

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 WEB OF LIFE.

Oh! strange web of life, I would loose thee to-night,
And lay down the shuttle and rest for awhile;
There's a quiver and thrill at my heart as I gaze,
For the thread I fill in maketh shadows too dark,
And the warp and the woof shrinks with tears—all the while.

I cannot let go, but the web of the past,
I loose from the beam with a tremulous hand;
There's a quiver and thrill at my heart as I gaze,
And see how uneven the figures are planned.

Oh! strange web of life, in childhood so bright,
So filled with the promise of beautiful things,
So evenly woven while guarded by love,
Ere time hurried child-hood away on his wings.

How memory's doors are unlocking to-night,
The past with its joy and its sorrow appears;
Where blessing and prayer and hope all unite,
But threads that were golden, are cankered by tears.

What beautiful hope has been woven in here,
What holy resolves are clustering there;
How even again is the ground-work of life,
How soon overlapped by the thread of despair.

Oh! hands e'er so tired, thou canst not lay down
The shuttle that filleth thy life-web so fast;
It seemeth not well to grow weary at noon,
And willing aside all thy duties to cast.

Weave in good resolves with more beautiful hope,
With faith in God's promises toil with thy might;
With Christ to assist thee thy fingers may yet,
Weave a glorious web ere the coming of night.

MRS. M. J. SMITH.

Washington Heights, Ill.

General Articles.

The Scripture Doctrine of a Future Life.—No. 14.

ELD. D. M. CANRIGHT.

SHALL BE BURNED UP.

THE meaning of the word burn is too familiar to every reader to need a definition. Look a moment at its use in the Bible. Samson's firebrands "burned up both the shocks, and also the standing corn." Judges 15:5. Job's servant said, "The fire of God is fallen from heaven, and hath burned up the sheep." Job 1:16. "Our holy and beautiful house . . . is burned up with fire." Isa. 64:11. The king "burned up the city." Matt. 22:7.

And so in numerous places. A thing burned up is totally destroyed and reduced to ashes. The Lord says "he will burn up the chaff with unquenchable fire." Matt. 3:12. "Whose end is to be burned." Heb. 6:8. Gather together "the tares, and bind them in bundles to burn them." Matt. 13:30. "For, behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

THEY SHALL BE CONSUMED.

Consume: "To destroy by separating the parts of a thing by decomposition, as by fire; to destroy and annihilate the form of a substance."—Webster. When a thing is consumed it is reduced to ashes. "There came a fire out from before the Lord, and consumed upon the altar the burnt offering." Lev. 9:24. "And cast it into the fire that was on the hearth, until all the roll was consumed in the fire." Jer. 36:23. "The gates thereof are consumed with fire." Neh. 2:3.

Knowing what the people would understand by this word, the Lord often tells them that the wicked shall be consumed. Thus: "They that forsake the Lord shall be consumed." Isa. 1:28. "Let the sinners be consumed out of the earth." Ps. 104:35. "The enemies of the Lord shall be as the fat of

lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. "Consume them in wrath, consume them that they may not be." Ps. 59:13. "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Zech. 14:12

THEY SHALL BE DEVoured.

Devour: "To eat up; to destroy; to consume with rapidity and violence."—Webster. We give two passages to show its Bible use: "There went out fire from the Lord, and devoured them." Lev. 10:2. "Some evil beast hath devoured him." Gen. 37:20. This word again the Lord uses to describe the condition of the wicked: "Fire came down from God out of heaven, and devoured them." Rev. 20:9. "Fiery indignation, which shall devour the adversaries." Heb. 10:27. "The fire shall devour them." Ps. 21:6. "They shall be devoured as stubble fully dry." Nahum 1:10.

SHALL GO INTO PERDITION.

Perdition: "Entire loss or ruin; utter destruction."—Webster. This again is a very strong word to denote utter destruction. "None of them is lost but the son of perdition." John 17:12. "Which drown men in destruction and perdition." 1 Tim. 6:9. "We are not of them who draw back unto perdition." Heb. 10:39. "Against the day of judgment and perdition of ungodly men." 1 Pet. 3:7.

CUT ASUNDER.

"Shall cut him asunder." Matt. 24:51.

CUT DOWN.

"They shall soon be cut down like the grass." Ps. 37:2.

CUT UP.

"As thorns cut up shall they be burned in the fire." Isa. 33:12.

CUT OFF.

"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord." Ps. 101:8. "For evil-doers shall be cut off." "They that be cursed of Him shall be cut off." "The seed of the wicked shall be cut off." When the wicked are cut off, thou shalt see it." "The end of the wicked shall be cut off." Ps. 37:9, 22, 28, 34, 38. "The wicked shall be cut off from the earth." Prov. 2:22. "Every one that stealeth shall be cut off." Zech. 5:3.

CUT IN PIECES.

"Let them be as cut in pieces." Ps. 58:7.

ROOTED OUT.

"The transgressors shall be rooted out of it" (the earth). Prov. 2:22.

CHASED OUT.

"He shall be . . . chased out of the world." Job 18:18. "He shall be chased away as a vision of the night." Job 20:8. They "shall be chased as the chaff of the mountains before the wind." Isa. 17:13.

PASS AWAY.

"As a snail which melteth, let every one of them pass away." Ps. 58:8.

How could the utter destruction of the wicked be more clearly stated or more forcibly illustrated than in the above scriptures? Added to these are the declarations over and over made that the soul itself shall die, and that the wicked shall be no more. Thus: "The soul that sinneth, it shall die." Eze. 18:4. "And shall consume the glory of his forest, and of his fruitful field, both soul and body." Isa. 10:18. "Fear him which is able to destroy both soul and body in hell." Matt. 10:28. Equivalent to this is the declaration that the wicked shall be burned up, so "that it shall leave them neither root nor branch." Mal. 4:1.

Several times it is directly stated that the wicked shall be as nothing. "Behold, all they that are incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and thou shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught." Isa. 41:11, 12. Obadiah's language is still stronger. He says, "They shall be as though they had not been." Obad. 16. And so the Psalmist says, "For yet a little while, and

the wicked shall not be." Ps. 37:10. Again he exclaims, "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35.

Such an array of positive testimony as there is for the utter destruction of the wicked can hardly be produced for any other doctrine of the Bible, even though it be the plainest one. Who, in the face of all these facts, can doubt that the Bible teaches that the wicked shall come to an end?

The covering which we shall use is,

V. *That after the wicked are burned up, the earth will be purified and restored to the righteous.*

Having proved that the wicked are burned on the earth at the day of judgment, if we can now show that the earth will be restored to, and inhabited by, the people of God, we shall have demonstrated that the wicked must cease to exist, even though the Bible had not so expressly declared it.

For if the very place where the wicked are punished is finally occupied by the people of God, how can the former exist then in a lake of fire? We think Obadiah must have it right, that "they shall be as though they had not been."

There are but two opinions concerning the destiny of this earth. One is, that it will be the final abode of the saints; the other is, that it will be burned up—entirely consumed, and cease to exist. It will be seen at once that either theory is equally fatal to the doctrine of eternal misery; for if the earth ceases to exist, the wicked must come to an end with it; as we have already seen that they will never leave this earth. And if the earth is inhabited by the saints, then again we see that the wicked must cease to exist, as they cannot both occupy it in the eternal state at the same time.

But, as there is plenty of evidence on this point, we will now proceed to show that the fire which burns up the wicked will purify the earth and restore it to its primitive beauty. Peter says, 2 Pet. 3:7, that the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." In verses 10-12, he says that the heavens and the earth shall melt with fervent heat, and the works in the earth shall be burned up. Then what? Ans. "Nevertheless we, according to His promise, look for new [or renewed] heavens and a new earth, wherein dwelleth righteousness." First, the earth is melted and purified; then comes forth the new earth where the righteous dwell. Verse 13. John describes the same scene in Rev. 20:13-15; 21:1-5: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

Here we first see the lake of fire formed by the melting of the earth; and the next thing is, a new earth comes forth from the purifying fires. Verse 5 says, "Behold, I make all things new," not all new things, as some would have it. This old earth is to be made over new again, just as a founder would cast a new stove from the iron of an old one. In Isa. 24, we have a description of the same event. First is a description of the earth, in its desolate and dissolved state, verses 1-20, then the glorious reign of the Messiah. Verse 23. In chapters 34 and 35, the same event is spoken of. Chap. 34 describes the dissolving of the heavens, the melting of the earth, and forming of the lake of fire and brimstone. See especially verses 4, 8-10. Chapter 35 opens with a description of the new earth: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose," &c. Please read the whole chapter. That the saints shall inherit the earth is abundantly taught in the Bible. Jesus says, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. Daniel says that the kingdom under the whole heaven

shall be given to the saints for an everlasting kingdom. Dan. 7:27.

