

The Signs of the Times.

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

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The Signs of the Times.

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

"I SHALL BE SATISFIED." PS. 17:15.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied—but oh, not here!

Not here where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture, earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country, where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning,
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging,
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide!
Guide me towards home, where all my wanderings ending,
I then shall see Thee, and "be satisfied."
—Unknown.

General Articles.

THE STONE OF WITNESS.

BY MRS. E. G. WHITE.

JOSHUA'S farewell address to Israel produced a deep impression upon them. They knew that they were listening to his dying testimony, and that no feeling of pride, ambition, or self-interest could influence him. By long experience, the aged leader had learned how to most effectually reach the hearts of the people. He realized the importance of the present opportunity, and improved it to the utmost.

His earnest appeals called forth the response: "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the Lord drave out from before us all the people, even the Amorites which dwelt in the land; therefore will we also serve the Lord, for he is our God."

Still Joshua warned the people to make no rash promises which they would be unwilling to fulfill, but to carefully consider the matter, and decide upon their future course. "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." Thus faithfully he sought to arouse them to a higher sense of God's claims upon them, and a deeper conviction that their only safety was in obedience to his law.

The congregation answered with one accord, "We will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua,

The Lord our God will we serve, and his voice will we obey."

This solemn covenant was recorded in the book of the law, to be sacredly preserved. Joshua then set up a great stone under an oak that was by the sanctuary of the Lord. "And Joshua said unto all the people, Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God." Here Joshua plainly declares that his instructions and warnings to the people were not his own words, but the words of God. This great stone would stand to testify to succeeding generations of the event which it was set up to commemorate, and would be a witness against the people, should they ever again degenerate into idolatry.

Israel was the Lord's peculiar treasure. The high estimation in which he held them is shown by the mighty miracles wrought in their behalf. As a father would deal with a beloved son, so had the Lord succored, disciplined, and chastened Israel. He sought to inspire in their hearts that love for his character and requirements which would lead to willing obedience.

Through his people Israel, God designed to give to the world a knowledge of his will. His promises and threatenings, his instructions and reproofs, the wonderful manifestations of his power among them, in blessings for obedience, and judgment for transgression and apostasy,—all were designed for the education and development of religious principle among the people of God until the close of time. Therefore it is important that we acquaint ourselves with the history of the Hebrew host, and ponder with care the dealings of God with them.

The words which God spoke to Israel by his Son were spoken for us also in these last days. The same Jesus who, upon the mount, taught his disciples the far-reaching principles of the law of God, instructed ancient Israel from the cloudy pillar and from the tabernacle, by the mouth of Moses and Joshua. The lessons were the same,—that love for God would lead to purity of heart, and would be manifested in good works.

Those who place in contrast the teachings of Christ when he was upon the earth, and the principles of true religion as taught in the days of Moses, know not what they assert. Christ cannot be arrayed against himself. When he was upon earth, our Saviour made sinners feel that they could not trample upon the law of God with impunity. The same lesson was taught to ancient Israel. In the days of Moses sin could be pardoned only through the atoning sacrifice of the Son of God. Jesus taught the same when he walked as a man among the children of men.

Religion in the days of Moses and Joshua was the same as religion to-day. When Christ dwells in the heart, his spirit will be manifested in the life. It will be calm, patient, noble, and unselfish. The marked contrast which exists between the lives of those who serve God and those who serve him not is a constant rebuke to the sinner. The world rejected Christ because his life was in such marked contrast to their own. In every generation, those who are seeking to follow his example will be distinct from the world.

By various means the Lord has sought to preserve the knowledge of his dealings with the children of men. Moses, just prior to his death, not only rehearsed to Israel the important events in their history, but at the command of God he embodied them in sacred verse. Thus the glorious and thrilling scenes of Israel's triumph, the sublime and awful manifestations of infinite majesty and power, the divine requirements, promises, and threatenings, clothed with all the beauty of poetic genius, were to be present for all the generations to come. Thus the record of God's requirements and his dealings with Israel would

not appear uninteresting or repulsive, but attractive and entertaining.

The people of Israel were required to commit to memory this poetic history, and to teach it to their children and their children's children. It was to be chanted by the congregation when assembled for worship, and to be repeated by the people as they went in and out about their daily duties. This song was not only historical, but prophetic. It recounted the wonderful dealings of God with his people in the past, and also foreshadowed the great events of the future, the final victory of the faithful when Christ shall appear the second time in power and glory.

It was the imperative duty of parents to so impress these words upon the susceptible minds of their children, that they might never be forgotten. "Put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they go about, even now, before I have brought them into the land which I swear."

In after generations, this prophetic song would explain the dealings of God with his people, and reveal the cause of their dispersed and scattered condition. Thus would it vindicate the justice of God, and establish the divine inspiration of Moses. It would condemn the wickedness of Israel, and would ever be a convicting power to call them back to their allegiance to God as the only hope of deliverance.

The great stone set up by Joshua was to stand as a constant reminder to Israel of the covenant which they had made with God, and a silent witness of their faithfulness or apostasy. So also the song of Moses was to testify against them, should they depart from God. Many of the Israelites were unacquainted with the books of Moses. But it was the purpose of God that this inspired song should awaken in thoughtful minds a desire to learn more of God's wonderful dealings with his people, and lead to the study of his revealed word. Thus would they be led to realize the goodness of God toward them, and their duty to love, and obey, and worship him.

If it was necessary for God's ancient people to often call to mind his dealings with them in mercy and judgment, in counsel and reproof, it is equally important that we contemplate the truths delivered to us in his word,—truth which, if heeded, will lead us to humility and submission, and obedience to God. We are to be sanctified through the truth. The word of God presents special truths for every age. The dealings of God with his people in the past should receive our careful attention. We should learn the lessons which they are designed to teach us. But we are not to rest content with them. God is leading out his people step by step. Truth is progressive. The earnest seeker will be constantly receiving light from Heaven. What is truth? should ever be our inquiry.

The prophetic word shows clearly that we are living near the close of this world's history, and that we may soon expect the coming of the Son of man in the clouds of Heaven. As the Israelites journeyed toward the earthly Canaan, so are we pressing onward to reach the heavenly Canaan. The history of their backslidings is repeated among the people of God to-day. Faith and piety are waning. Many who once loved the appearing of Christ, are setting their affections upon this world, and are conforming to its habits

and customs. The fear of God is not kept before the mind, and the natural desires and inclinations gain control.

The apostle presents before us the history of the children of Israel, and states that these things are written for our admonition, upon whom the ends of the world are come. He exhorts us not to lust after evil things as they lusted. The very same enemy that tempted the people of God in ancient times, will tempt his people in these last days. We should be earnest, active, and vigilant, in making ready for the appearing of our Lord. Every device will be employed to lead men away from God. Infidelity is exerting itself to the utmost. The present age is characterized by intense earnestness and activity in worldly pursuits; but zeal and energy in the service of God are sadly deficient.

In the days before the flood, the people were so engrossed in worldly things, and so corrupted by iniquity, that the Spirit of God ceased to strive with men. When God's word loses its power upon the people, a Satanic infatuation leads them in direct opposition to his revealed will. Christians are absorbed in the questions, What shall we eat, and what shall we drink? and wherewithal shall we be clothed? When the energies are employed in buying and selling, planting and building, to the neglect of eternal interests; when the truth of God addressed to the ear ceases to impress the mind or affect the heart, the preaching is in vain; the hearing is in vain. Then indeed will the condition of the world become as it was in the days of Noah.

Many of the things of this life which are a blessing when temperately enjoyed, become a curse when their use is carried to excess. The dressing mania is a device of Satan. Love of dress is an idolatrous shrine at which the women of this age are worshipping. They are so fully occupied with outward display, that they have no time to pray, no time to become acquainted with the Scriptures, no time to improve the talents which God has given them. They have no time to cleanse the soul-temple from its idolatrous shrines; and at last the Spirit ceases to strive with many, and they go down to the grave unprepared. The temptation to idolatry is even greater to-day than in the days of Israel.

Concerning the last days, our Saviour asks the significant question: "When the Son of man cometh, shall he find faith on the earth?" The Scriptures declare that as it was in the days of Noah, before the judgments of God fell upon the corrupt inhabitants, so shall it be in the last days, just prior to the pouring out of God's unmingled wrath upon the earth. Men will be living a godless life, professing to be Christians, but by their acts contradicting their profession. They will be heady, high-minded, lovers of pleasures more than lovers of God. Is not this idolatry? and is not the guilt of God's professed people as much greater than was that of ancient Israel, as the light which we enjoy is greater than theirs?

God would have his ministers in this dispensation keep before the people, not only the mercy and love of Christ, but the doctrines of the Bible. These should be presented in simple language, adapted to the comprehension of children. Let the young be faithfully instructed in the truths of God's word. The history of the past, the present, and the future, as revealed in the sacred Scriptures, should be taught in a pleasing, yet serious manner. Let the dealings of God with his people be rehearsed again and again, until the youth become familiar with the record.

The lives and teachings of Christian parents should be in marked contrast with those of unbelievers. Worldlings teach their children to love display, and to bow to the idol of fashion. They sacrifice themselves and their children upon this altar of Moloch. But Christians who profess to be seeking the heavenly Canaan, should obey the instructions of the Bible. We urge modern Israel to lay aside their ornaments, their jewels of silver and gold and precious stones, to put off their costly apparel, and to seek for the inward adorning, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Let children be educated, not to become devotees of fashion, but to be servants of God.

If it was important for Israel to teach their children of the wonderful works of God, his character and requirements, it is important that we put forth at least equal efforts to teach our children the same truths.

APPEARANCES OF PIETY.

In every age the practice has prevailed of substituting certain appearances of piety in the place of the great duties of humanity and mercy. Too many there have always been who flatter themselves with the hope of obtaining the friendship of their Creator, though they neglect to do justice to their fellow creatures. But such persons may be assured that their supposed piety is altogether of a spurious kind. It is an invention of their own, unknown to reason, unknown in the word of God. In Scripture we are ever directed to try our faith by our works, our love of God by our love of men. We are directed to consider piety as a principle which regenerates the heart, and forms it to goodness.

We are taught that in vain we address any acts of homage to Christ unless we do things which be of faith; and that love, peace, gentleness, goodness, meekness, and temperance are not only the injunctions of his law, but the native fruits of his spirit. If, therefore, while piety seems ardent, morality shall decline, you have reason to believe that into that piety some corrupting ingredients have entered. And if ever your regard to morality shall totally fail; if, while you make prayers, you give no alms; if, while you appear to be zealous for God, you are false or unjust to men; if you are narrow or contracted in heart, severe in your censures, and oppressive in your conduct; then conclude with certainty, that what you have termed piety was no more than an empty name. For as soon, according to the Scripture similitude, will bitter water flow from a sweet fountain, as such effects be produced by genuine piety.—*Blair*.

"INGERSOLL'S CREED" ANNOTATED.

THE lectures of Colonel Ingersoll have done more than any one thing to popularize a certain gross phase of infidelity, characterized chiefly by brilliant and scurrilous wit, and utter unscrupulousness in misrepresentation. In a late number of the *Burlington Hawkeye*, Mr. Robert J. Burdette pays his respects to the Colonel in a particularly happy way. The larger part of the article we reproduce here:—

Some one sends us a little tract containing epigrammatic expressions from Col. Robert G. Ingersoll's latest lecture, "What must we do to be saved?" We have read the tract, and we have read the entire lecture. If this is truly Ingersoll's creed, the Colonel isn't far out of the way. He is coming round, maybe. He manages to get considerable Scripture into his creed, as he sets it forth. There is lots of hope, in fact there is a great deal of certainty, for the Colonel. We subjoin a few articles of this great man's creed, just to show from what book he got his declaration of faith.

"Honest industry is as good as pious idleness," says the Colonel.

Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the Colonel thought of it—"Faith without works is dead."

Christ believed the temple of God to be the heart of man.—*Ingersoll*.

Yes, that's orthodox too. We "must worship him in the spirit." "Know ye not that ye are the temple of the Holy Ghost?"

If I go to Heaven, I want to take my reason with me.—*Ingersoll*.

Of course, and so you will, "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."—1 Cor. 13:12.

Fear is a dagger with which hypocrisy assassinates the soul.—*Ingersoll*.

That is good gospel, and "perfect love casteth out fear."

If I owe Smith ten dollars, and God forgives me, that doesn't pay Smith.—*Ingersoll*.

Correct you are; the prayer of Christianity is, "Forgive us our debts as we forgive our debtors." "Owe no man anything."

If you go to hell, it will be for not practicing the virtues which the Sermon on the Mount proclaims.—*Ingersoll*.

That's all orthodox. "If ye know these things, happy are ye if ye do them."

The men who saw the miracles all died long ago. I wasn't acquainted with any of 'em.—*Ingersoll*.

Same way with the men who saw Servetus burned. But the Colonel most firmly believes that Servetus was burned.

A little miracle now, right here—just a little one—would do more towards the advancement of Christianity than all the preaching of the last thirty years.—*Ingersoll*.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke 17:31.

God will not damn a good citizen, a good father, or a good friend.—*Ingersoll*.

Certainly not; nor any good man. "A good man showeth favor, and lendeth; he will guide his affairs with discretion. Surely, he shall not be moved forever: the righteous shall be in everlasting remembrance."—Psalms 112:5,6.

