEY.

J. C. will find an answer to his question as to what was done away in 2 Corinthians 3, in an article on that subject on the editorial page this week.

THE revival services which have been in progress in this city during the last three months, were brought to a close last Sunday evening with a discourse by Mr. Moody, from the text, "I pray thee have me excused." That the minds of the people have been deeply stirred by the close, practical discourses they have heard from his lips during this time, is very evident, and as the result, large additions have been received by the leading churches in both Oakland and San Francisco. In one church alone last Sunday there were two hundred and twenty who joined, fifty-one being by letter, while the remainder were new converts. This is said to be the largest number ever received into any church in California at one time.

One feature of the revival preaching we have noticed with pleasure, and that is the interest which seems to have been generally awakened to study and know what is in God's word. In this respect Mr. Moody differs materially from other popular revivalists. He preaches from the Bible, and much of the time in San Francisco has held daily "Bible Readings." If prayerful searching of the Scriptures can be continued, the results of

the effort will no doubt be lasting, and many may be brought to a full knowledge of the truth as it is in Christ Jesus.

ROMAN CATHOLICS AND THEIR WORK.

THAT the bitter spirit manifested by the Roman Catholics towards Protestants during the Dark Ages is still cherished by them, is now and then evidenced by the bold statements of some impolitic writer or speaker, or by the cruel treatment received by Christians in places where they have full sway. Although hardly creditable, the fact is vouched for by a lady writing in the London *Nonconformist and Independent*, that the priests and nuns of the Roman Catholic hospital at Barcelona, Spain, show no mercy to the Protestants who fall sick into their hands. "Last Christmas," writes this lady, "I was at Barcelona, and during that time an English sailor who had a broken arm and leg was taken to the hospital. On Christmas day a doll, to represent Christ Jesus, was carried through the wards, and everybody was desired to bless it and do homage to it. This the sailor refused to do, telling them that, as a Protestant, he thought it wicked to do so. In consequence, he was put to half rations, and his bandages were not touched for twenty days, so that the fractures healed badly and had to be reset."

The following from the *Christian at Work*, for Feb. 17, 1881, is also to the point: "The present tendencies in Spain are rather toward increasing restrictions upon religious freedom than the reverse. Ever since Alfonso came to the throne, the liberty of non-Catholics has been undergoing a process of continually severer restrictions. A new penal code is being drafted, and by it the public worship of Dissenters is declared to be a crime. The country is being overrun with religious orders, in the forefront of whom are the Jesuits, and these are preaching intolerance to all out of the church with characteristic vehemence. No less than three law suits are in progress against Protestant clergymen, all instituted by the Government. One clergyman is accused of having buried a Protestant in the general cemetery, and on his pleading the order of the Mayor, that functionary has also been accused. Another had, according to law, held a Protestant service with not more than twenty persons, but, on leaving the house, he found a number of people on the threshold, which he crossed, and spoke to several of them but did not deliver an address or hold a service. For this he has been condemned by the Court of Appeals to two months' imprisonment. This sentence is not likely to be quashed on appeal, for the judge in the upper court has declared that anyone who does not so much as take off his hat when a Roman Catholic funeral passes, is liable to imprisonment. The fact is, wherever Roman Catholics have power, they are to-day as offensively intolerant as they have ever been, all the protests to the contrary notwithstanding."

A new Liberal Ministry having come into power since the above was written, it is possible that Protestants will have a better showing now. It certainly is to be hoped that they will. As all know, it is "power" that they seek wherever they can get a foothold. It is what they are working with such undaunted courage to obtain both in this country, and in the old. To show how they regard the success of the Ritualists of the Church of England, we quote from the *Tablet*, the leading English organ of the Roman Catholic church, which thus speaks of their labors: "To dwell only for a moment on the Ritualists, they are doing our work for us, and as time goes on they will do it more effectually. We consider Ritualism to be, indirectly, the most powerful propaganda for the Church (i. e., of Rome) which England has yet seen."

PICTORIAL PREACHING.

"EFFORTS are being made," says the *Chicago Standard*, "to bring 'illustrated sermons' into general acceptance. By this are meant pictorial or panoramic discourses, making the pulpit a place for scenic display. A periodical has recently been started in the East with the object of introducing more extensively this form of preaching. One or two agents have been abroad with outfits for the exhibition of the plan; and the testimony of several pastors, who have found their experiments in this line successful, is put forward. It is proposed to illustrate Bible themes by means of pictorial representations, which, hung upon the walls behind the preacher, constitute the starting-point and basis of his remarks. Of this style of pulpit instruction, it was President Hitchcock who said: 'Before the close of this century, pictures will be as much used in the preaching of sermons as manuscripts.'"

While it is universally admitted that the use of illustrations has been a great help in impressing Bible

truths upon the minds of children and youth in the Sabbath-school, it is quite a question whether this mode of preaching will not with more mature minds be obstructive of thought rather than helpful to it. Should the plan be generally adopted, which is rather doubtful, its mere novelty might give it temporary popularity, but the final result would be a discontinuance of the use of all such helps both in the church school and the pulpit.

SECRET PRAYER.—Secret prayer is first neglected or carelessly performed, then frequently omitted, and after a while wholly cast off, and then farewell to God and Christ and all religion.

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