The testimony in Mal. 4, before read, first speaks of the "day that shall burn as an oven," and says that it will burn up the wicked; then he says that the righteous shall go forth and tread upon the ashes of the wicked. Thus he introduces the righteous as dwelling on the earth immediately after the wicked are destroyed. See also Matt. 13:37-43; Heb. 12:26-29. I would especially call attention to Ps. 37. In it David speaks of the time when the wicked will be rewarded, i. e., burned up on the earth, and contrasts this with the inheritance of the saints. We see by this that as soon as the wicked are consumed, the saints possess the earth.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." Verses 1, 2. When they are withered, where will the righteous be? Ans. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Verse 3. Again: "For evil-doers shall be cut off [then where will the righteous go? Ans.]; but those that wait upon the Lord, they shall inherit the earth." Verse 9.

In verses 10, 11, he draws another comparison: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." As soon as "the wicked shall not be," "the meek shall inherit the earth."

Once more: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

For such as be blessed of Him shall inherit the earth." Verses 20-22. Here we learn that as soon as "the enemies of the Lord shall consume into smoke, "such as be blessed of him shall inherit the earth." So in verses 28, 29: "The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."

We have a similar comparison in verse 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

In this psalm it is declared of the wicked that "they shall wither as the green herb," "shall be cut off," "shall not be," "shall consume into smoke," "shall perish," "shall be destroyed," "end shall be cut off," &c., &c. But of the righteous it is declared three times that "they shall inherit the earth," three times that "they shall dwell in the land," that "their salvation is of the Lord," and "their end peace." In Ps. 104:35, David, while contemplating the time when "the sinners shall be consumed out of the earth, and the wicked shall be no more," exclaims, "Bless thou the Lord, O my soul. Praise ye the Lord." Then will be fulfilled Rev. 5:13: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Thus we see that the Bible contemplates the time when God's universe will be free from sin and sinners. Who, as he looks forward to this glorious event, can refrain from joining with David in saying, "Bless the Lord, O my soul!"

To recapitulate: We see that the Bible not only declares that the wicked shall be burned up, consumed, devoured, &c., &c., but that the time and place of their destruction is so defined as to demonstrate that they can have no existence after it is accomplished. Then we plainly see that the Holy Scriptures do not teach the pagan doctrine of an eternal hell of conscious misery for undying sinners. That is a dogma brought into the church from heathenism as has been abundantly shown.

THE man or woman whom excessive caution holds back from striking the anvil with earnest endeavor, is poor and cowardly of purpose.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER. TWELVE.

JACOB AND ESAU.

BY MRS. E. G. WHITE.

God, who knows the end from the beginning, knew, before the birth of Jacob and Esau, just what characters they would both develop. He knew that Esau would not have a heart to obey him. When he answered the troubled prayer of Rebekah, informing her that she would have two children, he presented before her the future history of her two sons, that they would become two nations, the one greater than the other, and the elder would serve the younger. The first-born was entitled to peculiar advantages and special privileges; he possessed honor and authority, in the family and the tribe, next to that of the parents; he was regarded as especially consecrated to God, and was selected to fill the office of priest; and he received a double portion of the father's goods.

The two brothers were very unlike in character. Isaac was pleased with the bold, courageous spirit manifested by Esau, who delighted in the chase, bringing home game to his father, with stirring accounts of his adventures. Jacob was the favorite son of his mother, because his disposition was mild, and better calculated to make her happy. He had learned from his mother what God had taught her, that the elder should serve the younger, and his youthful reasoning led him to conclude that this promise could not be fulfilled while his brother had the privileges which were conferred on the first-born. And when the latter came in from the field, faint with hunger, Jacob improved the opportunity to turn Esau's necessity to his own advantage, and proposed to feed him with pottage, if he would renounce all claim to the birthright; and Esau sold his birthright to Jacob.

Esau had taken two wives of the idolatrous Canaanites. This was a source of deep sorrow to Isaac and Rebekah, for they well knew that God had commanded their fathers not to intermarry with idolaters, and they had fully understood the care and anxiety of Abraham that Isaac should marry a wife of his own nation and faith. Isaac was now more than one hundred years old, the infirmities of age were upon him, and his sight had grown dim. Esau was still his favorite son, and notwithstanding Isaac had been made acquainted with the purpose of God, he determined to bestow the benediction upon his first-born. He called Esau, and, as he supposed, privately made known his wish that he should prepare him venison before the bestowal of the blessing, in accordance with the custom of making a feast upon such occasions. Rebekah had been divinely instructed that Jacob was to be in the direct line through which the promise would be fulfilled in the birth of the Redeemer. She was confident that her husband was going contrary to the will of God, and that no reasoning could change his purpose, and without due reflection she determined not to allow the father's partiality for his eldest son to avert the purpose of God; by stratagem she would obtain the blessing for Jacob. As soon as Esau had departed on his errand she called her youngest son, and related to him the words of Isaac, and the necessity of action on their part to prevent the accomplishment of his designs to bestow a blessing, finally and irrevocably, upon Esau. If Jacob would follow her directions he might obtain the blessing, as God had promised. As Jacob listened to his mother's plan he was at first greatly distressed, and assured her that in thus deceiving his father he would receive a curse instead of the desired blessing. But his scruples were overcome, and he proceeded to carry out his mother's suggestions. The plan was successful; he obtained by fraud that which, had he shown the proper trust in God, he would have received as his right.

It was not his intention to utter a direct falsehood, but once in the presence of his father he thought he had gone too far to retreat. From that moment he felt poor in heart, he was weighed down with self-condemnation. In grossly deceiving his blind, aged father, he had lost his nobility and truth. In one short hour he had made work for a life-long repentance. This scene was vivid before him in after years, when the wicked course of his own sons oppressed his soul.

The unrighteous course of Jacob and Rebekah produced no good results; it brought only distrust, jealousy, and revenge. Mother and son should have waited for the Lord to accomplish his own purpose in his own way, and in his own time, instead of trying to bring about the foretold events by the aid of deception. If Esau had received the blessing which was bestowed upon the first-born, his prosper-

ity could have come from God alone; and he would have granted him prosperity, or brought upon him adversity, according to his course of action. If he should love and reverence God, like righteous Abel, he would be accepted and blessed. If, like wicked Cain, he had no respect for God, nor for his commandments, he would be rejected of him, as was Cain. If Jacob's course should be righteous, the prospering hand of God would be with him, even if he did not obtain the blessings and privileges generally bestowed upon the first-born. Rebekah repented in bitterness for the wrong counsel which she had given to Jacob, for it was the means of separating him from her forever. He was compelled to flee for his life from the wrath of Esau, and his mother never saw his face again. Isaac lived many years after he gave Jacob the blessing, and was convinced by the course of his two sons; that the blessing rightly belonged to Jacob.

In the providence of God the unerring pen of inspiration withheld not the mistakes and sins of good men. The sin is unsparingly brought to light, and also the just judgment of God. Because of his transgression, Jacob became a fugitive from his home, compelled to serve a hard master for twenty years. A cruel fraud was practiced upon him in his marriage with Leah, his ten sons deceived him as he had deceived his father, and for many years he mourned over the supposed death of Joseph. All these years Jacob was a recipient of God's favor, yet he had sown a crop that he must reap; neither time nor repentance could change into golden grain the vile weed sown. This view of the matter makes it of the highest consequence that in words and actions we move in conscious integrity, for "whatsoever a man soweth, that shall he also reap."

As Jacob pursued his journey, a stranger in a strange land, he sadly pondered the events which had transpired as the result of his own transgression. At night he lay down to sleep with the canopy of heaven as a covering, the earth his bed, and a stone his pillow. A compassionate God, who ever pitieth the woes of men, saw the lonely fugitive, troubled and perplexed, fearing that God had forsaken him because of his injustice, deception, and falsehood. In a vision of the night, the Lord manifested himself to Jacob. He saw a ladder, the base resting upon the earth, the top round reaching into the highest heaven even to the throne of God. The Lord himself, enshrouded in light, stood above the top of the ladder, and angels were ascending and descending upon it.

As Jacob gazed with wonder upon the scene, the voice of God was heard, saying, "I am the Lord God of Abraham thy father, and the God of Isaac. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Jacob awakened from his dream, and exclaimed in solemn awe, "Surely the Lord is in this place, and I knew it not." He looked about as if to again catch a glimpse of the heavenly messengers, but above him was only the blue, star-gemmed firmament, his head was still resting upon the rocky pillow. The ladder was gone, and the angels were no longer to be seen; but the voice of God was still echoing in his ears, with the promise now to him so precious. He felt indeed that angels of God, although unseen, peopled the place; that God was looking down upon him with compassion and love. Filled with holy awe and amazement, he involuntarily exclaimed, "How dreadful is this place! This is none other but the house of God, and this the gate of Heaven."

The meaning of this ladder is explained to us in the words of Christ to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." The atonement of Christ links earth to Heaven, and finite man to the infinite God; for through Christ, the communication that was broken off because of transgression, is resumed with man. Sinners may find pardon and be visited by mercy and grace.