Study the religion of the body in preference to the religion of the soul. A healthy body will give a healthy mind, and a healthy mind will destroy superstition.—*Ingersoll*.

That explains why the Indians have no superstitions.

People who have the smallest souls make the most fuss about saving them.—*Ingersoll*.

Of course, Colonel, they are the hardest kind to save.

I will never ask God to treat me any fairer than I treat my fellow-men.—*Ingersoll*.

Well, that's perfectly orthodox. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you."

Upon the shadowy shore of death, the sea of trouble casts no wave.—*Ingersoll*.

The Colonel must have been singing that good old hymn, "When I can read my title clear," in which occur the lines:

"And not a wave of trouble roll
Across my peaceful breast."

"SUCH BEAUTIFUL LANGUAGE"

It is not unusual to hear people express their estimate of a preacher in words something like this: "But he uses such beautiful language!" His "beautiful language" or "elegant diction" forms the basis of their approval or condemnation. But what does he say? Nobody seems to remember or tell much about that, but his "language" is "beautiful." It is a beautiful cup, but it contains no water; the plate is beautiful, but there is little food; instead of good seed, he sows beautiful beads and buttons; but what shall the harvest be? He applies a beautiful plaster, but there is no balm of Gilead about it, and it possesses no healing power; he is a beautiful physician, but his patients die. He gives medicine in beautiful vials, but they are deadly poisons. Think of a man crying "fire!" in the most chaste and elegant forms of expression, and so softly, too, that the slumberers sleep on, and those who are awake are persuaded that there is no danger.

In a world like this, there is something besides sweetness and beauty. There are awful facts of sin, and wrath, and judgment, which concern mankind; and we have something to do besides listening to quaint conceits, beautiful expressions, and smoothly drawn sentences which have no grip on the conscience, and which allow men to sleep quietly while judgment and damnation are hastening on their track. There is sin, there is sorrow, there is danger, there is death on every hand, and shall we be lulled to rest with "beautiful language," and neglect the warnings which God has given, and the judgments which he has pronounced against sin and iniquity? Oh, better far listen to a voice of one crying in the wilderness, that warns, and wakes, and rouses slumbering souls, and bids us flee the wrath to come, ere it shall burst in thunder on an unsuspecting world.—*Christian*.

AMBROSE HEDDEN, a colored man of high standing in Talladega, and universally respected by the better class of citizens, told me a very interesting incident about the Baptist College in Talladega. "I sawed," he said, "the first plank and knocked off the first shaving for the white Baptist College in 1852. I was a slave then, and I put \$900 worth of work on the building—my master's donation to the college. Many a time when I was busy there, I used to wonder what I and my people had done that we could not be educated also. The Lord was better to me than I trusted. I lived to see my sons and daughters, every one of them, graduate from its halls."

AS A LITTLE CHILD.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke 18: 17.

It is pretty clear that the disciples thought the children were too insignificant for the Lord's time to be taken up by them. If it had been a prince who wished to come to Jesus, no doubt Peter and the rest of them would have diligently secured him an introduction; but, you see, these were only poor women, with babies, and boys, and girls. If it had been an ordinary person, like themselves, they would not have repelled him with rebuke. But mere children! Sucklings and little children! It was too bad for these to be intruded upon the great Teacher. A word is used about the youthful applicants which may signify children of any age, from sucklings up to twelve years; surely, Jesus had worry enough without the intrusion of these juveniles. He had higher subjects for thought, and graver objects of care. The children were so very little, they were quite beneath his notice. So the disciples thought in their hearts. But, brethren, if it comes to a matter of insignificance, who among us can hope to win the divine attention? If we think that children must be little in his sight, what are we? He taketh up the isles as a very little thing; the inhabitants of the earth are as grasshoppers; yea we are all as things of naught. If we were humble, we should exclaim: "Lord, what is man, that thou art mindful of him? and the son of man, that thou visitest him?" If we dream that the Lord will not notice the little and insignificant, what think we of such a text as this? "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Doth God care for sparrows, and shall he not care for little children? The idea of insignificance must be set aside at once. "Though the Lord be high, yet hath he respect unto the lowly." But are little children so insignificant? "Of such is the kingdom of God." Call you these insignificant? Children, who are the most numerous company in the army of the elect, dare you despise them? I might turn the tables, and call the adults insignificant, among whom there can be found no more than a small remnant who serve the Lord.

Besides, many children are spared to grow up to man's estate, and, therefore, we must not think a child insignificant. He is the father of the man. In him are great possibilities and capacities. His manhood is as yet undeveloped, but it is there, and he who trifles with it mars the man. He who tempts the mind of a boy may destroy the soul of a man. A little error injected into the ear of a youth may become deadly in the man, when the slow poison shall at last have touched a vital part. Weeds sown in the furrows of childhood will grow with the young man's growth, ripen in his prime, and only decay into a sad corruption when he himself declines.

On the other hand, a truth dropped into a child's heart will there fructify, and his manhood shall see the fruit of it. Yon child listening in the class to his teacher's gentle voice, may develop into a Luther, and shake the world with his vehement proclamation of the truth. Who among us can tell? At any rate, with the truth in his heart, he shall grow up to honor and fear the Lord, and thus shall he help to keep alive a godly seed in these evil days. Therefore, let no man despise the young, or think them insignificant. I claim a front place for them. I ask that, if others are kept back, at any rate their feebleness may make room for the little ones. They are the world's future. The past has been, and we cannot alter it; even the present is gone while we gaze on it. But our hope lies in the future; therefore, by your leave, sirs, room for the children, room for the boys and girls.

Again, I suppose that these grown-up apostles thought that the children's minds were too trifling. They are at their play and their childish mirth; they will regard it only as a pastime to be folded in Jesus' arms; it will be mirth to them, and they will have no idea of the solemnity of their position. Well! well! trifling, is it? Children are said to be guilty of trifling! O, sirs, and are ye not also triflers? If it comes to an examination upon the matter of trifling, who are the greatest triflers, children or full-grown men and women? What is greater trifling than for a man to live for the enjoyment of sensual pleasures, or for a woman to live to dress herself and waste her time in company? Nay more, what is the accumulation

of wealth for the sake of it but miserable trifling—child's play without the amusement? Most men are triflers on a larger scale than children, and that is the main difference. Children, when they trifle, play with little things,—their toys, so breakable, are they not made on purpose to be trifled with and broken? The child with his trifles is but doing as he should.

Alas! I know men and women who trifle with their souls, and with Heaven and Hell and eternity; they trifle with God's word, trifle with God's Son, trifle with God himself! Charge not children with being frivolous, for their little games often have as much earnestness about them, and are as useful, as the pursuits of men. Half the councils of our senators and the debates of our parliaments are worse than child's play. The game of war is a far greater folly than the most frolicsome of boyish tricks. Big children are worse triflers than the little ones can ever be. Despise not children for trifling when the whole world is given to folly.

"Ay," said they, "but if we should let the children come to Christ, and if he should bless them, they will soon forget it. No matter how loving his look and how spiritual his words, they will go back to their play and their weak memories will preserve no trace of it at all." This objection we meet in the same manner as the others. Do not men forget? What a forgetful generation do most preachers address! Verily this is a generation like to that of which Isaiah said, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Alas, many of our hearers must have the gospel preached to them again and again and again, until the preacher is well-nigh weary with his hopeless task; for they are like to men who see their natural faces in a glass, and go their way to forget what manner of men they are. They live in sin still. The word has no abiding place in their hearts. Forgetfulness! Charge not children with it lest the accusation be proven against yourself.

But do the little ones forget? I suppose the events which we best remember in advanced age are the things which happened to us in our earliest days. At any rate, I have shaken hands with gray headed men who have forgotten nearly all the events which have intervened between their old age and the time of their childhood; but little matters which transpired at home, hymns learned at their mother's knee, and words spoken by their father or sister, have lingered with them. The voices of childhood echo throughout life. The first learned is generally the last forgotten. The young children who heard our Lord's blessing would not forget it. They would have his countenance photographed upon their hearts and never forget his kind and tender smile. Peter and James and John and the rest of you are all mistaken, and, therefore, you must suffer the children to come to Jesus.

Perhaps, too, they thought the children had not sufficient capacity. Jesus Christ said such wonderful things that the children could not be supposed to have the capacity to receive them. Yet, indeed, this is a great error, for children enter readily into our Lord's teaching. They never learn to read so quickly from any book as from the New Testament. The words of Jesus are so childlike and so fitted for children that they drink them in better than the words of any other man, however simple he may try to be. Children readily understand the child Jesus. What is this matter of capacity? What capacity is wanted? Capacity to believe? I tell you children have more of that than grown-up persons. I am not now speaking of the spiritual part of faith; but as far as the mental faculty is concerned, there is any quantity of the capacity for faith in the heart of a child. His believing faculty has not yet been overloaded by superstition, or perverted by falsehood, or maimed by wicked unbelief. Only let the Holy Spirit consecrate the faculty, and there is enough of it for the production of abundant faith in God.—*Spurgeon.*

FOLLOWING JESUS.—Two persons were walking together one very dark night, when one said to the other who knew the road well: "I shall follow you, so as to be right." He soon fell into a ditch and accused the other with his fall. The other replied: "Then you did not follow me exactly, for I have kept free." A side step had caused the fall. There is like danger in not following Christ fully.

BUILDING THE TOMBS OF THE PROPHETS.

The dead prophets are noted for having very respectable sepulchres, which are generally erected by the descendants of those who stoned them. It is much easier to honor a dead prophet than to stand by a living one. Few names are more revered in New England than that of Jonathan Edwards, but it was not so once; and indeed it might not be so again if he were to revisit this world.

Mr. Joseph Cook, in one of his lectures, while speaking of "the Half-way Covenant" of olden times,—a contrivance by which the State church, which at that time ruled Massachusetts, and which allowed none but church members to vote and hold office, permitted persons of decent moral character, who had been baptized in infancy, to become church members, and so have the right to vote in civil elections,—gave the following account of the trials endured by Jonathan Edwards, in his conscientious endeavor to establish the rule that evidence of conversion should be an indispensable prerequisite to church membership:—

"I know where in Massachusetts I can put my hand on little irregular scraps of brown paper, stitched together as note-books, and closely covered all over with Jonathan Edwards' handwriting. Why did he use such coarse material in his studies? Why was he within sight of starvation? Because he had opposed the half-way covenant. Why did that man need to accept from Scotland funds with which to maintain his family? Because he opposed the half-way covenant. Why did his wife and daughters make fans and sell them to buy bread? Because he opposed the half-way covenant—because he defended with vigor, as Whitefield did, the idea that a man should not be a minister unless converted, nor a church member unless converted, and so set himself against the whole trend of this huge, turbid, hungry, haughty wave of secularization that had been rising since 1631.

"Of course, he was abandoned by the fashionable. Of course, his life was in some sense a martyrdom. His note-books were made from the refuse of brown paper left from the fans. There is nothing Massachusetts so little likes to be fanned with as those fans Jonathan Edwards' wife and daughters made and sold for bread. Yes, you starved him; but Scotland fed him, thank God. When Edwards was dismissed, it was proposed that there be a council of ten pastors, and he, of course, claimed the right of choosing five; but he was obliged to go beyond the broad bounds of old Hampshire county in order to find five who agreed with him in opposing the half-way covenant."

When a man is dead and buried, people begin to find out what an eminent saint he is, and then they send half round the world to find marble white enough to bear the name that was once despised and cast out as evil.—*Exchange.*

And it is a fact that this infant-baptismal half-way covenant system is yet filling some of the churches with half-way Christians, "having the form of godliness, but denying the power thereof," to the great reproach of the Christian faith.

A REFINED and elevated Christian character prepares us best for Christian work. God does not send us out on distant and difficult duties while easy and pressing ones are left at home undone. Faithful in a few things precedes rulership over many. We have no need to search other continents for work, while our own servant at home cannot read, nor fancy ourselves called to showy exploits, while a neighbor's child is ill for want of food, or a brother or a sister unhelped in our own house. The careful gleaner will return home at nightfall, richly laden with the golden grain.

A RUSSIAN soldier one very cold piercing night was kept on duty all night. A poor working man, moved with pity, took off his coat and lent it to the soldier to keep him warm, adding that he should soon reach home, while the poor soldier would have to remain out all night. The cold was so intense that the soldier was found dead in the morning. Some time afterward the poor man was laid on his death bed, and in a dream saw Jesus. "You have got my coat on," said the man. "Yes, it is the coat you lent me that cold night when I was on duty and you passed by. 'I was naked and ye clothed me.'"

PROMISE TO THE FATHERS.

"THE heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16.

It is written that "faith cometh by hearing, and hearing by the word of God." Therefore that which is not based on the word of God is not faith; it may be opinion or conjecture, but it is not faith. Even so that is not hope—Bible hope—which is not based on the promise of God. Men may claim to hope for many things, but if there is no promise to sustain the claim, it is clearly invalid. In order to have clear ideas of the Christian's hope it is necessary to understand God's revealed purposes of grace toward us.

There is no doctrine of the Bible which stands alone or has its place disconnected from other doctrines. They are all related, so that each one casts light upon all the others; and, therefore, all are important, and none are "non-essential."

It is the purpose of this writing to examine some of the promises of God, and thus endeavor to determine what is, truly, our hope.