When the morning light appeared, Jacob arose, and taking the stone upon which his head had rested, he poured oil upon it, in accordance with the custom of those who would preserve a memorial of God's mercy, that whenever he should pass that way, he might tarry at this sacred spot to worship the Lord. And he called the place Bethel, or the house of God. With the deepest gratitude and love he repeated again and again the gracious promise that God's help and presence would be with him; and then, in the fulness of his soul, he made the solemn vow, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set

for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

God's presence is not confined to the splendid edifice. Jacob's humble resting-place had been consecrated by a manifestation of divine glory. God has often made sacred the hillside, the caves of the earth, the forest, the humble barn, the cotton tent. Each has become a tabernacle where he meets and blesses his servants, who are humbly seeking after truth, and peace, and righteousness. But the grandest cathedral, the marvel of architecture, if it incloses pride, dead forms, and hollow hypocrisy, is repulsive in the sight of God, who seeketh such to worship him as worship in spirit and in truth.

With a heart overflowing with love to God, and making melody in harmony with the happy songsters, Jacob went forward on his journey. He felt indeed that the presence of the Unseen was with him, and that angels were his companions.

Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted to him demanded a corresponding return. In like manner, every blessing bestowed upon us calls for a response. The Author of all our mercies should receive, not only gratitude, but tangible returns. Our time, our talents, our property, should be, and will be by every true Christian, sacredly devoted to the service of Him who has given these blessings to us in trust. When special deliverance has been wrought for us, when new and unexpected favors have been bestowed upon us; we should not accept them with indifference and with careless, thankless hearts.—God would have us follow the example of Jacob, pledge to the Lord in return for all his mercies.

(To be Continued.)

Church Amusements.

One of the alarming signs of the times is the amazing and widespread mania for church amusements, both to please the young and raise funds out of unwilling pockets for religious purposes. The infection seems to have spread into nearly all denominations, from the Papists on one side to the utter Liberal on the other. Fun-making and hilarity are the great attractions, to allure the young—not to Christ, but to social intercourse, at "our meetings;" and enable the cunning sharpers in Zion to sponge a little money out of their leaky pockets. There are many insurmountable objections to this, as church work, and among them I will suggest the following:—

These amusements are gotten up, in general, on a kind of *false pretense*. The plea generally is, with the showmen and women who start up and run these frolics, that it is for the benefit of the young folks, to interest them in meetings, form a more intimate friendship with them and the church; but the whole tendency is in the opposite direction from that of interesting them in strictly religious meetings. The appetites and passions catered to are morbid, and the more they are pampered by nocturnal banqueting and hilarity, the more the morbid passions are developed, and habits of conviviality become fixed; the more the mind is fascinated, the less and less is thought or cared for the solemn and serious matters of public worship or personal repentance or the soul's salvation. So far from being satisfied with an occasional "good time" in the line of convivial pleasures furnished by the church, they naturally run more and more to these entertainments, whenever there is an open door. So far from doing good to the young, these operations in Zion repel them, harden their tender hearts against serious impressions, and plunge them deeper and deeper in the slough of supreme worldliness and voluptuousness. By running plays and midnight frolics for our young folks, we naturally erase all the good, serious impressions we seek to make on their minds by Sunday-school lessons and preaching the gospel; and when they go out into the world, free from home restraints, we may reasonably expect they will, as they do, to a great extent, drop out of the circle of the church goers, and that Sunday will be the gala day of the week for hilarious amusements.

The cheat is, if possible, still more glaring.

The real object generally, on the part of the caterers is, not simply to amuse the young, as a benevolent operation, but to sponge money out of their scanty pockets to pay bills that should never have been contracted, or should be cheerfully paid by those who are resorting to these miserable shifts to get rid of their own obligations. The young are passing through the perils of a transition from childhood to manhood, and they need kind care and good training. They need restraints and salutary lessons on self-denial, the bridling in of their passions and appetites. But if the churches, and all the secret fraternities and clubs in town, in addition to all the traveling shows, spread out their fascina-

ting entertainments as traps before them, and all seek to draw them in as the spider does the fly, what chance is there for them to save either money or character? They should learn, if possible, to say to these charmers, with their siren song, "No, No; I have better business on hand."—P. R. Russell, Baptist, in *Messiah's Herald*.

Obedience, the First Duty.

SUPPOSE a Christian man is hired to watch at night in a large factory in a closely built village. He has agreed to be there from sundown until morning. His task is a very simple one. It is only to walk back and forth in the long rooms, and to go up and down the high stairways, keeping his eyes open, ready to put out the first show of fire, or to sound an alarm in danger. It seems to him a very insignificant work. On all sides sinners are impenitent, and souls are perishing. Oughtn't he to be up and doing in the Lord's cause? This is prayer-meeting night. He will go over and say some earnest words to his sluggish Christian brethren, to arouse them to action. He may be the means of a revival in that village. He quits the factory and goes to the prayer-meeting. His exhortation is cut short by the cry of fire. As he walks among the smoking ruins of that village the next morning, it may occur to him that he would have done better had he attempted less; that as watching was his business, he ought not to have allowed even praying or exhorting to interfere with his watching. It was because Saul, in worship, sacrificed sheep and oxen which he had been sent to destroy, that the Lord rejected him from being king of Israel. Saul thought those sheep were so fat, and the service of worship was so delightful, that surely God would be pleased to have him stop his work of slaughtering and enter on religious exercises. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" (Is that the question you are asking? you ought to have known the answer.) "Behold to obey is better than to sacrifice, and to hearken than the fat of rams." Saul did a great many evil things in his day. The one thing for which he was deposed from his kingship was the worshipping God when he had no business to worship; when he had another work to do, a work which he had no right to quit in the hope of doing something better—something more distinctively religious. The Lord is no better pleased to-day with the shirking of one's plain duty under the plea of doing religious service, than he was in the days of Saul.—S. S. Times.

The Complaining Preacher.

SOME years ago, a pastor of a small church in one of the villages of Indiana became exceedingly discouraged, and brooded over his trials to such an extent that he became an inveterate grumbler. He found fault with his brethren because he imagined they did not treat him well. A brother minister was invited to assist him a few days in a special service. At the close of the Sabbath morning service our unhappy brother invited the minister to his house to dinner. While they were waiting alone in the parlor, he began his doleful story by saying: "My brother, you have no idea of my troubles, and one of the greatest is, my brethren in the church treat me very badly." The other propounded the following questions:—

"Did they ever spit in your face?"

"No; they haven't come to that."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

This last question he could not answer, but bowed his head thoughtfully. His brother replied: "Your Master and mine was thus treated, and all his disciples fled and left him in the hands of the wicked. Yet he opened not his mouth." The effect of this conversation was wonderful. Both ministers bowed in prayer and earnestly sought to possess the mind which was in Christ Jesus. During the ten days' meeting the discontented pastor became *wonderfully changed*. He labored and prayed with his friends, and many souls were brought to Christ. Some weeks after, a deacon of the church wrote and said: "Your late visit and conversation with our pastor have had a wonderful influence for good. We never hear him complain now, and he labors more prayerfully and zealously."

The Bible says: "Rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser." The above incident is another which shows the power of the Gospel as seen in Christ's sufferings, to subdue pride, and cast out discontent. Read Matthew 27, or John 19, to any fretful, gloomy or discontented Christian. This will be as efficacious as the balm of Gilead.—*Christian Press*.

CALLING THE ANGELS IN.

WE mean to do it. Some day, some day,
 We mean to slacken this fevered rush
 That is wearing our very souls away,
 And grant to our goaded hearts a hush
 That is holy enough to let them hear
 The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,
 When the burden of daytime broil is o'er,
 We'll sit and muse, while the stars come out,
 As the patriarch sat at the open door
 Of his tent, with a heavenward gazing eye,
 To watch for the angels passing by.

We see them afar at high noontide,
 When fiercely the world's hot flashings beat;
 Yet never have bidden them turn aside,
 And tarry awhile in converse sweet;
 Nor prayed them to hallow the cheer we spread,
 To drink of our wine and break our bread.

We promised our hearts that when the stress
 Of the life-work reaches the longed-for close,
 When the weight that we groan with hinders less,
 We'll loosen our thoughts to such repose
 As banishes care's disturbing din,
 And then—we'll call the angels in.

The day that we dreamed of comes at length,
 When tired of every mocking quest,
 And broken in spirit and shorn of strength,
 We drop, indeed, at the door of rest,
 And wait and watch as the day wanes on;
 But the angels we meant to call are gone.

—Mary J. Preston.

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

A DIALOGUE

BETWEEN A PREDESTINARIAN AND HIS FRIEND.

"Out of thine own mouth."

TO ALL PREDESTINARIANS.

(Concluded.)

FRIEND.—Did God then fore-ordain the sins of any man?

PREDESTINARIAN.—"Both the reprobates and the elect were foreordained to sin, as sin, that the glory of God might be declared thereby." (Zanchius de Nat. Dei. p. 555.) "The reprobates" more especially, "who were predestinated to damnation and the causes of damnation, and created to that end, that they may live wickedly, and be vessels full of the dregs of sin." (Piscator Contra Tauffium, p. 47.)

F.—But surely the sins of the elect were not fore-ordained?

P.—Yes, but they were; "For we neither can do more good than we do, nor less evil than we do; because God from eternity has precisely decreed that both the good and the evil should be so done." (Piscatoris Responsio ad Amicam Duplicationem Comradi Vorstii p. 176.)

F.—I understand you as to God's decreeing sin. But how is his irresistible power now concerned in the sins of men?