There is no subject of greater interest to man than that of the future destiny of this earth and our relation to it. We find ourselves, not only placed upon the earth, but so strongly identified with it that we may be said to be a part of it. It is no mere figure of speech which says that God "knoweth our frame; he remembereth that we are dust." Ps. 103:14. Vain philosophy and false science, prompted by human pride, have denied, as far as they possibly can, every statement of the Scriptures which shows man to be a frail, perishable creature. But the declaration of Bible history that "God made man of the dust of the earth," Gen. 2:7, cannot be denied; for continuous observation convinces us that we are of the dust, and return to dust again.

But so great is the obduracy of the human heart that it will pervert what it cannot deny. Thus it has been claimed that Prov. 11:31, which in its teaching is related to our text, proves that there is no future punishment. But such a claim is seriously defective in several respects. The passage reads: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." 1. This text does not relate to this life, but to the future. 2. If it denies a *future punishment* to the wicked, it also denies a *future reward* to the righteous. But 3. The claim is based upon the material error of confounding *consequences* with *penalties*. Two men may be burned in the same house; one of them set fire to the house to destroy his neighbor's life and property, but by some mishap perished in the flames. The other perished also, but he was trying to rescue his neighbor from destruction. Did either of them receive the desert of his action? If the one justly perished, what shall we say of the other? We might multiply illustrations to any extent to show that men are not rewarded in this life; every consideration of justice accepts the declaration that God "hath appointed a day in the which he will judge the world." Acts 17:31.

The question arises whether the reference to *the gift of the earth* in our text is historic or prophetic. We will first consider it in the light of history.

Turning to Gen. 1:26, we find that it was God's purpose in the creation of man to give him dominion "over all the earth." And in verse 28 we learn that this dominion was given to Adam; that he was authorized to bear rule over the earth, and over everything upon the earth.

In consistency with man's nature he was placed upon probation for the development of his character; and while the tree and the herb of the field were given him for food, one tree was excepted. Of the tree of the knowledge of good and evil he was not permitted to eat under the severest penalty; the Lord said to him: "In the day thou eatest thereof thou shalt surely die." Gen. 2:17.

But man did eat of that forbidden fruit; God arraigned him as a transgressor, and cursed both him and his dominion. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;" plainly intimating that his life should end. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17, 19. And this was no idle threat. Its execution is on record. "And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5:5.

A few points of interest and importance are here to be noticed:—

1. Had not man sinned he would not have died; God would have established him in immortality that he would have continued to live forever.

2. But, of course, he would have lived forever *on the earth*; here he was created; this was his "dominion;" and there is no intimation that any other dominion was to be his, or that he was to be transferred to any other locality.

3. The loss of life is the greatest of all losses; it includes all other losses; for when a man loses his life he has nothing more to lose. It was a knowledge of this truth, and of human nature, that led Satan to say, "All that a man hath will he give for his life;" Job 2:4; "for we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6:7. By transgression Adam lost everything.

4. Adam could bequeath to his posterity no more than he possessed. He forfeited his dominion and his inheritance, and possessed it but a little while. And, accordingly, the Scriptures never point us to what was given to Adam as the ground of our hope. Our inheritance from Adam is of death as well as of life; a brief possession of a little of this world, with sorrow and pain, ending in the darkness of the grave. Therefore, if *the gift of the earth*, referred to in our text, is that granted to Adam, it is a matter in which we have no deep, abiding interest. Historically, it has no hope for us. But the passage quoted from Proverbs, "The righteous shall be recompensed in the earth," assures us that another view is to be taken of our text; that it has a prophetic bearing to which the "children of men" may look with hope and confidence.

That our minds may be guided in the proper channel of investigation, we will examine a few texts in the New Testament which speak of our hope and of its foundation. Says Paul to the Hebrews, 6:12-19:—

"That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast."

Several interesting points are here introduced which are well worthy of notice.

1. We are pointed to God's promise to Abraham as the source of our hope, and of strong consolation.

2. Notice the certainty of the promises: God's immutable word confirmed by his oath.

3. This hope is "set before us." Some people outlive their hope; it was a hope of last year, and they think they would be pleased to recover it after it is lost. A hope that is grounded upon our own works, our own experience or feelings, may be outgrown. But when the promises of God are the basis, it is indeed a hope set before us; for we cannot outlive the promises of God. No change of feeling, no vicissitudes of experience, can invalidate the promises of God. Like the polar star, which in all weather and at all times points out the course of the mariner, they stand as the beacon of hope and of safety.

4. This hope is an anchor to the soul, sure and steadfast. It is the only hope that never fails, because it alone has an immovable foundation. "The hope of the hypocrite shall perish;" and "his trust shall be as the spider's web" (Job 8:13, 14), because it does not take hold of God's unfailing word. When Paul says "there is one hope," Eph. 4:4, or speaks of those who are "without hope," Eph. 2:12; 1 Thess. 4:13, he does not mean to say that others are absolutely hopeless and despairing; but their confidence is vain; they have no firm foundation; no hope worthy of the name. This will be readily understood by the figures used; compare the spider's web with an anchor! or imagine a navigator collecting a quantity of spider's web, and taking it on board his vessel for an anchor! so foolish is he who rests

on anything but the promise of God for the foundation of his hope.

But it may be objected that Paul does not mean that we are to look for consolation and hope to the promise made to Abraham, but only that that promise is set forth as an illustration of the faithfulness of God, who will as surely perform the promises given to us as he did those given to Abraham. This objection, however, is fully met by the following considerations:—

1. In all the Scriptures, God's people are referred to Abraham as their father in the faith; as the one with whom the covenant was made in which is contained our hope. This is a well-known and acknowledged truth.

2. Paul says: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Here our heirship is directly referred to the promise made to Abraham, and our inheritance is conditioned upon our being his seed, or children. This is very explicit and decisive.

3. When Paul answered his accusers before Agrippa, he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come." Paul's hope was not a new one; it was the hope held by the "twelve tribes;" the promise made to their fathers. And we can be at no loss to whom to refer the term, "the fathers." What has been quoted from Paul refers us to Abraham, to whom, and to Isaac and Jacob, "the heirs with him of the same promise," Heb. 11:9, it must apply.

The interesting point of inquiry now is, What is the promise to which he refers? Some have answered this in one way; some, in another; but in this all must agree that the safest way—the way to find out to a certainty what God did promise to Abraham—is to turn to the record and read for ourselves. And now I must ask the indulgence of the reader while quoting at some length from the Old Testament. To some it may be tedious, but all who wish to have settled to a certainty, and by undisputed authority, the important question raised, will doubtless follow, with interest, the chain of testimony which places it beyond a doubt.

In entering upon this field, we must bear in mind the position occupied by the race at the time to which the record relates. We have seen that man was created to dwell upon, and rule over, the earth; and that, by transgression, he lost his dominion, and sunk into the grave, to molder back to dust. The promise made to the woman that her seed should bruise the head of the serpent, doubtless looked to the restoration of that which man lost; but in what manner this should be effected was not revealed. We know also that this "seed of the woman," referred to, is Christ. But it is likewise true that the covenant, under which Christ works the great "restitution," was made with Abraham; that we are "Abraham's seed" if we are Christ's. Gal. 3:29. Therefore, whether we follow the condition of man as he stood after the loss of his inheritance, or look at the gospel means of restoration, we shall find that the promises to Abraham contain the substance of the plan of restitution, and offer a solution to the difficulty in the way of carrying out God's original purpose in the creation of man. Gen. 1:26, 28. After man was driven from Paradise, there is no chain of promises given to him until we come down to Abraham. Here are given promises—here is made a covenant which reaches to the latest hour of human probation, and links our hope to the revealed purpose of God in creation, presenting a unity of design and execution in the work of God, and in his purposes of grace toward man, which fills the soul with admiration and joy.—EDITOR.

IN our judgment a good way to work up an interest in a church on any subject, is, first, for the mover himself to be brimful of his topic—so full that he can talk it up and push it with the air of a man who is in earnest.

Presently he will get others in the same notion with himself, and then pretty soon a general move can be made. When a number of men get truly in earnest they can accomplish great things.

This rule will apply to church improvements, to mission work, to Sabbath-school work, and to revivals. The thing wanted is as far as possible to get the whole church stirred.—*Baptist Banner*.

The Sabbath School.

LESSON FOR PACIFIC COAST.—MAY 28.

Sermon on the Mount, Concluded.—Matt. 7:22-29;
Luke 6:46-49.

LESSON COMMENTS.

LUKE 6. "Lord, Lord." God judges of the heart, not by words, but by works. A good servant never disputes, speaks little, and always follows his work. Such a servant a real Christian is; such is a faithful minister, always intent either on the work of his own salvation, or that of his neighbor; speaking more to God, than to men; and to these as in the presence of God. The tongue is fitly compared by one, to a pump, which empties the heart, but neither fills nor cleanses it. The love of God is a hidden spring which supplies the heart continually, and never permits it to be dry, or unfruitful.—*Quesnel*.

Matt. 7. "And every one that heareth—and doeth them not." Was there ever a stricter system of morality delivered by God to man, than in this sermon? He who reads or hears it, and does not look to God to conform his soul and life to it, and notwithstanding, is hoping to enter into the kingdom of Heaven, is like the fool who built his house on the sand. When the rain, the rivers, and the winds come, his building must fall, and his soul be crushed into the nethermost pit by its ruins. Talking about Christ, his righteousness, merits, and atonement, while the person is not conformed to his word, and spirit, is no other than solemn self-deception.

Let it be observed, that it is not the man who hears or believes these sayings of Christ, whose building shall stand when the earth and its works are burnt up; but the man who DOES them.

Many suppose that the law of Moses is abolished, merely because it is too strict and impossible to be observed; and that the gospel was brought in to liberate us from its obligations; but let all such know, that in the whole of the old covenant nothing can be found so exceedingly strict and holy as this sermon, which Christ lays down as the rule by which we are to walk. "Then, the fulfilling of these precepts is the purchase of glory." No, it is the way only to that glory, which has already been purchased by the blood of the Lamb. To him that believes, all things are possible.—*Clarke*.

No wonder that when He had finished such an address, the multitudes were astonished at his teaching. They had been accustomed to the tame and slavish servility of the Rabbis, with their dread of varying a word from precedent and authority; their cobwebbery of endless sophistries and verbal trifling; their laborious dissertations on the infinitely little; their industrious trackings through the jungles of tradition and prescription; and felt that in the preaching of Jesus, they, for the first time, had something that stirred their souls, and came home to their consciences. One of the Rabbis had boasted that every verse of the Bible was capable of six hundred thousand different explanations, and there were seventy different modes of interpretation current, but the vast mass of explanations and interpretations were no better than pedantic folly, concerning itself with mere insignificant minutiae which had no bearing on religion or morals. Instead of this, Jesus had spoken as a legislator, vested with greater authority than Moses.—*Geikie*.

THE PRIMARY CLASS.

BY MRS. M. K. WHITE.

EVER since the Bible classes began the study of the New Testament lessons, this department of our paper has been devoted almost entirely to the wants of the older classes; but as it is generally admitted that it requires greater skill to teach successfully a class of children than a class of adults, we see no reason why a portion of the space should not, occasionally at least, be given to them. In this the editor agrees, and so we propose this week to have a friendly chat with the teachers of the primary classes; and if any have questions to ask or plans to recommend to others which they have worked successfully themselves, we hope to hear from them.

Probably there is no department in which there is greater chance for improvement, both in numbers and in ways of working, than in this; nor is there a field which yields better returns. But the best season in which to work is fast passing away, and we would ask of each teacher, What are you doing to make your school more interesting for

the children? How does the attendance compare with last year? and what is being done at the present time to increase it?

"Well," says one, "where we have so few children as in our church, it cannot be made interesting for them, and I have no heart to try to get those outside of our church to join." If this is the case, the very first thing that ought to be done is to increase the number, and then make it interesting for them. Give them a corner by themselves, no matter how few, and then select one of the best, most earnest, and pleasing members for teacher. If there is a separate room to which they can repair after the opening exercises, so much the better. We have known cases where a school-house was used in which a very successful class was held in a room devoted during the week to hats and cloaks. Sometimes they are held in the entrance hall of the church, although here they are more liable to interruptions. A very good way is to partition off a portion of the church with curtains, or with black-boards and maps on standards, which can easily be removed before time for church service. This, however, does not allow the exercises to be varied by singing, as could be done in a separate room.

At all events, a class of active children should not be required to wait while the older ones are being questioned in general review. It is a constitutional necessity for children to be active. Therefore if obliged to keep perfectly still, they will soon dislike to come; and if allowed to whisper and play, they will learn a lesson of irreverence for the house of God, and form habits which it will be difficult for them in after years to overcome, and which if continued will surely ruin the school. Better control their restlessness by giving them something to think about, and by so changing the exercises that they will not become wearisome. This we are aware is not an easy thing to do, but by patience and perseverance on the part of the teacher, and a careful preparation of the lesson, it can be done.

The three years' study laid out in Lesson Books Nos. 1, 2, and 3, is very interesting. We have just completed book No. 1 in our school, and although at first very anxious to study the New Testament lessons, I can truly say that the past has been a very profitable and pleasant year's study, and now, having learned better how to study those lessons, I believe I could learn more by going over them a second time than at first. In the brief record contained in the book of Genesis, and covered by book No. 1, we have almost the only history of our world for over two thousand years. But because this part of the Bible is quite familiar, most think they do not need to study in order to teach it. Here is where they fail. They have a general knowledge of the subjects, but a close study into the condition of the world at that time, and into the habits and customs of the people, would add at least one-half to the interest of the study and to their efficiency in teaching.