P.—"God is the author of that action, which is sinful, by his irresistible will." (Dr. Twisse, pars 3, p. 21.)

F.—How do you mean?

P.—"God procures adultery, cursings, lyings." "He supplies wicked men with opportunities of sinning, and inclines their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them up to do evil." (Pet. Martyr. Ver. Comment, in Rom. pp. 36, 413.) "And thus thieves, murderers, and other malefactors are God's instruments which he uses to execute what he hath decreed in himself." (Calv. Inst. b. 1, c. 17, s. 5.)

F.—Do you not then charge God himself with sin?

P.—No: "God necessitates them only to the act of sin, not to the deformity of sin." (Twisse Vindiciae, pars 3, p. 22.) Besides, "when God makes angels or men sin, he does not sin himself, because he does not break any law. For God is under no law, and therefore cannot sin." (Zuinglius in Serm. de Provid. c. 5, 6.)

F.—But how does God make angels or men to sin?

P.—The devil and wicked men are so held in on every side with the hand of God, that they cannot conceive, or contrive, or execute any mischief, any farther than God himself doth not permit only, but command. Nor are they only held in fetters, but compelled also, as with a bridle, to perform obedience to those commands." (Calv. Inst. b. 1, c. 17, s. 11)

F.—This is true Turkish doctrine, and ought so to be exploded as that used to be in these words:—

"I do anathematize the blasphemy of Mohammed, which saith that God deceiveth whom he will, and whom he will he leadeth to that which is good. Himself doeth what he willeth, and is himself the cause of all good and all evil. Fate and destiny govern all things." (Niceius Saracenia.)

P.—Nay, our doctrine is more ancient

than Mohammed; it was maintained by St. Augustine.

F.—Augustine speaks sometimes for it, and sometimes against it. But all antiquity for the four first centuries is against you, as is the whole Eastern Church to this day; and the Church of England, both in her Catechism, Articles, and Homilies. And so are divers of our most holy martyrs. Bishop Hooper and Bishop Latimer in particular.

P.—But does not antiquity say, Judas was predestinated to damnation?

F.—Quite the contrary. St. Chrysostom's express words are, "Judas, my beloved, was at first a child of the kingdom, and heard it said to him with the disciples, 'Ye shall sit on twelve thrones'; but afterwards he became a child of hell."

P.—However you will own that Esau was predestinated to destruction.

F.—Indeed I will not. Some of your own writers believe he was finally saved, which was the general opinion of the ancient fathers. And that scripture, "Jacob have I loved, and Esau have I hated," plainly relates not to their persons but their posterities.

But, supposing Esau or Judas to be damned, what is he damned for?

Pred.—Without question, for unbelief. For as we are saved by faith alone, so unbelief is the only damning sin.

F.—By what faith are you saved?

P.—By faith in Christ, who gave himself for me.

F.—But did he give himself for Esau and Judas? If not, you say they are damned for not believing a lie. This consideration it was which forced Archbishop Usher to cry out, "What would not a man fly unto, rather than yield that Christ did not die for the reprobates; and that none but the elect had any kind of title to him; and yet many thousands should be bound in conscience to believe that he died for them, and tied to accept him for their Redeemer and Saviour? Whereby they should have believed that which in itself is most untrue, and laid hold of that in which they had no kind of interest."

P.—But what then do you mean by the words, election and reprobation?

F.—I mean this; First God did decree from the beginning to elect or choose, in Christ, all that should believe to salvation. And this decree proceeds from his own goodness, and is not built upon any goodness in the creature. Secondly: God did from the beginning decree to reprobate all who should obstinately and finally continue in unbelief.

P.—What then do you think of absolute, unconditional election and reprobation?

F.—I think it cannot be found in holy writ, and that it is a plant which bears dismal fruit. An instance of which we have in Calvin himself; who confessed that he procured the burning to death of Michael Servetus, purely for differing from him in opinion in matters of religion.

The Ark of Safety.

Dr. D. E. MAXSON has a sermon in the *Sabbath Recorder* of April 3, which closes with the following forcible words:

"Men and brethren, fathers and mothers, the storm is gathering, that will sweep with fiery surges on, on through the vast eternities. Are you in the ark? Are your children all in the ark? "Come thou, and all thy house into the ark." Parents, are you going to leave any one of your children out in the storm to drift onto the rocks? God has set you as light-houses on the reefs along the dangerous shores. Are your lights burning as brightly as they ought out in the darkness, so that your sons and your daughters can see them so clearly as to be certain where the dangerous places are? Are your lives so much above the world, and its dangerous rocks and alluring currents, that your children will not have to rise up in judgment against you? or are you in the current with them, drifting, drifting on towards the rocks and the ruin? Have you, parents, a bright light up over the rock of Sabbath-breaking? Oh, it is a dangerous rock. Only the ark of God can ride safely by it. Are you, and all your family safe in that ark? Are your man-servants and maid-servants, your cattle, and the stranger that is within your gates, all in? For all these, you, parents, are responsible. Have you, fathers, mothers, bright lights out over the dreadful Charybdis of intemperance, down whose awful maelstrom so many are being drawn by our licensed rum-shops and unlicensed grogeries? Do you, men and women of God, realize into what a dense fog of gathering iniquity your light must shine, if our beautiful city be saved from becoming a very Sodom, under the rule of rum into which its citizens have recently voted it? On a stormy coast a father kept a light-house; his son had been away on the sea three years. It was a dark

night, the storm was howling on the sea, the keeper fell asleep, and let the light go out. The morning came, and the fragments of a wrecked vessel were drifting up along the beach; dead bodies too came up. The frightened watchman went down from the watch-tower to gather up the dead seamen, and the first he found was his own son, so near home, but lost by his father's negligence. Fathers, mothers, don't let your lights go out. Your children may perish in the darkness. More than your minister, more than your Sabbath-school superintendent and teacher, are you responsible for the salvation of your children. God has made it so in the fundamental constitution of society. Come into the ark, thou and all thy household. The storm is coming. Sooner than you think the winds will be blowing, the waves will be beating. Come into Christ, the ark of safety. All ye tempted and tried ones, come into the ark; there is room enough for all. Who shall be left out when God shuts the door? Who?

Preaching That Pleases.

A LONDON pastor, who was accustomed to preach sermons of an ultra-Calvanistic sort, was surprised by a visitor handing him a considerable sum, on two or three occasions, because he had been so gratified by his pulpit ministrations. On inquiry, he found the man's domestic life was in open violation of morality; and the preacher came to the conclusion that sermons that comforted such a man, were not such as he ought to preach, and after two or three others of a different order, he saw no more either of his appreciative hearer or his gifts.

It is sometimes gratifying to a preacher to know that his sermons are approved by unconverted hearers. It is well for him to endeavor to discover what there may be in them which renders them acceptable. Probably, in many cases it would be found that they lack in the presentation of truths which men need to hear. Herod for a time heard John "gladly." So long as the Baptist was proclaiming the coming of the Messiah his preaching did not annoy that voluptuary. It was when he began to deal out warning and denunciation on specific sins that Herod committed him to prison. So, there are men who visit our churches and listen to many sermons which not only do not offend them, but which they really enjoy. Discourses on notable events in patriarchal history, the miracles of Jesus, or the labors of Paul, are welcome to them, but were some favorite sin to be attacked it would be far different. Let revenge, covetousness, dishonesty, or untruthfulness be laid bare in all their turpitude, and, though they may be more politic in their behavior than Herod, they will nevertheless feel as much chagrin as he did under John's preaching.

To preach the gospel in such a way as to irritate the ungodly, has been thought by some ministers an evidence of their "faithfulness," and many are the anecdotes of conversions which have followed when anger has given way to reason. It is possible for animosity to be awakened by the unwise handling of the truth, rather than by the truth itself. The concern of a preacher should be to present the "whole counsel of God," and it may be that, oftentimes, if a man would carefully study the reception given to his sermons by unconverted men, he might discover much that would be helpful to his real usefulness.

—Baptist Weekly.

Work For God.

THE highest favor that can be conferred upon a mortal, is to be permitted to work for God. The dignity of the calling does not depend upon the work done, but upon the exalted character of him for whom it is performed. The Queen of Sheba regarded the servants of Solomon as objects of envy. His fame was great throughout the world, and his servants shared in his renown.

If those who serve an earthly monarch derive luster from his power, much more are those exalted who do the bidding of the King of kings. They are the favored ones of earth. They are akin to angels. These do the will of God in heaven; the saints do it in the more difficult place—on earth. Their reward is great. It will be bestowed, not according to the nature of the work, but according to the fidelity with which it is done.

God will give employment to every one who will consent to do his will. But we cannot choose our work. God does that. We are very apt to over-estimate our own ability. A railroad could never be run if every man was allowed to choose his own position. The breakmen would all want to be conductors; he conductors, directors; the firemen, engineers; and the engineers, superintendents. There is always confusion in the cause of God when the disciples insist upon

choosing their places. Diotrephes is never satisfied unless he can have the pre-eminence. His motto is, "Rule or ruin;" and where he rules he is almost sure to ruin. The foot is a very useful member of the body; but place it where the eye should be and it becomes a deformity and a nuisance. He who is sulky and fault-finding unless he can be a class-leader, is not fit for a class-leader. He who backslides because a license is not given him, stands more in need of saving grace than of a license.

If we really desire to serve God, we shall take our work as his providence opens it before us. We shall not grumble at his allotments. We shall not keep everything in confusion by insisting upon our having our own preferences gratified. Some persons, who really appear to want to be good, can never be, for any length of time, contented anywhere. Things do not go as they wish. The wills of others come in conflict with their own. Unexpected difficulties arise. Faith and perseverance might overcome them; but they take it for granted that they are out of order, and they seek a change.

Let God give you your work. If it is taking care of children, nurse them for Him and he will give you your wages. If it is serving others, do it, not with eye-service, as men-pleasers; but do it heartily as unto the Lord. Whatever your work is, do it well; and do it for God. This is the main point. The nature of the work is a matter of inferior importance. It is the disposition that God looks at, far more than the service done. We manifest most affection for Jesus when we perform for him the most menial, least honorable, service in our power.

—Earnest Christian.

Little Sins.

THERE are a few stereotyped expressions which I have noticed that nearly all opposers of reform use when arguments fail. The following are some of them: "If I ever get to Heaven it will never be asked what day I kept." "If I never do anything worse than working on Saturday I guess I shall be saved." "I do not believe that chewing or smoking a little tobacco will shut me out of the kingdom." "I do not believe the Lord cares about my drinking a cup of tea." And so each one finds an excuse for whatever sin he may choose to commit because it is in his own estimation a very little one. It is true, no questions will be raised about the day we kept or failed to keep, or any other sin we have committed or overcome; not, however, because such sins are of no consequence, but because all investigations with regard to our fitness for Heaven will be in the past, and the fact that we are there will show that we have stood the test.

I have often wondered why people who talk sensibly enough on other subjects can thus talk without reason in matters of duty to God. And the only conclusion I can arrive at is, that it is because "The heart is deceitful above all things, and desperately wicked." Jer. 17 : 9. Such persons do not seem to understand that God will accept nothing short of perfect obedience. They do not realize that with God there are no small sins. The wages of sin, however small, is death. If one sinner deserves that infliction of more pain than another, it will be meted out to him, either in the act of dying or previous to that event. But one event will happen to sinners of every grade—they will all lose eternal life.

If we will but for a moment look at the principles on which the government of God is based, I think we cannot fail to see that this must be so. God's law is a golden chain which binds him to his subjects and his subjects to him. Now any farmer or mechanic will tell you that a chain is useless if one link is broken. It is of no use whatever since its binding power is gone. "The law of the Lord is perfect," and when perfectly obeyed it binds us so securely to our heavenly father that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor thing to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus." Rom. 8 : 39. I think that all can see that if God can excuse the little (?) sins of Sabbath-breaking in one, of intemperance in another, of profanity in another, and so on, then Universalism is correct and all men may be saved irrespective of character. But who would care to see all the sins we witness here carried into the eternal world with no hope of a better state of things? Would it not be better to quit guessing that we shall come out all right and to keep on in transgression? Would it not be better to confess and forsake our sins, seek pardon through Christ, and in future strive to render perfect obedience to God's perfect law?

J. S. MILLER.
 Mooseup, Conn., March, 1879.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, APRIL 17, 1879.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

The Death of Sister Canright.

THIS sad though not unexpected event occurred at the close of the Sabbath, March 29.

Sister C., the worthy daughter of her godly parents, Samuel T. and Jane Cranson, was born in Lansing, Mich., Aug. 18, 1847, and was aged at her decease, 31 years, 7 months, and 11 days. She was baptized by Bro. White, with other young people in Battle Creek, at the early age of 11 years, in 1858. Uniting in marriage with Eld. D. M. Canright, April 11, 1867, she traveled with him almost constantly to the time of her last sickness, and she thus formed numerous personal acquaintances from Maine to California. About a year and a half ago, at the tent-meeting at Danvers, Mass., an attack of hemorrhage of the lungs gave indications that pulmonary consumption had marked her for its victim. The disease from that time made steady progress, till death closed the scene.

Sabbath, March 15, at her request a few special friends met in her room and united in the celebration of the Lord's supper, as she desired once more to partake of the emblems of the broken body and shed blood of her dying Lord. This was a very precious season to her and to all engaged in it. Sustained by the Christian's blessed hope, she bore her sufferings with fortitude and patience, calmly made arrangements for the close, and longed for the hour of release.

The funeral was held in the tabernacle, March 31, at 3 P. M., a large congregation attending. Brief remarks were made from 1 Cor. 13:10. Bro. Canright, with his two little ones, will have the sympathy of his many friends, in this bereavement.

The following appropriate lines were composed by Sister Mary Martin, a few moments after Sister C. had fallen peacefully asleep in Christ:—

Sweet be thy sleep, child of patient endurance;
Blessed the rest that so nobly is earned.
Bright is the home that awaiteth thy coming,
Beside the "still waters," for which thou hast yearned.

Pain ne'er can enter the country immortal;
Happiness never be mixed with alloy;
No wave-beat of grief can break over that portal;
Cometh at last the rich "fulness of joy."

U. S.

An Interesting Question Settled.

FROM our earliest acquaintance with the controversy on the subject of baptism, we have heard it persistently denied that three thousand converts could have been baptized on the day of Pentecost. It is usual to say, they could not have been baptized by immersion. We do not use this form of expression, because, according to both usage and the lexicons, baptism and immersion are identical,—the first is but an anglicized form of a Greek word of which the second is a translation. We see no more propriety in saying, baptized by immersion, than in saying, baptized by baptism, or immersed by immersion.

A question on this subject was recently sent to us, and noticed in our issue of March 27th; and we have expected the same question would be raised and answered till the end of time. But now comes to notice facts of occurrence which settle this vexed question, and must end the controversy.

The following we copy from the New York Independent. We have always given the Independent credit for an unusual amount of candor, and the closing remarks show that it is determined to be worthy of the credit:—

"There has been most marvelous and glorious religious work going on for two years in connection with the Baptist Mission among the Telugus of Ongole, India, and vicinity. In a single day, as the reports published some time ago recorded, there were 2,222 baptized. The Rev. J. H. Gunning, of Titusville, Pa., read the story in *The National Baptist*, and his zealous heart was stirred up thereby to write to the old and faithful Missionary Clough, at Ongole, to ask him: 'How many men does it take to baptize 2,222 persons in one day?' That is an important question, though we confess it had not occurred to us, on reading and publishing the account of the great ingathering. The letter reached Brother Clough; but he was so busy converting the heathen that he

could not find time to answer it. But he passed it over to one of his associates, who took pains to answer it. As the question is of such vast importance, we think it our duty to give the facts in full, as given to Mr. Gunning.

"With reference to your question: 'How many men does it take to baptize 2,222 persons in one day?' I should say that depends on several things; but in the present case the simple reply is 'Six.' But, lest this be too laconic, I will enlarge a little. Bear in mind that the baptistery was admirably situated for expeditious work. It was at the ford of a river, with a sort of basin on either side; and no time, was lost in coming or going, as the water was sufficiently deep close up to the road. Remember, too, that the examinations and all other necessary preparatory work had been previously attended to. The people were arranged in groups according to their villages. Only two preachers baptized at one time; when those were tired, two others took their places; these, in turn, were relieved by the other two; and so on. The baptizing commenced at about 5 A. M. and continued till 10. It was resumed at 2 P. M. and completed at 6. It will thus be seen that the baptism of 2,222 converts occupied two preachers 9 hours, or about 30 seconds for each candidate. If the six preachers had all been employed at the same time, the 2,222 converts would have been baptized in just *three hours!*

"That the time occupied was ample to do it 'decently and in order' is proven by an actual experiment made on the 30th of June, in Ongole. On that day Brother Clough baptized 212 converts. As he entered the baptistery, he handed Mrs. Clough his watch, at which she looked, and marked that he began baptizing at 6:17, and as the last candidate rose from the water it was precisely 7:38. The average time will be seen to be 23 seconds; but no effort was made at haste."

"From the above, it is clear that three thousand persons could very easily have been baptized by immersion by the twelve disciples in one day, if they were in good practice and had command of sufficient water for the purpose. And it should further be remembered that there is no reason why fifty other disciples should not have helped in the baptizing, if they could be allowed to occupy the pools for the purpose."

We advise every reader to save this article for reference. We are extremely well pleased that this question is at last most positively and satisfactorily settled.

Exodus of the Negroes.

WE have referred to the exodus of the negroes from the Southern States; and, from the accounts, expected that it would assume proportions which would give it prominence among the events of the day. The planters or landowners in some of those States are becoming thoroughly alarmed for the result. There is a prospect that a large proportion of the land will not be planted this year. In some districts harsh means have been resorted to in order to prevent the wholesale emigration of farm hands, but still they go. They find some way to leave the country in which they find neither friendship nor profit.

Perhaps the most important consideration in this matter is, that there is likely to be so large a diminution of the population of some of those States that it will reduce their representation in Congress, and thereby affect the destiny of our country. It has already been claimed that their representation ought to be reduced, even if the negroes do not leave, as they are so largely denied the right of a free ballot, that they are only nominally represented.