Visiting the scholars at their homes will also be found a great help in this work. No matter what the size or age of the pupil, the teacher will be better prepared to teach, and know better how to govern, after having become acquainted with his home training. Unless the parents can be induced to spend some time every week in teaching the little ones their lesson and in assisting the older ones, the Sabbath school will accomplish very little good for them.

The question is often raised, How old ought a child to be before entering a class. That depends, of course, upon the nature and development of the child; but a safe rule to adopt is as soon as the parents are willing to undertake the task of teaching him the lesson at home; if the entire lesson be too hard, a few questions will answer at first.

Some people adopt the same rule in regard to the Sabbath-school as they do in regard to the day school; that is, send the little ones along to get them out of their way. As I once heard a lady remark concerning her little boy who did not want to go into a class: "He is so troublesome that when he is with me I cannot take any sense of what is said, and he must go." Conversation with her afterward revealed the fact that he was so small she never had been able to teach him any of the lesson. And yet she would impose the task upon some primary teacher of not only keeping him still, but teaching him something, and at the same time of doing the same by half a dozen others. If the mother who is with her child day after day and week after week is unable to do

this, of what avail will it be for the teacher to try for an hour or less once a week? We love to see the little ones in the school as soon as they can talk plain, but it will do them no particular good unless their parents will take pains to drill them a little every day upon the lesson. The school is the place for the infant classes as well as the older ones to come to recite and not to learn their lesson. An occasional visit from the teacher will greatly help in bringing this about. It will also afford the teacher an excellent opportunity to learn what impressions are made upon his pupils from week to week by his teaching.

If a new scholar is placed in the class, special pains should be taken to make it interesting for him. Take this opportunity to let the old members tell in a connected story what they have learned about a certain subject. By all means have a piece of paper and a pencil ready to take down the full name and address, and if possible call upon him during the week. This will link the mother to the school; knowing more about it, she will have a more personal interest in it, and the chances will be greatly increased for doing her good.

Thus in innumerable ways will the earnest, faithful teacher find opportunity to work for the school. It is not always the most talented who succeed in this department, but it is those who are most observing and willing to work and learn, those who have a cheerful, animating nature, and who have the love of God beaming in their countenance and actuating their lives.

At some future time we may consider some of the ways by which the attention and interest of children can best be secured and held.

THE SABBATH-SCHOOL INTEREST.

BY ELD. S. N. HASKELL.

THERE is no enterprise connected with God's work of more importance at the present day than the Sabbath-school interest. Its object is twofold; first, to give old and young a better understanding of God's word; second, to make impressions on the minds of children which they will not only carry with them through this life, but into eternity. The mind is to be disciplined for Heaven in this world. There is no greater cause of infidelity among the rising generation than the fact that the Bible history was never real to them. The Bible countries are imaginary. The lands spoken of in the Scriptures are so different at the present time from what they were, that scarcely any resemblance is now seen. The Bible characters are not now upon the stage of action, therefore the reality of Bible scenes is not felt.

There is no place like the Sabbath-school to make these scenes a reality. It should therefore ever be the object of the Sabbath-school to become familiar with Bible truths; and that teacher who accomplishes the most is the one who excels in this direction. A mere form or theory of the lesson will never bring success, but it requires a heart that is full, and which overflows with the subject that can make the lesson interesting. Hence, every help that can aid the teacher and scholar in thoroughly understanding the country in which the scene transpired, the people and the circumstances which called forth the words spoken, is of great value. If there is no interest taken to fill the minds with new and fresh ideas concerning the subject, other means will have to be resorted to besides the truths themselves to interest the scholars, and such an interest is not calculated to impress the mind with divine things. It detracts from the reality of Bible subjects. This evil is seen in many of the Sunday-schools at the present day. It only educates the mind for skepticism in future years. It is in view of these facts that special efforts have been made to provide valuable works as helps to the study of the Scriptures. There is no work which throws so much light on the present system of the New Testament lessons, as the Spirit of Prophecy, read in connection with the four evangelists. It gives the mind and feelings of the people, and thus we get a clearer idea of the intent and object of the Scriptures. It is thus the mind becomes changed and susceptible to the operations of God's Holy Spirit.

The bee gathers honey from every flower; the Sabbath-school teacher should gather instruction for his class from every book and newspaper he reads, and from every circumstance in life he witnesses.

The Signs of the Times.

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

J. H. WAGGONER, EDITOR.

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

OAKLAND, CAL., FIFTH-DAY, MAY 26, 1881.

DAY OF FASTING AND PRAYER.

THE day of prayer and fasting appointed by the General Conference Committee was a profitable day for the church in Oakland. It is scarcely to be expected that such a season should be well improved by every one in any church having quite a large membership; but to most of our members here it was a day of blessings. As we learned of some who felt no burden of the occasion, or whose views of the duty were so vague as to preclude the possibility of their being benefited by the exercise, we take the opportunity to make some remarks about fasting, even though the day is past. And we do this more readily as we hope this may be followed by other appointments of this kind.

There are two scriptures where hypocritical fasting is denounced. In Isa. 58 the hypocrisy of the people is plainly shown, and the Lord refused to accept them in afflicting their souls while they neglected important duties or indulged in great wrongs. This expression, "afflicting the soul," we find in Leviticus. On the day of atonement every one was required to afflict his soul. Lev. 16:29, 31. Again in ch. 23:27-32, the order is given again with the additional statement that whosoever shall not afflict his soul on the day of atonement shall be cut off from among his people. Isa. 58:5 shows us that the soul was afflicted by fasting; also Ps. 35:13 (literally): "I afflicted my soul with fasting." The Scriptures are silent as to any means of afflicting the soul but by fasting.

We profess to believe that we are in the antitype of the day of atonement. We have the very clearest evidence that we are in the closing years of this dispensation. Whether we strongly believe so as to realize this truth, is another thing. Our High Priest, who is passed into the most holy place in the Sanctuary in Heaven (see Heb. 9:23, 24; Rev. 11:19), must very soon finish his work of intercession; the day of atonement will then be past. Now its privileges and duties rest upon us. And the prophets have spoken distinctly upon these duties, showing that the requirement to afflict our souls by fasting comes over into this, the true day of atonement.

With good reason we always quote Joel 2:1, to prove that a message of warning will be given to the world before this dispensation closes. "The day of the Lord" is a period of time which immediately succeeds "the day of salvation." This is a day of joy and hope to the inhabitants of the earth by reason of the intercessions of "the Saviour of all men"; that will be a day of darkness and gloominess to all the inhabitants of the earth "who know not God, and obey not the gospel of our Lord Jesus Christ." But the indignation of the Almighty will not fall upon men without a warning being given. The order of the Lord is: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land [earth] tremble; for the day of the Lord cometh, for it is nigh at hand." That day is ushered in by the seven last plagues and the coming of Christ to overthrow his enemies. See 1 Thess. 4:16-18; 5:1-3; 2 Peter 3:3-10.

Of the time when this warning is given, when the day of the Lord is near, the Lord further speaks by the prophet Joel, thus: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:14, 15. And again: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them;

wherefore should they say among the people, Where is their God?"

Thus it is seen that fasting and prayer are most urgently enjoined upon God's people in the closing days of this dispensation. And how appropriate the duty. If the typical day of atonement was of such solemn importance that he who did not afflict his soul in that day should be cut off, much more is this, the antitype, a solemn time, when a preparation is to be made that we may "stand in the battle in the day of the Lord" (Eze. 13:5); when the period of human probation is so soon to expire.

The other passage wherein hypocritical fasting is denounced is in the "sermon on the mount," Matt. 6:16-18. But this does not set aside the duty of fasting; it confirms it. When self-righteous prayers are condemned, the Lord directs how we should pray, and gives assurance of a blessing from our Heavenly Father. And when he spoke against the fastings of the hypocrites, he directed how his disciples should fast, and added: "And thy Father which seeth in secret, shall reward thee openly." And thus the Saviour has left on record a gracious promise for fasting.

There is efficacy in prayer. But it must be "fervent" to be "effectual." James 5:16. Fasting has a subduing, humbling influence. It quickens the sensibilities and intensifies the feeling. Let any individual approach the "hour of prayer" immediately after a full meal, and again after fasting, especially where a specific object is in view, and he will realize the difference in his feelings and in the fervency of his prayers. The Lord says, "He knoweth our frame." He knows what we need to strengthen our faith and zeal, and to aid us in our devotions.

Fasting has ever been accepted of God, and is now acceptable to him. When the utter extermination of the house of Ahab was threatened because of his wickedness, we read that when Ahab heard those words, "he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." And the Lord said: "Because he humbleth himself before me, I will not bring the evil in his days." Every one is familiar with the case of Nineveh. When Jonah declared that in forty days Nineveh should be overthrown, "the people of Nineveh believed God, and proclaimed a fast." And the proclamation was unusually strict in its terms: "Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water." And God was entreated of them, and spared the city. He who hears the young ravens when they cry, and notices the fall of the sparrow, has a regard for the lowliest of his creatures. When the people turned from their evil ways, and the Lord turned from bringing upon them the threatened evil, he distinctly noticed his regard for the many persons in the city who could not "discern between their right hand and their left hand; and also much cattle." Joel 4:11. Even the afflictions of the cattle, deprived of food and water, moved him to pity.

And his pity is still moved when we afflict our souls. In the prophecy of Joel, ch. 2:15-17, quoted above, where the people, old and young, are called to a fast, and to crying unto God, it is added, "Then will the Lord be jealous for his land, and pity his people."

When the disciples of Christ failed to relieve a child who was afflicted with a demon, they asked him the reason why they could not cast him out. The Lord gave them the strongest assurance that nothing was impossible to faith, but added: "Howbeit, this kind goeth not out but by prayer and fasting." This confirms our statement that fasting strengthens faith, and by it may be accomplished that which cannot be accomplished without it. The lesson was not forgotten by the apostles, for we find instances recorded in their history, brief as it is, of their having prayed with fasting on special occasions.

We are constrained to believe that if any are indifferent to appointments of this kind, it is because they have no burden of the time in which we live and the work in which we are engaged. But such are no more than lukewarm believers of the truth, and have great need to arouse and cast aside cool formality, and "be zealous and repent." Perils are increasing, and must increase. Our devotion and our consecration must likewise increase. Our faith and our zeal must be increased to meet the coming troubles. And every means of grace must be improved in the great work of preparation for our own salvation, and of successfully imparting a knowledge of the truth to others.

REVISED NEW TESTAMENT.

NOTHING which has ever issued from the press has created such a sensation as the revised New Testament is destined to create. The "American Bible Union" was looked upon as a denominational body,—at least so nearly so as to preclude any general enthusiasm over its work, while many influential journals opposed it. But this revision will come before the public under the most favorable auspices. Most religious journals have already bespoken for it an unprejudiced reception and a candid examination.

This work has been carried on by a body of men on both sides of the Atlantic, from various denominations, of acknowledged ability and learning, untrammelled by any such rules as King James arbitrarily imposed upon the translators of the Authorized Version. Every man is more or less bound by his prepossessions and personal preferences; but the authors of the present revision are sufficiently numerous, and so widely distributed among the various denominations, that they must act as a check upon each other, and present a work as free from party bias as can reasonably be expected from any source. And they have advantages in knowledge of oriental and Biblical literature which the translators of two and a half centuries ago had not.

We have no idea that all will be pleased with their work. We do not promise ourselves that we shall be. We have always thought, until this work was in progress, that we should never see another version as good as that known as "King James'." But whether we approve it or not, we shall read it with great interest, and expect to be much benefited and instructed in Scripture knowledge by it. This one thing we shall promise: We will not reject it because of any marked change which may be made, or because of the omission of some valued sentence or verse. We only ask that all changes or omissions may be warranted,—that they may more clearly give us the sense of the inspired original. The Bible is not ours to control. It is ours to accept and appropriate; and the more nearly we can have the exact words of inspiration, the better we shall be suited.

As there will be a large demand for it, and as several publishers have made arrangements to reproduce it in a very short time after it is given to the market, we think we owe it to our readers to give them a few words of information and caution.

1. The Authorized Edition will be furnished in five sizes, and in three and four styles of each size. The prices will range all the way from 20 cts. to \$16.00.

2. The reprints will be gotten up in haste, and there will be no certainty of their accuracy. The Oxford editions have been some time in preparation, and they have the translators' sanction as being accurate. Most of our readers know that the English Bibles, Oxford print, are superior in style and accuracy.

3. Publishers of reprints are making arrangements to sell "by subscription." We cannot recommend our friends to buy this book of canvassers; for they will have no sufficient assurance of getting a correct copy; they can obtain the Authorized Edition at better rates; and they will be liable to delay.

4. The publishers of the Authorized Edition have taken great pains to secure accuracy, and the translators recommend this edition *only*. As this was a "labor of love" on their part, the work being voluntary, without pay, it is but justice to them, as well as to ourselves, to secure this edition.

5. In addition to this they publish, at small price, a Companion to the Revised Version, explaining the reasons for important changes, and an Appendix of changes suggested by the American Committee, but not accepted by the English Committee. This will be of great value to every student.

We think arrangements will be made to circulate them from the Signs office through the Tract Societies. This will insure speedy delivery to all parts of the country. None but the Authorized Edition will be handled here, at any time. If this arrangement is perfected it will be entered upon speedily, of which notice may be given next week.

A PROMINENT Pennsylvania clergyman says that if the ministers in that State should plainly preach the doctrines of the Sermon on the Mount, they would find themselves without congregations in less than six months. They must give to their discourses a tone which will not offend the wealthy sinners who pay the greater portion of the pew rent.

SPIRITS OF JUST MEN MADE PERFECT.

THE eleventh chapter of Hebrews is a wonderful testimony relative to the time of the saints' reward. It takes up all the Old-Testament saints, and says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 13. And this statement is repeated at the close of the chapter in even stronger language: "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. One of these promises which they did not receive was the possession of the city which has foundations, which is the new Jerusalem. Verse 10. When they died they saw the things promised "afar off." Paul does therefore forbid the idea that the saints from the time of Abel to his own time had entered into the holy city. They were all in the situation of David of whom Peter speaks thus: "For David is not ascended into the heavens." Acts 2:34. And Paul says of him: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Acts 13:36. The other saints who had died were in the same situation.

But does not Paul in the next chapter teach that these ancient worthies are actually now in the New Jerusalem? He says: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, . . . and to the spirits of just men made perfect." Heb. 12:22, 23. The first thing to be noticed here is that the apostle speaks not of perfected spirits, but of the spirits of perfected men. The original is decisive on this. And the next thing worthy of attention, is that the previous chapter closes with the statement that the saints of the Old Testament are not to be perfected till the same is accomplished for the saints of the New. A comparison of Heb. 11:40, with Heb. 12:23, proves positively that these spirits of perfected just men cannot be the body of Old-Testament saints set forth in that chapter. The fact is made more manifest in the original than in our translation, and it is sustained by statements already examined that they received not the promises, but saw them afar off.

But there is, however, no contradiction between Heb. 11:40, and 12:23. The latter text speaks of perfected or immortalized just men who were then in the New Jerusalem. The former speaks of the saints who had died before Paul's time, that they were not to be perfected, that is, immortalized, till those of the New Testament should be. This is true of the body of Old-Testament saints. But there were some exceptions. Enoch and Elijah had been translated, and there were many saints who were resurrected when our Lord arose from the dead. When Paul speaks of Christ in his resurrection state he terms him "a quickening spirit." 1 Cor. 15:45. He is thus distinguished from the first Adam, who is spoken of in the same verse as "a living soul." Paul goes on to say that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." Verse 49. This will be in the resurrection state. The new birth which begins with conversion and extends forward through Christian experience, is perfected at the resurrection when the just become immortal. And thus our Lord describes it: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:6-8. This will be true of every immortalized saint, as it was certainly true of Christ when he showed himself to his disciples. John 20. It was true in Paul's time, not of all the Old-Testament saints, but of those above named, while those still sleeping in death are not to be thus perfected till the resurrection of the just.

J. N. A.

THE 20,000 Baptists of Sweden, after being obliged to pay \$20,000 a year to the State church, raise \$70,000 a year for their own missionary work. This shows a devotion to the work of God which is probably not surpassed by that of any people in the world. It is the reproach of Christianity that its professors give so little for its support compared to their outlay for unimportant causes or unnecessary objects.

THE PENALTY DONE AWAY.

It is frequently urged that the Sabbath has been done away, because the penalty attached to its violation under the former dispensation, has been done away. Those who urge this objection seem to lose sight of the fatal flaw in their argument; which is, that the same penalty was attached to the violation of every one of the ten commandments that was attached to the violation of the Sabbath, and that the penalty has been done away just as much in reference to the other nine, as in reference to the Sabbath.

It is a significant fact that every argument brought against the Sabbath from either the Old Testament or the New, is just as much an argument against all the other commandments of the decalogue. That ten-commandment law is a unit; its ten words are inseparably united, and stand or fall together.

The following references show that the penalty of death was attached to a violation of other commandments besides the Sabbath:—

Idolatry was punished with death. Lev. 20:1-5; Deut. 13:6-11.

Dishonoring parents was punished with death. Lev. 20:9; Ex. 21:17.

Adultery was punished with death. Lev. 20:10.

Murder was punished with death. Lev. 24:17.

Taking God's name in vain was punished with death. Lev. 24:16.

Theft was punished with death. Deut. 24:7.

Here are six commandments besides the Sabbath, specified as having the penalty of death attached to them. And Lev. 18:26-30; 20:22, show that all God's commandments were then enforced in the same manner. But this penalty was all done away with the introduction of this dispensation. Now it is wholly outside of reason, it is unworthy any candid person, it shows but a superficial, one-eyed view of the subject, to claim that the Sabbath has been done away because the penalty has been abolished, and that other commandments, the penalty of which has been done away just as fully, still remain.

But some may perhaps query whether all the commandments may not have been done away, because the penalty has been abolished. Have we then no commandments against the acts forbidden in the decalogue? Oh! yes, say some, they have been re-enacted. Then we ask, When? how? where? by whom? How long after the old was abolished before the new was introduced and made binding? This idea of the re-enactment will not stand. It is compassed with difficulties absolutely insuperable. The ten commandments, or even nine of them, cannot be found repeated in the New Testament. The shortest three are given verbatim, evidently because they could not well be given more briefly. There is a reference to the commandments, but no re-enactment of them.

It still remains to be explained how the penalty could be done away and the law survive. It can be easily done. All the difficulty arises from overlooking the fact that there were in that dispensation different kinds of laws, and that the principles of the same law appeared in different relations. Thus God gave them his moral law, the ten commandments, as spoken by himself from Sinai, and written by himself on tables of stone. These circumstances sharply distinguish this from any other law; besides, these commandments are called by themselves a law. But, secondly, the form of government was theocratic. The people took God to be their king, and he took them to be his people. As such he gave them a civil law peculiar to them as a people during the time they should bear such a relation to himself; and in that law he incorporated the principles of the ten commandments, and to them, there, he attached the civil penalty of death, to be inflicted by the hands of men. But that people have ceased to be God's people, as a nation; that theocratic form of government has passed away; that civil law is no longer in force; the penalty attached to it is, of course, no longer inflicted. But the ten commandments stand on their original basis, as the moral law, expressing God's will to men, just as they stood before.

If this distinction should be denied, then we ask, Does any one suppose that when the murderer suffered death in the Mosaic dispensation, he thus paid the full penalty of his crime? Has he no further account to settle at the bar of God? Illustrate this by the laws of our own time. When a man is hanged for murder, or serves out the rest of his natural life in prison, is that the whole of his punishment? Has he not still

to answer for his crime at the bar of divine justice? The law of the land says, Thou shalt not kill. He breaks it and pays the civil penalty by hanging or imprisonment for life. But the law of God says also, Thou shalt not kill. And for the violation of that law he is still to answer to his Maker. Now if the penalty of the law against murder should be abolished, and the murderer go absolutely unpunished here, would that affect the law of God, or the man's accountability to him? Not in the least. Neither does it in the other case.

The penalty has been abolished only as the civil penalty of a civil law. The penalty of the commandments as a moral law has not been abolished. For it is still true that "the soul that sinneth it shall die," and that "the wages of sin is death." The Lord now leaves it to men to regulate their own civil law, and reserves still to himself the execution of the moral penalty, to be inflicted at the time of which he speaks when he says, "Vengeance is mine, I will repay, saith the Lord." U. S.

FAITH DEPENDENT ON THE WILL.

BY ELD. R. F. COTTRELL.

A MAN said to me, "I would not believe your doctrine if I knew it was true." I am satisfied that faith is more dependent upon the will of a person than many think. It is true that faith must be founded on evidence; it comes by hearing; but the will may resist the evidence however strong it may be. Unbelief stubbornly refuses to accept the best testimony, and builds itself up on objections the most absurd and unreasonable. It closes the eyes to the plainest and most manifest truth, and hides under a refuge of lies too flimsy to afford protection; and then concludes, "If I am lost, I am lost in innocence; for the testimony is so weak, and the objections so strong that I cannot believe."

"Search the Scriptures; . . . they are they which testify of me. And ye WILL NOT come to me, that ye might have life." It is the resistance of the will that keeps men from believing God and accepting the plan of salvation through Jesus Christ. Sinners love sin and hate to part with it; therefore they search for objections to the truth to excuse themselves in their infidelity. It is sometimes said that false professors and false doctrines make infidels. These certainly foster infidelity, and help those who want an excuse for their rejection of the truth to find one which they think is valid, but which in the sight of sound reason is utterly fallacious. If Christians do not live as they ought, it is every man's privilege to show the world how they ought to live. And if others falsify the doctrines of the Bible, all have the privilege of going to the fountain-head of truth for themselves. The difficulty is the want of a disposition to do these things. It seems more feasible to the carnal mind to find an excuse for unbelief and disobedience.

Let the will be submitted to God, and faith will be the result. The carnal mind is not subject to the law of God. It always loves unbelief. But, "If any man WILL DO HIS WILL, he shall know of the doctrine." God has revealed his will to man in the plainest terms. A willingness to keep the law of ten commandments as they are, is the best thing to enlighten the eyes of the understanding in the search after truth. Those who are unwilling to yield to God and keep his commandments will excuse themselves with some silly objection. Professing Christians who are unwilling to keep the Lord's Sabbath, follow the same course, and, like the infidel, make some objection which casts the blame of their disobedience on the Law-giver.

If men would yield the will to God, they would believe his word. But the man who will find objections, will find them, no matter how unreasonable, silly, and impious they may be. No matter if they impeach the wisdom and benevolence of the Almighty; if he can cast off blame from himself, it is no matter to him on whom it falls. How deep the depravity of the sinful heart. How much better to yield the will to God, and lovingly confide in his word.

THE San Francisco *Jewish Progress*, prints a recent discourse by Rev. H. P. Medes, delivered in the Ninth-street Synagogue in that city, in which are several causes of the troubles which now agitate the world, and among them, that of "religious hollowiness." With all the differences of creed and forms of worship, there is, he says, a substantial agreement in the moral code to be observed; but the trouble is, that "the lives of men do not accord with their profession of religion."

The Missionary.

LIGHT IN THE DARKNESS.

BY ELD. S. N. HASKELL.

MEN often suffer great depression of mind in consequence of disappointment in their daily avocations or worldly pursuits, in which the honor and glory of God is not involved. It is not this kind of darkness to which we refer; but that which unforeseen circumstances bring to us, because of our connection with the cause of our divine Lord. God's work is not carried forward by might or by power, but by his Holy Spirit. Its prosperity is not because worldly wisdom, influence, and wealth, are connected with it, nor because outward circumstances are favorable to its advancement; but often his trusting children are brought through the most adverse circumstances to greater victories than were ever attained by mortal man. The darkest nights are not unfrequently followed by the brightest days. Even the dark clouds themselves have a silver lining; and the very circumstances which give rise to so many evil forebodings, are fraught with gems of light, and eventually they result in the choicest of Heaven's blessings. When the mysterious problem is worked out, God's purpose becomes apparent in the advancement of his cause, and the rich experience gained by those whose lives are interwoven with it.

When Joseph's brethren sold him to the Ishmaelites, and his heart was wrung with anguish, which found expression in earnest yet unavailing tears and pleadings, he did not realize that God was sending him into Egypt for a wise and beneficent purpose. The false accusation of Pharaoh's wife placed him in prison; but it was not revealed to him that this was the way that God had chosen to make him ruler over all Egypt. He could only see one affliction upon another. And little did either Jacob or Joseph realize that these varied circumstances which gave them so much sorrow, were all designed of God; not only for their salvation from seven years of famine, but to present, by the godly lives of his people and their miraculous deliverance from the furnace of affliction, the knowledge of the true God to a nation of idolaters. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" It is by the straightness of the way that men learn to lean on God. It is when the darkness without excludes from our mortal vision every visible help, that we learn to trust an over-ruling providence. It is the fiery ordeal which brings forth the pure gold.

The death of Stephen, when it occurred, appeared to his friends to be an awful calamity to the early church; yet it is a luminous event in the early history of the Christian religion. Search wherever we will, we can nowhere find a more perfect example of a pure and unselfish Christian, than is revealed in the brief record of his life and martyrdom. The glorious manifestation during the last moments of his life, is all the more impressive when contrasted with the death of the first who died of the twelve,—the traitor, and that of Ananias and Sapphira, with whose death great fear fell upon all the church. The glorious kingdom of God's dear Son was founded under gloomy, and the most foreboding circumstances. He himself had died an ignominious death upon the cross; his most ardent disciple had denied him with cursing and swearing. But the martyrdom of Stephen shed a halo of heavenly light upon the Christian pathway. The revelation of a character so pure, in a manner to be discerned by all, while the moral atmosphere was filled with darkness and gloom, was an evidence which none could deny, an encouragement which none could doubt. By it the divine power of the religion of Jesus Christ was vindicated, and made apparent. It was a sure precursor of final victory.

To us, who have seen the triumphs of the cross mid a thousand such battles, and who are able to take a comprehensive view of these events, it is not difficult to discern God's over-ruling providence in them; but to the friends and associates of the murdered apostle, this was impossible. Behold them as they view the corpse of their champion and brother, at the feet of the murderers. "And devout men carried Stephen to his burial, and made great lamentations over him."