This exodus must necessarily be attended with great suffering; but they are used to privations, and they are firmly convinced that in no case can they fare worse than they are faring in their old homes in the South.

In connection with this, new and unexpected questions arise. The "Chinese problem" may find a strange solution here, or it may become more difficult of solution. Whatever may be the result, the Southern planters are looking to the Chinamen as the possible aid which they must find somewhere in this emergency. The immigration of intelligent laborers from the North has not been encouraged in the South. Their feelings and traditions are opposed to laborers who are to stand upon an equality with, what has been, "the ruling class." Had they encouraged Northern cultivators to settle in their midst, the condition of the blacks might have been ameliorated by the introduction of better systems of tillage. But

then, everything would have depended on the treatment which the negroes received. Patient and enduring as they have been, these qualities have been strained to the utmost, and they are now willing to risk any uncertainty rather than to suffer longer the certainty which they have endured.

We find in the *Chronicle* of April 14, an extract from a letter from Louisiana to a gentleman in San Francisco, with some interesting facts and remarks. It says:—

"A well known citizen of this city is in receipt of several letters from the South upon the exodus of the negroes. One of these communications, dated Madison Parish, Louisiana, March 29, says:—

"Yesterday a mass meeting of planters was held in this town, to take into consideration the best mode of replacing in some manner the colored labor that has recently left here for Kansas, Indiana, and Ohio. After some discussion it was deemed advisable to put ourselves in communication with the Chinese Six Companies of San Francisco, in order to ascertain if they could not supply our needs with an importation of coolie laborers. It was also decided requisite to request you, sir, to act as our authorized agent in the matter and give the above-named Companies a full description of the soil, climate etc., of our section of the country, its resources, etc., as well as the qualifications necessary to the kind of work which will be required of the Chinese in the event of their coming here. About 1500 negroes have lately left these parts, and it will require 1000 Chinese to replace them. Any assistance you may be able to render us will be duly appreciated."

"Immediately upon the receipt of this letter the gentleman to whom it was addressed called upon the authorized agent of the Chinese Six Companies in this city, and in the course of a short consultation received the following information in reference to the business in question:—

"At present it is impossible to obtain the number of Chinese laborers you require for field work upon the plantations of Louisiana, for the following reasons: The Chinese Six Companies have not the requisite authority over their people, as they do not bring them here nor make contracts to let out their labor to white men or corporations. The Chinese Six Companies are simply benevolent societies and nothing more. The high rates paid the Chinese for their labor in California, namely, from \$20 to \$40 per month, which are the ruling prices for skilled labor, precludes the idea of emigration to the South. Cheap labor is also scarce here, and the only manner by which the Southern planters can obtain the class of laborers they desire is to send an agent to Hongkong and there hire and contract for a sufficient number of Chinese to justify them in chartering a ship direct from New Orleans. If the Chinamen thus hired are well and kindly treated they will quickly inform their friends here and in China of the fact, and advise them likewise to come on to the South. In Hongkong contracts can be made with the Chinese for a term of from three to five years at wages from \$8 to \$10 per month. Such contracts they will faithfully keep, if reciprocated in kind. This class of labor is entirely free, and many go and come with as much freedom and as far as any European emigrant to the United States. The Chinese are the best laborers in the shop, field, or house, as they are kindly disposed toward their employers, sober and honest; but the demand for them by far exceeds the supply, as there is not one single idle Chinaman in the State of California."

"In an interview with a *Chronicle* reporter, the agent for the Southern planters stated that he has informed them of the result of his conference with the representatives of the Chinese Six Companies, and that he believes that the suggestion made relative to the sending to Hongkong and chartering a ship will very shortly be acted upon; and further, that the planters of Louisiana, Alabama, Mississippi, and Georgia are becoming greatly alarmed at the rapid exodus of the negroes, saying that in many portions of these States no negroes can be had to plant crops for the coming year, and they are anxious to test the efficacy of the Chinese as auxiliaries in the cultivation of rice, sugar, tobacco, and cotton. In the probable event of their so doing, California will be enabled to rid herself of some thousands of her surplus coolie population. Heretofore, however, the colored hands have been deemed the only labor that could successfully plant, cultivate and pick cotton in the more than tropical climate of the South. One of the cardinal rea-

sons why the negroes have become dissatisfied and are leaving their masters in large numbers is, that they have in very many instances been most unfairly dealt with."

Sunday Not the True Seventh day.

"They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word." Eze. 13:6.

THE chapter from which this text is taken, is a prophetic reference to the last days of human probation. Thus verse 5 brings to view the work necessary to be done in order that the people of God may stand in the battle in the day of the Lord; which battle occurs under the sixth vial. Rev. 16:12-16; Jer. 25:30-33. And when God denounces his judgments upon those who refuse to do the work committed to their trust, but who do, instead thereof, a work of their own devising, he declares that the great hailstones shall fall upon them in his fierce anger. Verses 10-14. This is to be fulfilled under the seventh vial. Rev. 16:17-21. This chapter consists principally of an awful denunciation of wrath upon unfaithful teachers. The hedge by which God designs to protect his people in the battle of the great day, having gaps made therein, these teachers should have gone up into these breaches and made them up. Instead of doing this, they build up a wall to suit themselves, which God says shall be broken down by this fall of the great hailstones. The prophet brings to view the same hedge and the gaps made therein in chapter 22:30. Thus he says:—

"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

But from verse 26 it appears that these gaps have been made in the hedge by false teachers doing away the law of God; and in particular by their act of hiding their eyes from his Sabbath. And when God sought for one man among them to make up the gap, he found none. Instead thereof, these persons build up a wall to suit themselves; and God says of their wall that it shall be broken down by the plague of the great hailstones. How this shall be, is sufficiently explained by Isaiah when he predicts the same great storm of hail:—

Isa. 28:17: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The Man of Sin has thought to change the Sabbath of the fourth commandment. And the Protestant church, separating itself from the church of Rome 350 years ago, brought away with it the Sunday of "Pope and Pagan," instead of the Sabbath of the great Creator. Thus has a breach been made in the hedge which God has placed about his people. But as we approach the battle of the great day of God Almighty, the third angel (Rev. 14) is sent forth for the purpose of restoring the precepts of God's law which Antichrist has broken down. And it is indeed very remarkable that when attention is called to this breach in the hedge, the teachers of the present day are determined to build up a wall of their own, rather than to repair the hedge which God himself has set up.

When their attention is called to the fact that they are trampling the rest-day of the Lord beneath their feet, the most frequent answer to this is, that the Creator has put away the day which he hallowed in Eden, and that he has chosen in its place the day on which he raised his Son from the dead. But as the Scriptures do not make any such statement, it is not difficult to expose the weakness of this assertion. This, however, does not end the matter. The same persons take another position, and next assert that no one can tell what day is the true seventh day.

When, however, this position is wrested from them, they next plant themselves on the ground that any day of the seven will answer, as God requires not the seventh day, but the seventh part of time. As this ground is untenable, when they are driven from it they next maintain that the seventh day is a Jewish institution, and that we are at liberty to observe or disregard it, just as we ourselves elect. And they endeavor to strengthen this position by asserting that if we observe the Sabbath we shall fall from grace. When the untruthfulness of this doctrine has been shown, and the self-contradictory nature of the argument in its behalf has been made apparent, then it is that these persons suddenly discover

that the seventh day which God hallowed in Eden is of perpetual obligation, and binding upon all men everywhere; but that this same seventh day comes on the first day of the week, or Sunday.

Perhaps the most elaborate effort that has ever been made to establish and defend this last position is that of Rev. Peter Akers, D. D., President of M'Kendree College. Certainly no persons have so fully "made others to hope that they would confirm the word," as has Dr. Akers in his earnest effort to prove that Sunday is the veritable seventh day, hallowed by God in Eden. This, Dr. A. has endeavored to maintain in a work of 411 pages, published in 1855, entitled, "Introduction to Biblical Chronology." He uses much learning to sustain his theory. A smaller work by Rev. E. Q. Fuller, entitled, "The Two Sabbaths," in which the theory of Dr. Akers is given in a simpler form and with much greater clearness, has also been published by the same house which issued Akers' Chronology, the Methodist Book Concern of Cincinnati. More than one hundred years since, David Jennings, D. D., in his "Jewish Antiquities," endeavored to prove the same position respecting Sunday as the day of the Creator's rest, though he sustained his point by a theory which clashes with that of Dr. Akers. The theory of Dr. Akers as stated by himself, and even more distinctly by Mr. Fuller, is as follows:—

The seventh day sanctified in Eden was that day which we call Sunday. The observance of Sunday has therefore been sacredly binding upon all men from creation to the present time, with the exception of the Jewish people, who were exempted from its obligation from the day that they departed out of Egypt till the day that Christ was crucified. This exemption was effected by setting the Sabbath institution back one day when they left Egypt; so that whereas the original Sabbath came upon the sixteenth day of Abib, the month in which they left Egypt, it was at that point of time set back to the day next preceding; and that day, the seventh day of the week as reckoned by Adam, but the sixth day of the week as reckoned by God, was thenceforward observed as the Sabbath; while Sunday, the true Sabbath, and the real seventh day as reckoned by God, though the first day of the week as men kept the reckoning, was never after regarded as the Sabbath, until, at the crucifixion of Christ, the Jewish Sabbath was abrogated, and the first day of the week at the resurrection of Christ resumed its rightful place as the Sabbath of the Lord.