How much the death of Stephen had to do

with the conversion of Paul we are unable to say, but subsequent allusions to it in his after life show that the impression made by it was lasting. And notwithstanding that the persecution raged for a season, the day did dawn when the churches had rest, and when the fact that through this persecution the glorious light of the gospel had been dispersed in many places was everywhere recognized.

LABORERS WANTED.

As we passed down the street, on a bulletin board in large letters was the announcement that laborers were wanted. A large enterprise was under way, and additional men were needed to push the work at this season of the year. We thought of the vast achievements of peace in the last half century—of canals, railroads, steamships, and telegraphs belting the world, and that all was the result of labor; of the grand educational agencies which were polishing the intellects of millions; of the missionary enterprises by which the Sun of Righteousness was rising on the dark lands of the earth; of the millions in America who have not the gospel of salvation, and longed for a bulletin board at the doors of all the churches, on which to advertise for laborers for the Lord's cause.

Laborers wanted! The enterprise of winning souls from sin to righteousness, is great in magnitude, great in importance. It has engrossed the attention and efforts of the ablest, and best of earth, the angels of Heaven, and God himself. It is worthy of the best talent and culture of the age, and he who gives himself to the work will not be debased by having his name among the worthies who subdue kingdoms and work righteousness. The work itself is honorable. While the president of the railway may look down upon the poor man, who, with shovel and pick, builds the track, or upon the brakeman of the train, yet not so is it in the highway of holiness. The Master is the personal friend and companion of all who toil in the way. Labor there ennobles, toil cultures, and heavy burdens bring increased strength.

The employment is inviting. No other work so fully satisfies. The work is not in vain. Happy results are at times quickly attained, while the causes, far-reaching in character, bring glorious fruits in after days, and years. How truly this is seen in the case of Bible worthies and in others. Their influence is widening and deepening, like the waters in the prophet's vision. The consciousness that glorious work is being done, gives courage and joy to the laborers.

The compensation is sure. "He that reapeth receiveth wages." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Not gold, and earthly palaces, and sumptuous feasts are promised, but "bread shall be given, and the water shall be sure." If homes and friends are forsaken for the kingdom and toil, an hundred fold of homes, and dear, true souls, will be given in return, with life everlasting. The daily reward is abundant, while the glory, with occasional foretastes thereof, is thrown in as bounty. So satisfactory is all this, that no one who does well ever complains of the fare or the pay.

Laborers wanted! It is the Lord's economy to bring souls to glory through human agencies. As in nature, so in grace, we are mutually dependent. Nathaniel was called to the Master by Philip. In every highway and byway, souls are in sin and sorrow, and in need of some one to say, "Come thou with us, and we will do thee good." Vast throngs of lost sinners are wandering in the dark, to the brink of a fearful precipice. Men and women, with lamps trimmed and burning, are wanted to go after them. Some are stumbling now. It will soon be too late. "The King's business requireth haste." O ye idlers, go after the lost. You can save them if you will. Do not let them perish.

Laborers wanted. Men and women who have been born of God, and sanctified by the Holy Ghost, in whose souls is a power impelling them to rescue the perishing. How sad the reflection, that thousands who might be useful and noble, are idling away their time, sinking their manhood, dwarfing their intellectual powers, and smothering their soul-life, because of their unwillingness to enter the service of the Saviour, for the reward given to the righteous. Still laborers are wanted.

Let it be rung across the continent, and around the world; wanted everywhere, laborers in Christ's cause. The work is great, and glorious, and the wages sure.—*Methodist.*

WASHINGTON CO., ALABAMA.

In company with Eld. Taylor, held meetings in this county the fourth Sabbath and Sunday in March, and remained until the first Sabbath and Sunday in April. A church of ten members was organized, and a leader appointed. They have also a Sabbath-school, provided with the necessary officers. Their church building, which is nearly completed, is a very good one for this country. We met with them again on the third Sabbath and first-day in April. The people turned out quite generally, and our meetings were good. Eld. Taylor baptized nine persons; and two others, who were not prepared for baptism, will unite with them in church fellowship at Eld. Taylor's next appointment. On the 8th of May, I start for Gadsden and Atalla in the northern part of the State, where Eld. Burrill and myself labored three years ago. Some fruit of that labor still remains; and I hope, by the help of God, to accomplish good. Eld. Taylor starts to-morrow for Mississippi, where I have been laboring some time. Pray for the prosperity of the cause in Alabama and Mississippi.

April 27.

J. M. ELLIOTT.

GLEANINGS.

NEBRASKA, *Silver Creek.*—April 28, Bro. A. J. Cudney writes: "There was a church organized at this place the 18th, consisting of eleven members. Nine were baptized. More will unite soon. A church was organized at Columbus, the 23d, consisting of fourteen members. Thirteen were baptized."

MICHIGAN, *Hartwick, Osceola Co.*—Bro. D. A. Wellman writes, May 5: "April 23 and 24 the Disciple minister spoke against us on the law, Sabbath, and state of the dead. We reviewed his discourses, and the result has been favorable for the cause. I have since baptized twelve, and organized a church of thirteen members. May God bless these brethren, that they may be an honor to his cause and make sure work in over-coming."

Cedar Dale, Sanilac Co.—Bro. Albert Weeks writes: "The organization of the church at this place was completed yesterday by Eld. R. J. Lawrence. The church consists of thirteen members. An elder and a deacon were ordained, and two persons were baptized. Others were received on their former baptism. This is the first Seventh-day Adventist church organized in this county, and we know of but two others who are keeping the Sabbath here. We hope and pray that this little church will be as a city set on a hill, that cannot be hid,—a light that will attract others to the truth of God."

MISSOURI, *Union Point.*—Eld. J. G. Wood reports: "We have just held a two-days' meeting with this church, about eight miles from the Point, at Flat Rock, where we have held meetings occasionally for about a year. Here we also met strong opposition last July. Nevertheless, the truth has been steadily gaining ground. Upon receiving baptism, seven united with the church, six of whom were heads of families. Others are interested, for whom we feel hopeful."

KANSAS, *Atta.*—April 25, Bro. G. H. Rogers writes: "God has abundantly blessed the word spoken here, and made it quick and powerful. Many who had been backslidden, rejoice in a new hope; some who had given up to despair now trust in God; and the influence of the Holy Spirit sweetens the prayer and conference meetings. Five more have accepted the sure covenant, and the company now numbers twenty-six. About \$25 worth of books have been sold, and \$35 worth of periodicals taken. Weekly prayer-meetings have been established, and a Sabbath-school of forty members has been organized. The lessons in the *Instructor* are used. They have a good tract society. Teetotal temperance principles have been adopted. Some who have not embraced the truth are almost persuaded."

ABOUT ten years of active work is the average of all the missionaries sent into foreign fields. Some die early and others labor on for near fifty years.

Go YE into all the world and live out the gospel.

Temperance.

[THE following temperance hymn we give as a specimen from a hymn book which was lately printed at this Office for the Marshall Islands. Brother Whitney, the Missionary who procured the work, said it was difficult to translate, so that he could neither recommend the translation as good poetry nor as a full expression of the original.—ED.]

110 BUK IN AL.

126

LIMEN RO REJ MARO.

"Hold the Fort."

1 Elon limen ro rej maro,
Litok wot non kij;
Dren in wut, im dren in aibij,
Im bar einwot ni:
A e nana dren in karek,
Men in mon armij;
Laplok maro ne rej irak,
Im ej tel non mij.

2 Rom im jin rej mone armij,
Im bar einwot bir,
Im non ro rej irak makij,
Intan e naj air:
Inem jolok dren in karek,
Im kejbarok kij;
Bwe ne armij jino irak,
Ej tel ir non mij.

3 Elon nan ko ilo Baibel,
Rej katakin kij,
Bwe rej intan ro rej karek,
Im bwe re naj mij;
Aet Ej ba bwe re ban drelon
Ilo jikin mour;
Re naj ilok iben Setan,
Non ijo jikiir.

4 O emon jen otemjelok
Kalimur non dron,
Bwe jen jab in drio irak
Rom, ak bir, ak jin:
Im bar dren ko dren in karek,
Ren jab mone kij;
Nazin bwebwe ro rej irak,
Bwe rej tel non mij.

DRINK FOR THE THIRSTY.

TUNE, "HOLD THE FORT."

THERE is drink for all the thirsty,
Freely to us given;
Cocoanuts and good well-water,
Also rain from heaven:
But all liquor it is poison,
And it doth deceive;
Those who drink it grow more thirsty,
And it leads to death.

Rum and brandy will deceive us,
Also beer the same;
Those who drink them their reward is
Misery and shame:
Then throw away the liquid poison,
Gin and beer and rum;
For to those who drink it often
Death will surely come.

Much is written in the bible,
Telling us the truth;
Woe to those who love to linger
Near this cup of death!
Yes, it says they ne'er shall enter
Through the gate of heaven;
But to go away with Satan,
Is their portion given.

Let us all combine together,
And our pledge be given,
That we'll neither drink nor handle
Rum or beer or gin:
Other kinds of liquid poison,
Let them ne'er deceive;
O what fools are they who drink them!
For they lead to death.

ABSTINENCE, OR MODERATION?

DR. CROSBY has done the cause of temperance much good where he did not intend it, though in the line of his intention he did it no good whatever. His lecture, which he singularly styled a calm view of the temperance question, has called forth reviews and counter lectures which have made a valuable addition to temperance literature. Dr. Crosby asked the question: "What chance would a young minister of my views on temper-

ance have in the Elmira district as a candidate?" To this Dr. W. E. Knox replies in the *Evangelist* as follows:—

"No young minister is catechized as to his temperance theories on admission to Presbytery or on installation over a church. If his heart is in the work of piety, and morality, he will find none of us hypercritical on questions of theology or reform. We differ among ourselves as to interpretation of Scripture relating to wine and the exact basis on which the temperance reform shall be promoted. A minister may have one, or a dozen kinds of wine in his Scripture exegesis; he may hold to total abstinence as a virtue or an expediency; he may adopt the pledge or decline it, and meet with the widest toleration. I have never known any man 'oppressed' for his views in this thing, nor the first word of intemperate debate in any of our Presbyteries or Synods touching this subject.

"Yet, I will say frankly in reply to Dr. Crosby's question, that while a minister might hold to his views on temperance, and yet be kindly received in our churches, I am quite sure no minister could give such expression to his views, whether on temperance or any other topic, without strongly prejudicing his case. The brethren who have differed from Dr. Crosby, are characterized by epithets, I would not have believed any clergyman would put in writing, much less in print, with his own name subscribed as author. They are 'savages rushing on truth with a howl.' They are a 'rabid pack with blows and bites.' They are 'Baalites, who go for them as wolves for a wounded brother.' He says that 'Clement dared to write in *The Evangelist*, an article on Does Prohibition Prohibit? and straightway their fangs were in his hide.' The only person this coarse description can intend, is my excellent and amiable friend and brother, Dr. Anson Smyth, of Cleveland. The harshest word he uses with reference to 'Clement' is the one where he fears that the writer has 'made a mistake.' Yet this entitles him to the description Dr. Crosby gives of a mad dog with his fangs in the hide of his victim. He cannot refer to the replies of other men just as worthy as Dr. Smyth have made, but as a 'chorus of barks,' a 'hullabaloo,' a cyclone, a bellowing tempest, as so much 'rant, cant, and nonsense.' We country ministers stand amazed at this exhibition of refinement from a learned city clergyman and Chancellor.

"He says in his exaggerated way, that he has hundreds of letters which testify to the 'bulldozing of ministers by this tyrannical teetotal craze.' It would be a curiosity of literature to read them, but I suspect he will prudently refrain from publishing them."

A TRAGIC HEART HISTORY.

ONE day last summer a temperance lecturer was being driven from one town to another, where he was to hold a meeting in the evening. His friend, in whose carriage he was riding, and who was most zealous in everything associated with temperance, was asked, "How is it that you, who have never felt the tooth of the serpent, should always be so ready to make sacrifices for the good cause?"

He gave a quick, searching, telegraphic glance at the speaker. A tear gleamed in his eyes as he said, "One reason why I wanted to ride with you was to tell you the story of a most important crisis in my life.

"I was born in the year 1823. My father was a very intemperate man. The most of his time was spent in the tavern in my native town, or at a village tavern about three miles distant. We often suffered for the necessities of life while my father poured all his earnings into the tills of those two tavern-keepers. My mother was quite expert with her needle, and thus kept the wolf at bay by her industry and close economy. Our little home had been left to us by my grandfather in such a way that my father could not spend it or deprive us of a shelter. We kept a cow, which furnished a large share of our living. The family consisted of myself and three sisters.

"One day, when I was about seven years old, my father went to the tavern, and while taking his accustomed drink discovered that some one had spoken of him as a common drunkard. He furiously demanded of the landlord the name of the person who had said this, and the fellow replied, 'Your wife knows all about it.' He came home infuriated with drink, and began abusing my

mother in language which it makes me shudder to remember; she protesting that she did not know anything about it. Finally, his face purpled with passion; he dealt my mother a terrible blow, which prostrated her bleeding and insensible to the floor."

Here the relater broke down completely, bursting into tears. After a moment, he said, "I hope you will pardon my emotion; but now, after a period of nearly fifty years, I cannot refer to this picture without the sad, suffering face of my mother, rising before me. My sister shrieked, 'Oh, father, you have killed my mother!' Afrighted, I sprang from my bed, and ran to the barn and hid myself.

When daylight came all was still in the house, and I crept back to find that my grandmother had gone to seek a doctor, who, finding my mother in a critical condition, told my father, who had just risen from his drunken slumber, that he would certainly be punished for his violence. He gathered what few clothes he had together and absconded, leaving us to get along the best way we could. When my father had left the house, my mother tenderly drew me to her breast, and, with the tears streaming over her cheeks, made me promise never to drink a drop of liquor while I lived, and sealed that promise with a passionate kiss, which left an indelible impress upon my heart. For nearly fifty years I have kept that pledge. That summer we got along comfortably.

"With the help of our neighbors we cultivated the little patch of ground, and with our cow we did not suffer for food. My mother raised a flock of turkeys also, with the sale of which she hoped to obtain means to purchase our shoes and other necessary clothing for winter. There was to be a militia muster near the village. The landlord of the little tavern I have spoken of came to purchase our turkeys for that occasion, offering a good price, which my mother gladly accepted. He put them in his cart, and handed my mother a bill which my father had contracted at his bar, and jumping into his cart, drove away as fast as his horse could go.

"My poor mother stood there dumbfounded, and bursting into tears, walked into the house. Early and late all that autumn she worked, sometimes till past midnight, to get our winter clothing, and I went bare-foot until the snow covered the ground before she could purchase our shoes. Oh! when I think of my broken-hearted mother, and my sorrow-laden childhood, do you wonder that I am a radical temperance man?" It seems as if God's retribution followed that tavern-keeper. He died a poor loathsome drunkard, forsaken of God and man."

CHILDREN POISONED WITH TOBACCO.

IN one of the schools of Brooklyn, a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up, he shed tears and said that he had often tried but could not. The growth of this habit is insidious, and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are impaired by it. "It's nothing but a cigarette," is really, "It's nothing but poison." German and French physicians have protested against it, and a convention of Sabbath and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save children from this vice if possible. Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate*.

ONE of the wisest acts of President Hayes' administration was done almost on the last day. It is forcibly put by the *Interior* as follows: "The order prohibiting the sale of alcoholic liquors at all military posts and reservations of the government, is in fine keeping with an administration which has been noted for its purity and cleanliness. Such an order lifts the barrack and camp to a higher level. It takes away from many men the only temptation which forced them from the walks of civil life, and removes a fruitful source of courts-martial and insubordination. Once issued, the order will not soon be annulled."

The Home Circle.

THE GOLD AND THE DROSS.

BY W. H. COLCORD.

ALL is not gold that glitters;
Though it sparkle like diamonds of light,
Though its bursts of refulgence bright
May pleasantly dazzle the sight,
Yet, 'tis not conclusive quite
That the beautiful metal is gold.

Figs do not grow on thistles,
Though thistles thrive everywhere;
In sunlight's brightest glare,
In swampland's poisoned air,—
Thistles are always found there,
But their buds never figs unfold.

Mankind are not always men;
In appearance they often will vie
With the truest: and though they defy
The noblest in stations high,
And laud their own acts to the sky,
They are glitter without any gold.

Friends will sometimes prove false:
They meet us with seeming good cheer,
Their courteous ways we revere;
But when needed they never are near,
Their pretensions are all insincere,
They are sepulchers, empty and cold.

But all is not false and untrue,—
Rich gold is yet dug from the hill,
Figs flourish and ripen still;
And men can be found with a will
To do, to dare, and to fill
Every station by Heaven ordained.

WHAT ONE MAN THINKS ABOUT IT.

I HAD occasion to make an early call upon Mr. Hardecap on my way to the station the other morning. I knocked at the door, and Mrs. Hardecap opened it. I thought I never saw her look more becoming; a white handkerchief tied around her head, a common calico gown on, and broom in hand; but she was evidently greatly perturbed.

"Laws-a-mercy, Mr. Laicus! is that you?" said she, flushing to the roots of her hair, or rather to the bounds of her handkerchief. "To think you should ha' caught me in this fashion. I tho't it was the butcher boy with the meat for dinner, and I wouldn't keep him a-waitin'."

I made my apology as well as I could for having so surprised her, and asked for Mr. Hardecap, whom she told me I would find in the stable. So I followed the path around to the stable, and there I found Mr. Hardecap with overalls on, cleaning out the last night's bedding from the stall.

"Good mornin', Mr. Laicus," said he. "I'm right glad to see you. Either you're early or I'm late this mornin'. You don't generally catch me doin' this work arter breakfast, anyhow; but I kinder overslept myself this mornin'. Whereupon he pulled off his buckskin glove and shook hands with me cordially; then, pushing back his hair, he leaned on his dung-fork, resting while I told him my errand.

As I came away I meditated on the difference which was a puzzle to me then, and has not become a whit less puzzling since. Why should Mrs. Hardecap be ashamed of her broom, and Mr. Hardecap not be ashamed of his dung-fork? Why should her handkerchief be any worse than his slouch hat, or her calico gown require any more apology than his overalls? Why should work be an honor to a man and a disgrace to a woman? Why should the husband not be ashamed to be caught in his garden, or his stable, or his counting-room, but the wife thinks it necessary to blush and apologize if she is caught in her kitchen or her chamber work?

The notion that work is disgraceful I can understand, though I don't believe a bit of it. I can comprehend the consistency of the old-time aristocratic idea, which still lingers in England to-day, and which counts all industry as a symbol of the second class, and luxurious laziness as the mark of a noble birth. I can even see how the nobleman's son should be willing to enlist as a midshipman on board the navy, and yet look down on the mechanic who helps build the ship on which he is to sail. He is at least self-consistent; he dishonors *all* toil. But by what process of subtle reasoning we draw a line and give honor to the male chemist in his laboratory, and refuse it to the female chemist in hers—the kitchen; give honor to the man who makes the garden beds out of doors, and refuse it to the woman who makes children's beds in doors, I know not. Is medicine of more value than food? or are flowers worth more than children?

There is another distinction I am equally per-

plexed over: useful work seems to be regarded as dishonoring, ornamental work as very creditable. If I call on Mrs. Geer, and she is sewing on her husband's shirts, she bustles them away—no, she doesn't when I call, but she does when any one else calls; but Mrs. Wheaton does not put by her crochet work or her embroidery. When I found Mrs. Wheaton one evening last summer setting out flowers in the garden with her own white hands, she brushed off the dirt and reached out the tip of one finger to shake fingers with me in the most charming way and without the least embarrassment; but if I had caught her dusting or sweeping or cooking, she would never have forgiven me.

Being a man, I cannot be expected to understand these mysteries; but it is my private opinion, publicly expressed, that the ladies have themselves partly to thank for their endless troubles about servants. There is very little difficulty in getting good gardeners and even tolerable grooms and coachmen, and none whatever in getting clerks and salesmen and errand boys. We men regard work as honorable. But women conspire together to stigmatize all domestic work as a sort of disgrace. If they engage in such work at all, it is secretly, and they are humiliated if they are caught at it; and they do not allow their daughters to do it if they can help themselves; and then they wonder that it is so hard to find good cooks and housemaids. Pride, madam, is the greatest incentive to good work. The men enlist it on their side; you women enlist it against yours; and then you wonder that your servants take no pride in their work.

It seems to me one of the incidental disadvantages of what people call the "higher education for women" that it tends to increase this feeling. A young girl goes to boarding school—I beg pardon, to a female college—for three or four years. During all that time she is waited on by servants. They cook her meals; they wait on her at table; they make her bed; they sweep her room; and when she goes home she has a dressmaker to do her sewing; and all this time she is learning to look down upon the common work of housekeeping as a menial kind of drudgery. When at last she is married and begins life for herself, she has to unlearn a considerable part of her four years' course, unless her husband can afford to provide her with servants to do all the housework, and even then she needs to unlearn her habit of thought and feeling about it in order to inspire her servants with the pride which is essential to success in any toil. For this reason I would like to see every public school adopt the fashion of Wellesly and South Hadley, and give their pupils some part of their own work to do. Perhaps they would learn a trifle less of Latin, Greek, and the higher mathematics; but this loss would be more than compensated for if they acquired the characteristics of King Lemuel's virtuous woman, who "worketh willingly with her hands."

There! that's what one man thinks about it. And whatever the women may say, they may depend upon it, that's what a great many men think about it who have not my privilege of saying what they think and hiding their real name under a *nom de plume*.—*Laicus in Christian Union*.

A FROLIC THAT WAS NOT FUNNY.

GEORGE EMERY is my nephew. He isn't exactly the kind of boy I would like for my nephew; yet he is not a bad fellow. His mother calls him her "precious boy;" "a noble fellow, with just a little naughtiness;" but I hear that some people do not think so well of him.

Reports have reached us that he does not behave in school as a little gentleman ought to. The truth is George is more fond of fun than of study; and, worse yet, he has no reverence—that is, he has no respect for those who are older and wiser than himself. That, my dear children, is a very sad lack. If you have no reverence in your characters, you are very poor, though your fathers may be worth millions of dollars.

How I know that George has no reverence is because one day I heard him say to a white-haired old gentleman, who asked him the way to some place: "Follow your nose, old fellow and you'll get there." His mother insisted he must have said "Follow the road;" but I heard him very distinctly, and George did not deny saying "old fellow," though he tried to get around the "nose." This shook my faith in George, and I resolved to inquire into the stories I had heard about his conduct in school. I am sorry to say

I learned that he threw spit-balls at his school-mates; pinned papers on their coats; marked their backs with chalk; tripped them when they passed him; talked about in a low, growling way, to disturb the school; and that his teacher had been so tormented by him she had not only scolded and punished him, but even threatened to expel him.

I asked George about these things. "It was all just so," he said; "but school was so dull, and he wanted some fun." "He didn't care a fig," he said, "for Miss Adams" (his teacher).

"But you ought to care to please her," I said, "She is trying to do a great deal for you."

"I know I ought to; but I don't, and I can't, and I won't."

I will tell you confidently, reader, that, though George was twelve years old, he did not know his multiplication-table, he read badly, and his spelling was about as bad as spelling can be. In a note he wrote me he spelled which "whitch," school "schole," sister "cister" any "eny," boat he spelled "bote," says "sez," and sugar "shuger."

So I said to him: "George, the reason you spell so badly and can't learn the multiplication-table is because in school you study mischief, instead of your lessons."

"I tell you, Auntie," said he, "I hate books. I hate good scholars. I like a fellow who isn't afraid to do a funny thing."

But one day something happened; something funny, which George did not enjoy. Miss Adams was called out from the school-room; and before leaving she said:—

"I wish George Emery to take my place on the platform and keep order till I return."

George slunk down into his seat as far as he could, and wished there was a hole in the floor to let him through. He felt the eyes of all the school turned upon him. He heard the snickerings of his mates, and knew they were all thinking: "The worst boy in the school would make a pretty monitor!" But he began to feel that he was a coward, and that they would all call him one if he did not go; so he pulled himself out of his seat and walked swaggeringly to the platform and took the teacher's chair, trying to look as if he was master of the situation.

Miss Adams whispered a word to him and left the room. The girls bent their heads over their books, determined to be just as quiet and studious as if their teacher were present; but the boys had no such intention. In a moment spit-balls began to fly across the room, and even at George's head, and there was low laughter all through the room among the boys. Then they talked aloud and whistled, and the spit-balls flew faster and thicker.

Poor George! He felt as if he would sink through the floor. First he thought he would take no notice of the disturbance; but the noise grew louder. Then he thought he would leave the room; but that would be cowardly—he was ashamed to do that. Then he thought he would beg them to be quiet; but he remembered how many times Miss Adams had begged him to behave himself, when he was playing these same tricks, and he knew they would laugh at him. He felt that moment that it was, after all, a mean thing, and not a funny one, to insult a teacher by behaving badly, and he wished he had never done so.

The noise grew louder and louder. The laughing and talking and whistling and groaning seemed to increase, like a dreadful storm. A spit-ball struck George's forehead, and a voice called out: "Say, old boy, how do you like it? It's fun; isn't it?"

George wished he could wring the neck of every boy in the room. His face grew red and his eyes glowed like fire. He felt sick. At last he stood up before them and said:—

"Aren't you ashamed of yourselves! I should think you might behave yourselves, when the teacher has trusted to your honor!"

All the boys laughed, and called out: "Oh! you! Yes, you're a nice one to preach to us! Now you know how it feels!" and half a dozen other insulting sentences.

It suddenly occurred to him they were paying him off for his bad conduct in school. It did not soften his anger to know this, and I really believe he would have sprung at one or two of the ring-leaders if just then the door had not opened and Miss Adams entered. She looked from the school to George, and to the boys again, who, though

quiet enough now, looked excited and somewhat ashamed.

Poor George could not say a word; but his red face and angry look told the whole story.

"Boys," said Miss Adams, "it has not been very kind in you to distress George, when he was filling my place."

"We thought 'twould be good for him," whispered a bold little fellow on the front seat.

George went to his seat and put his head down upon his desk and secretly brushed some hot tears away from his eyes.

That was six weeks ago, and never since has George behaved badly in school. It was a dreadful experience for him; but it took some of the mischief out of him. He is on the best of terms with his teacher, who told me about this incident; and he has already learned as far as the nines in the multiplication-table.—*Mrs. H. P. I. in the Independent.*

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—*Matthew Henry.*

NOTHING is ever done beautifully which is done in rivalry, nor nobly, which is done in pride.—*Ruskin.*

ITEMS OF NEWS.