This theory of Dr. Akers' rests upon the following propositions:—

1. Time is reckoned from Adam's first day; for all the days of the creation week which preceded that day belong not to time but to eternity.*
2. The seventh day from creation on which God rested was Adam's first day of existence.*
3. Hence it was that Adam began his week with the last day of the Creator's week.†
4. And thus the Sabbath of the Lord came upon the first day of the week to Adam and his posterity as they reckoned the week.‡
5. But God gave to Israel a new Sabbath the very day that he led them out of Egypt. For whereas the next day after that event was the regular weekly Sabbath from creation, God ordained that Israel should keep the day of their flight as their Sabbath day that week, and that same day of the week ever afterward till the crucifixion.§

*Thus Mr. Fuller states this doctrine: "Chronology does not commence with the 'beginning' of creation, but with the completion of it. Time is reckoned in the Scriptures from the creation of Adam. . . . Before him was eternity, not time."—*The Two Sabbaths*, p. 29.

†The Sabbath is explicitly named in this language as instituted on the seventh day of creation, the first day of time.—*Id.*, p. 16.

‡Dr. Akers states this point thus: "This was the seventh from the first, in the count of God's works for man; but it was the first day in his created history."—*Biblical Chronology*, p. 111.

§And Mr. Fuller says: "Adam was created last of all the Divine handiwork, at the very close, we may suppose, of the sixth day. The next, the seventh from the beginning of creation, must have been the first of his existence."—*The Two Sabbaths*, p. 29.

†Here is Mr. Fuller's statement of this doctrine: "This 'seventh' day of God's work, which he 'blessed' and 'sanctified,' upon which Adam first appeared before his Maker 'very good,' must have been the first day of the week and of the year, because, being the first day in the history of man, it was strictly the first day of time."—*The Two Sabbaths*, pp. 29, 30.

‡Mr. Fuller thus dates the first-day Sabbath: "1. That a perpetual Sabbath was instituted at the creation of the world. 2. That the original Sabbath was upon the first day of the week."—*The Two Sabbaths*, p. 10.

§Neither the weekly period nor the first-day Sabbath has ever been lost.—*Id.*, p. 12.

†The first day of the week, the patriarchal Sabbath.—*Id.*, p. 37.

‡Dr. Akers thus asserts the change of the Sabbath in Egypt: "This day, the day on which they rested from bondage, was constituted the Sabbath of the Israelites; and the next day, the sixteenth of Abib, which had from the beginning been the seventh day, was constituted the first in the new order of weeks."—*Biblical Chronology*, p. 32.

§I undertake to prove that the aforesaid fifteenth day of the old seventh month, called Abib or Nisan, in the Jewish calendar, was, by divine appointment, established to be the day on which the weekly Sabbath of the Jew should recur annually, till the resurrection of Christ from the dead.—*Id.*, pp. 98, 99.

6. During the period from the departure out of Egypt to the crucifixion, there were, therefore, two conflicting Sabbath laws; one binding upon the Gentiles, and requiring them to keep the very day of God's rest, which they did in their heathen Sunday; the other requiring the Jews to keep that day of the week on which they left Egypt, which was the day before the true Sabbath of the Lord.*

7. But when Christ died, the Jewish Sabbath was abolished, leaving in full force the original Sabbath of the Lord which had ever been observed by the Gentiles.†

8. And thus Sunday, though called first day of the week, is that very seventh day on which God rested, and is now binding upon all mankind as the Sabbath of the Lord.‡

This chain of propositions presents Dr Akers' theory as modified by Rev. E. Q. Fuller in his "Two Sabbaths." In some minor points Mr. F. and Dr. A. differ. Thus Mr. F. makes God's seventh day to be Adam's first day of the week. But Dr. A. teaches that Adam reckoned God's rest day as the seventh day of the week. Yet both assert that God's seventh day was Sunday, and that it was the first day of Adam's life.

J. N. A.

(To be Continued.)

The Seven Seals.

(Continued.)

REV. 6:12-17. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

Between the fifth and sixth seals there seems to be a sudden and entire change in the language, from the highly figurative to the strictly literal. Whatever may be the cause of this change, the change itself cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal; nor can the language of this any more easily be made to be figurative. We must therefore accept the change, even though we should be unable to explain it. There is a great fact however to which we would here call attention. It was to be in the period covered by this seal that the prophetic portions of God's word were to be unsealed, and many run to and fro, or "give their sedulous attention to the understanding of these things;" and thereby knowledge on this part of God's word, to be greatly increased. And we suggest that it may be for this reason that the change in the language here occurs, and that the events of this seal, transpiring at a time when these things were to be fully understood, are couched in no

*Mr. Fuller thus distinguishes this universal first-day Sabbath from that seventh-day Sabbath which God gave to Israel: "What is here to be understood by the terms, the two Sabbaths, is, first, that the Sabbath hallowed at the creation of the world is a perpetual institution, the weekly observance of which was from the beginning, and will be, till the ending of time, binding upon the entire race of man, excepting the Jews during the period of their national history; that it is the present Christian Sabbath; and, second, that the Jewish Sabbath was an extraordinary, a temporary institution, pertaining alone to the Mosaic economy, originating in, and ending with it."—*The Two Sabbaths*, p. 9.

†The original Sabbath law has ever been, and does now remain, in full force to all people but the Jews, who were exempted from its weekly observance from the exodus to the crucifixion.—*Id.*, p. 10.

‡This institution [the first-day Sabbath] so wonderfully preserved throughout all the religions, languages, and ages of the world, must from the first have been a prominent religious observance and universally known; ordained of God at the beginning of time.—*Id.*, p. 58.

§Mr. F. and Dr. A. thus assert the abolition of that Sabbath which the Hebrews observed and its supersession by the Sunday of the heathen:

"The Jewish Sabbath was abrogated with the Jewish economy. . . . When Judaism was abrogated, the original Sabbath remained to the Christian church."—*The Two Sabbaths*, p. 10.

†When the Lord's day, the Christian Sabbath, was first made known to our idolatrous ancestors, they were found on that day paying adoration to the sun. And from them we received our Sunday, Monday, or Moonday, etc. Thus has idolatry itself been made to contribute to the claims of the Christian Sabbath to be synchronous with the original Sabbath of the Lord.—*Biblical Chronology*, p. 116.

‡Here are Dr. Akers' words: "We count Sunday the first day of the week, etc., in compliance with the order established for the Jews at the exodus, when the Sabbath was changed; but down to that time, what we now, following the Jews, call the first day in the week, was the seventh day."—*Biblical Chronology*, p. 193.

figures, but laid before us in plain and unmistakable language.

The great earthquake. The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of Nov. 1, 1755. Of this earthquake, Sears, in his "Wonders of the World," pp. 50, 58, 381, says:—

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fay and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangiers, at Tetuan at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland, were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755, contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons are supposed to have been lost on that fatal day."

On page 200 of the same work, we again read: "The terror of the people was beyond description. Nobody wept—it was beyond tears—they ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia, the world's at an end!' Mothers forgot their children, and ran about loaded with crucifix images. Unfortunately many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people, were buried in one common ruin."

The Encyclopedia Americana states that this earthquake extended also to Greenland, and of its effects upon the city of Lisbon, further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holy-day, when the churches and convents were full of people, very few of whom escaped."

If the reader will look on his atlas at the countries above mentioned, he will see how large a portion of the earth's surface was agitated by this awful convulsion. Other earthquakes may have been as severe in particular localities; but no other one combining so great an extent with such a degree of severity, has ever been felt on this earth, of which we have any record.

The darkening of the sun. Following the earthquake, it is announced that "the sun became black as sackcloth of hair." This portion of the prediction has also been fulfilled. Into a detailed account of the wonderful darkening of the sun, May 19, 1780, we need not here enter. Most persons of general reading, it is presumed, have seen some account of it; besides, many are living who have no need of the written description, having been eye-witnesses of the extraordinary scene. The following detached declarations from different testimonies will give an idea of its nature.

"In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand; and the neighbors all flocked around the holy man," who "spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379, Am. Tract Society—Life of Edward Lee.*

"Candles were lighted in many houses. Birds were silent and disappeared. Fowls retired to roost. It was the general opinion that the day of Judgment was at hand."—*Pres. Dwight in Ct. Historical Collections.*

"The darkness was such as to occasion farmers to leave their work in the field, and retire to their dwellings. Lights became necessary to the transaction of business within

doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"The cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was very great."—*Portsmouth Journal, May 20, 1843.*

"It was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and, indeed, it cast a universal gloom on the earth. The frogs and night-bawks began their notes."—*Dr. Adams.*

"Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."—*Sears' Guide to Knowledge.*

The moon became as blood. The darkness of the following night, May 19, 1780, was as unnatural as that of the day had been.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny of Exeter, N. H., quoted by Mr. Gage to the "Historical Society."*

And whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the appearance of blood.