—Missouri has an immigration agent in Germany.

—A large emigration is in progress from Kansas to Wisconsin.

—Two million copies of the revised New Testament have already been sold in London.

—The United States Signal Service office will in future receive weather reports from Mexico.

—Thomas Sherman, the General's only son, has just been ordained a Catholic priest at Baltimore.

—A Madrid dispatch says there is a deficit of \$3,000,000 in the estimates for the fiscal year 1880-81.

—A bill introduced into the Vermont Legislature forbids running railroad trains and locomotives on Sunday.

—A new steamship line has been organized at Hamburg, and its vessels will soon be running to New York.

—Archbishop Purcell is sinking steadily, and lies at the Ursuline Convent in Cincinnati, in an unconscious state.

—Two strong shocks of earthquake occurred on the island of Chio, Friday evening, May 20. Several more houses fell.

—The United States Consul at Bangkok, Siam, refuses consular protection, and the use of the United States flag, to dealers in opium and liquors.

—In 1844 there were in this country forty miles of telegraph line. In 1880 there were 142,364 miles of line, and 350,018 miles of wire.

—A shoddy factory in Chicago has shredded up three million pounds of polluted street rags to make stuffings for cheap mattresses for people to sleep on.

—A dispatch from Vallejo, Cal., May 21, says: "The nights have been cold. Ice formed last night three inches thick in front of a store where water was left in a trough."

—The *Jewish Chronicle* says there are ten weekly journals printed in Hebrew, and eight monthly magazines. Hebrew is hardly a "dead language" in all parts of the world.

—The total number of immigrants arriving in this country during the first quarter of 1881 is 45,543, an increase of 10,868 over the number of arrivals during the same period of 1880.

—Col. Thomas A. Scott, of the Pennsylvania railroad, and projector of the Texas Pacific R. R., died at Clifton, Pa., May 21. He had the reputation of being the best railroad manager in the country.

—The fate of Peru is still doubtful. Pierola's party refuse to recognize the national defeat, and it is doubtful whether annexation to Chili, or at least a Chilian protectorate may not become unavoidable.

—The report of the Secretary of the Treasury shows that the government receipts last year from spirits, were \$61,000,000; from fermented liquors, \$13,000,000; from tobacco, \$39,000,000; total, \$113,000,000.

—A cave occurred in the Golden Terra mine, Terra-ville, D. T., on the evening of the 19th, just as the night force was going in. Thirteen men were imprisoned in the mine, of whom three were killed and five injured.

—The secretary of the Kansas State Board having the charge of the colored immigrants, reports that the Board has received, cared for, and distributed more than 100,000 of these people, and has been the means of turning 10,000 of them into other States.

—The business community at Cracow have been warned from Warsaw not to send Jewish travelers thither. Placards have been posted at all the street corners, inciting Christians to attack the Jews. Many refugee Jews have crossed the frontier in consequence.

—New York has double cause for alarm. Besides the unclean condition of her streets, which threatens to bring on a plague, it is alleged that the Croton

water is impure. A good move toward cleaning out the streets would be to "clean out" a rabble of corrupt office holders.

—The Grand Duke Nicholas has been sentenced to imprisonment for life, on account of his connection with the Nihilists and his supposed complicity in the murder of the Czar. Several high officers in the navy have been arrested, charged with being connected with Nihilistic plots.

—At a meeting of the Spanish-American Claims Commission, in Washington, May 21, Count Lowenhaupt, the umpire, awarded to Jose M. Macias, a naturalized citizen of the U. S., \$225,000 for losses caused by the seizure of his sugar plantation near Mataugas, Mexico, in 1869.

—It is reported that there are numerous little saloons in Cleveland, Ohio, where ladies can enjoy a drink, and treat their friends. These saloons are not placed in public sight and properly called such, but are under the guise of bakeries and millinery stores, where the female tipplers can enjoy their "bitters" unperceived. They are said to be very popular.

—The steamship *Ganos*, from Matanzas for Boston, with a cargo of sugar, sunk 20 miles east of Boston, on the night of the 20th. The loss on the cargo is \$350,000, and on the steamer, \$160,000. The *Ganos* collided with the Warren Line steamer *Pembroke*, bound for Liverpool. The crew were all saved with the exception of one seaman. The *Pembroke* was not seriously injured.

—A company has been organized in Bradford, Pa., to work the placers of the Santa Rita mountains, 30 miles south of Tucson, Arizona. Heretofore the mines could not be worked successfully except in the rainy season, on account of lack of water, but the company propose to conduct water to them, and have shipped the necessary iron pipe. The placers are reported to be very rich.

—A dispatch from Cairo states that two pyramids at Sakkara, inclosing the tombs of the kings of the fifth dynasty, have just been opened. The mortuary chapels of each contain texts giving details of the religious belief of that age. The Masonic theory and all previous conceptions are entirely upset. Except the finding of the rosetta stone in 1799, no discovery in Egypt equals this in scientific value.

—The British Navy has, in the aggregate, 317,000 tons of armored ships, which cost the nation £18,000,000. England possesses 55 ironclads, exclusive of 10 vessels condemned. France has 53 vessels, including those now being built; Turkey, 24; Italy, 18, including the two most powerful fighting ships afloat; Germany, 12; Holland, 17; Austria, 14; Spain, 7; Denmark, 6; Sweden and Norway, 8; Greece, 3; Portugal, 1.

—Sunday, May 22, a fire was discovered in a wheat field near Peters' Station on the Stockton and Copperopolis railroad. Before it could be extinguished, over 600 acres of grass and grain, including 200 acres of good wheat, were burned. The same day, as a pleasure excursion was passing Clyde, one of the party threw a lighted cigar stump from the window, which kindled a fire that consumed 400 acres of good wheat. The loss was \$15,000.

—The London *Morning Star* characterizes the attitude of France as one of perfidy and unblushing falsehood. The New York *Tribune's* London correspondent says, however, that the English outcry against the seizure of Tunis by France, has necessarily diminished since the publication of dispatches, proving that the consent of England was pledged in advance by Lord Salisbury. But the general feeling remains that France has committed an act of wanton violence, cloaked till the last moment by false professions of innocence.

—It is only a question of time as to when the new Czar will be assassinated. The spectacle of 12,000 exiles on their way to Siberia, many of them on the mere suspicion of hostility to the government, has not tended to quiet the madness of the Nihilists, and they are dangerously active. A dispatch of the 17th, says that on the 12th one of the palace scullions, who has since been arrested, sprinkled arsenic over a bowl of salad of which Alexander is known to be fond. The attempt was detected. On the day previous the Emperor received an invitation to his own funeral. The same day an ensign found a mine of thirty-seven pounds of gunpowder under a stone bridge at the steamer landing, in the street leading to Tzarkalzorati way station.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 26, 1881.

WE would be glad to learn the Post Office address of Z. Z. Dowd, formerly of Salem, Oregon.

CAMP-MEETINGS FOR 1881.

| | |
|---------------------------|---------|
| WISCONSIN, Neenah, | " 9-14 |
| MINNESOTA, | " 16-21 |
| DAKOTA, | " 23-28 |
| NORTH PACIFIC, Cornelius, | " 21-28 |

QUESTIONS.

WE have received a number of questions of late, which will be answered in due time.

CONVINCED BY READING.

A LADY in Texas, sending a business card to this office, says:—

"I will try to not let my subscription run out, for I cannot get along without your paper, as I am the only Sabbath-keeper in this part of the country and I was convinced by reading. I have loaned all the tracts and books I can get."

BRISTOL, ENGLAND.

WE have received notice from Mr. John Farrell, U. S. Consul at Bristol, Eng., that in connection with his consulate will be free reading rooms, where will be kept the principal papers of the United States connected with trade and commerce, with such other facilities for information as may be of interest to emigrants and travelers.

BAPTIST USAGE.

THE following item we find in a daily paper:—

"The Boston *Watchman*, (Baptist) says of a young Baptist clergyman recently tried for murder: 'That queer and uncertain thing, Baptist usage, declares that as long as he is not deposed by the church of which he is a member, he is a Baptist minister in good ecclesiastical standing. No Council can be called by any other Baptist church, nor by all the Baptist churches in the land. No Association has any disciplinary power in the case. As far as Baptist usage goes, he is as much a Baptist minister as Dr. Abbott of Oakland, or Dr. Frost of Sacramento. But the blood is on his hands. The crime is on his soul, and not all the waters of the Pacific ocean can wash it out.'"

This sounds almost like irony on the part of the *Watchman*. But we do not know but it is strictly true: that that is all square as Baptist usage. But whether it is or not, we know it is calculated to bring a deep reproach on the name of Christianity and the cause of Christ as represented by that church.

We distinctly remember that when we were in the Baptist church, the Association with which we stood connected assumed the right to adopt rules requiring that any church, in order to be represented therein, must be sound and consistent in faith and practice. How far "Baptist usage" has degenerated since that time we do not know. We fear that the barriers are broken down in various ways in most of the great churches of this age, and that a lack of spirituality and pure devotion is the result. How would the Methodist practice of to-day compare with the *Discipline* of the last century?

SCHOOLS VS. CATHOLICISM.

THE following is taken from an exchange:—

"A Roman Catholic paper says, that had the Church retained all her children, there should now be in the country from 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000. It attributes the great losses to the influence of the public schools."

There are, no doubt, bad influences which meet the scholar in the public schools; and so there are everywhere. Wherever many children are thrown together there will be found an increase, first, of fun, and then, of mischief. But crime is not long prevented by ignorance; and our public schools have done and are doing very much good in placing a fair education within the reach of all the youth in the land. In the days of the greatest prosperity of the Catholic church, education was extended to a few only, while the mass of the people were kept in entire ignorance. This was not by accident, but by design. It was a saying that

"ignorance is the mother of devotion." We would amend it by saying, ignorance is the mother of superstition. It is yet a fact that among the common people great ignorance prevails in those countries which are the most under Catholic control. Professing opposition only to public schools, that church really fosters ignorance, and her schools are very largely nothing but schools of superstition.

The Catholic church counts as "her children" all born of Catholic parents. On this basis the above estimate is made. It would be interesting to know what would be the result of such an estimate on statistics of the Protestant population. Probably the result would be similar to that noticed above.

Catholics teach that they who are in the communion of their church are in the way of salvation, even though their lives would not bear close examination by a moral standard. If this were true, they would have just cause to deplore general education, as it is sure to open the eyes of "her children," and lead them away from her fold. But as that which is called Christianity in Catholic countries has little even of the form of godliness, we rejoice in the light of that education which opens the mind for the reception of greater knowledge and more intelligent views of God's word and its requirements.

But we must not make the mistake of thinking that the world is growing better because it is more enlightened. Responsibility is greatly increased by an increase of education and of religious privileges. It is as true to-day as it was in the time of our Saviour, that, "This is the condemnation, that light is come into the world; and men love darkness rather than light, because their deeds are evil."

DENTON A FRAUD.

THE *California Christian Advocate* has the following note:—

"Prof. Denton had the good taste to notice this paper in one of his recent lectures in this city. We might make quite a list of objections to the Professor, but we prefer to make only one, and that is, that he is masquerading as a scientist when he is only a fraud. He pretends to be learned when he is not. He has no standing as a geologist, and is simply making a living by pretense. His assaults upon the Christian religion, though vulgar, blasphemous, indecent, and stupid, we pass over, and simply affirm that he does not deserve to be heard or heeded, because he is an incompetent person, pretending to be a learned scientist. We presume that every well-educated gentleman in California perfectly agrees with us in this just judgment of the man."

To all of which we give a hearty Amen. The marvel is that such a fraud can meet with such a degree of success as a scientific lecturer. But then, there are a great many who worship at the shrine of "science" who know as little of her as the Athenians did of "the unknown God," whom they ignorantly worshipped.

PRAY for patience; every day will bring something that will call for its exercise.

Appointments.

UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference will hold its first annual Camp-meeting, the Lord willing, in Jesse Day's Park, at Dayton, Columbia county, W. T., June 1-7, 1881. Eld. J. H. Waggoner is expected, and others are also invited. We expect God's blessing. Let there be an earnest effort to attend this annual gathering of the Seventh-day Adventists of this new field.

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|------------------|---------|
| G. W. COLCORD, | } U. C. |
| WM. GOODWIN, | |
| AMBROSE JOHNSON, | |

UPPER COLUMBIA T. AND M. SOCIETY.

THE first annual meeting of the Upper Columbia T. and M. Society will be held at the Camp-meeting at Dayton, June 1-7, 1881. All officers and members are requested to make an effort to attend that will be in keeping with the importance of this branch of our work.

G. W. COLCORD, Pres.

UPPER COLUMBIA CONFERENCE.

THE first annual meeting of the Upper Columbia Conference of the Seventh-day Adventists is appointed to be held on the Dayton Camp-ground, June 1-7, 1881. All of our churches should elect their delegates in season, provide them with credentials, and furnish them with reports of the standing and condition of their respective bodies. Let each partially organized company send a representative. CONFERENCE COMMITTEE.

BOOKS IN PAPER COVERS.

- Constitutional Amendment. Condensed, 336 pp. 40 cts.
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 The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.
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