U. S.

(To be Continued.)

Christiania, Norway.

I DESIRE to acknowledge with thankfulness that we have received great encouragement from our brethren in America, and also substantial help. May the Lord bless you abundantly.

The cause is onward here. The number of Sabbath-keepers is increasing, as well as the number of interested hearers and readers. Twelve hundred copies of our little paper, *The Signs*, are sent out and read every week, besides those that are sent to America and Denmark, and besides all the tracts and books that have been circulated. We have sold tracts the last two weeks for Kr. 30 (\$8).

This city is a central point for commerce on the sea in Northern Europe. The greatest source of income to Norway is the sea. Vessels go from here to almost all parts of the globe, and it is astonishing to see the mass of ships that now fill the harbors. Here is, consequently, an excellent place, with good opportunities to send the truth unto the ends of the earth.

We are connected with Sweden by railroads as well as by steamers; and she is calling for help. Near Soderhamn six brethren and sisters have commenced keeping the Sabbath, and meet for worship. They want instruction and baptism. Our prayers ascend to the Lord for old Sweden, that the commandments of God and the soon coming of our divine Lord may soon be proclaimed in power.

Sunday forenoon we hired the theater on Tivoli to answer Pastor Brun's lecture against the Sabbath. We had to pay Kr. 50 (\$13.32) for this ball. This expense was nearly covered by the audience. Between eight hundred and nine hundred were present. Hundreds more would have attended if it had been in the evening, but then we could not have the ball. This man is one of the most respected priests in town. His admissions are therefore of no small importance. We quote here seven remarkable admissions:—

1. The rest-day, Saturday, which God has instituted in the third (fourth) commandment, is really the Sabbath.
2. In the law, God has expressly commanded to keep holy the seventh day, or Saturday.
3. The holy word of God shall be our rule and guide in faith and practice.
4. The Sabbath-commandment is expressly instituted by the law given on Sinai, and the third commandment is written with the other nine on the two tables of stone. By this we understand the great importance of the commandment, and that it stands on the same ground as all the rest of the commandments.
5. Our Lord Jesus did himself keep holy the Saturday; . . . and he has honored the Sabbath by the very works which he performed on that day.
6. We do not find in all the New Testament any commandment which says that the Sunday must be kept holy, and the Saturday set aside as a day of rest.
7. The Lord has not ordained that the seventh day should be changed, and Sunday take its place.

His proof for Sunday was purely Catholic,—the authority of the church.

JOHN G. MATESON.

The Home Circle.

SCATTER GLADNESS.

THE Seasons in passing, one sweet moral bring,
And well, if he marked it, would man do;
"Spread pleasure like me," is the language of Spring,
"Make all hearts as glad as you can do!
What a world it would be, if—less mindful of self—
You esteemed every neighbor a brother;
And if each, while he did a bit good for himself,
Did a little bit, too, for another!"

The Summer but varies the lesson—"Make glad!
Treat all men with love and affection!
My sun shines alike on the good and the bad,
And shall you dare think of selection?
What a world it would be, if—less mindful of self—
You esteemed e'en a bad man a brother;
And if each, while he did a bit good for himself,
Did a little bit, too, for another."

The Autumn repeats it—"My stores are for all,
But should one, in the scramble get favor,
Let him share it with those to whom little may fall,
And what's left will have all the more savor!
What a world it would be, if—less mindful of self—
You esteemed the unlucky a brother,
And if each, while he did a bit good for himself,
Did a little bit, too, for another."

And Winter affirms it while shaking the door,
And binding the stream with his fetter—
"Keep the cold that I bring, from the hearts of the poor,
And your own will burn brighter and better!
What a world it would be, if—less mindful of self—
You esteemed every poor man a brother;
And if each, while he did a bit good for himself,
Did a little bit, too, for another!"

Dependent Women.

WHAT a variety of meanings this phrase conveys! It may refer to the pecuniary relations of women, or it may refer to their social, moral, or mental conditions. In every case it means a pitiable and unfortunate condition. The woman with no family cares, who is pecuniarily dependent in these days is most unhappily situated; and if she is a woman of spirit, health, intelligence, and energy, she will not long remain so. She will find work in the world which shall make her feel that she renders a *quid pro quo* for her living.

Very often the wife and mother feels that she is a dependent. This is a most unhappy condition, and is utterly inconsistent with the rightly constituted home. The home is a sacred partnership in which the husband and wife join. Both give their labors to it, and if one's labors bring in the money, while the labors of the other conduct the internal affairs of the home, this constitutes no reason why the wife should not be the pecuniary partner of the money earned. In a business firm one partner often has nothing whatever to do with the sales or collection of money, but he is none the less entitled to his share of the profits. The merchant never complains that he has to support the family of his book-keeper. A wife or mother who feels that she is "supported," that she is dependent, who lives off the generosity of her husband without doing her full share in the building of the home, is to be pitied indeed.

But there is another kind of dependence that is even more unfortunate for women, and yet which is often praised as though it were a merit in them. The beauty of a dependent, clinging nature is much extolled in women by a certain class of men, and its possession is much affected by a certain class of women. In real life nothing is more tiresome. The woman who has no resources within herself, who depends on her husband or society for her happiness, who cannot entertain herself, who is not self-poised, rotating on her own axis, pursuing and keeping her own orbit, falls far short of being the attractive woman she might be. Men praise helplessness and dependence in women only when it ministers to their own love of power. But they tire of it. They may not know the reason why; they may even reproach themselves with their inconstancy, but that does not alter the fact.

Women ought to understand men better than they understand themselves, and the really intelligent and comprehensive woman does. One of the most important things for any woman to understand who would retain the freshness and ardor of her husband's affections, is that she must constantly be bringing forth from her mental treasure-house things new and old, but especially new. She must grow; she must improve; she must have her own resources; she must possess herself; she must in short, spiritually and mentally, be independent of him. How fatal a mistake for her own happiness does that wife make, who proposes to secure her own happiness by devoting herself to him to the extinction of her own individuality!—*Ex.*

WHAT ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least?

To Young Men.

IDLENESS is the great destroyer of young men. It is sure to work out the ruin of the most talented or well inclined. Give a young man plenty to do and he is safe, and will reflect honor both on himself and the community in which he lives. Allow him to spend his hours in idleness—to loaf around bar-rooms—stand on the street corners or stay about home, with no higher ambition than just to eat, drink, sleep, and smoke, and you lay for him the broad foundation of future disgrace. Parents, you may depend upon it, that your grown-up boys find little that adds to their manhood in the walks of idleness. Better to give them some honorable trade than to trust to chance for some windfall of luck or fortune to benefit them in after-life.

If young men are out of employment let this great truth be impressed upon their minds, that time, even though it brings no money, is valuable. Self-improvement should be kept up, so that every spare hour may bring to its possessors some valuable acquisition. Enrich your minds by the careful study of some good work, for you may rest assured your labor is none the less for being intelligent. Better to spend your time over some good and valuable book that shall impart some useful knowledge, than to waste it along with your money, as well as your health, over cigars, the brandy bottle, or games of chance. Better be found studying at home, thereby improving and disciplining your mind, than to be seen on the street corners with hands in pockets, a cigar between your lips—the very picture of laziness. Not that we can all become great men, but we can be useful citizens.

Nothing can be accomplished without great labor. Excellence in every trade or profession depends upon it, and if you will it and persevere for it. It is not the idlers that make their mark in the world, but the earnest go-ahead men who never stop for little troubles or give up for great ones, but who go forward, determined to be, and do something in this world. Young men, turn over a new leaf—place before you the object of your desires and work for it. Be careful of your pennies, for as Dr. Franklin used to say, a pin a day is a groat a year, not by being stingy or mean, but by being prudent, and a few years will find you far advanced in honor and on the highway to competency and respectability.—*Exchange.*

Seeing Mother.

A LADY was riding one day in her carriage among the mountains, when she came upon an old woman, with a funny little hood on her head and a staff in her hand, walking on all alone. She was neat and clean, and her skin was soft and delicate, but her back was bent and she was barefoot.

The lady saw she was shoeless and stopped the carriage. "Here is some money," said she in a tender tone.

"What for?" said the woman, looking up pleasantly.

"To buy shoes for your poor feet. Do you not want a pair of shoes?"

The woman laughed a little, low laugh, which seemed to come from a heart filled with simple, happy thoughts.

"Don't you want a pair of shoes?" asked the lady, a little hurt.

"I s'pose I do," said the woman, "but I didn't think of anybody's giving 'em to me."

"Take this bill, please, and buy you a pair," said the lady.

"God bless and reward you!" answered the woman heartily.

The carriage drove on, and the lady sank back on the seat with tears in her eyes. "Oh!" said she, "I thought I saw my own mother in that dear old lady. She had just such a sweet face and pleasant voice. You don't know how I felt when I thought of my mother, old and feeble, walking with bare feet over this rough, rocky road."

If we all saw fathers and mothers, brothers and sisters in the poor, the cold, and the hungry, what a world this would be.—*Sel.*

Delicacy of Feeling.

THE best parts of human qualities are the tenderness and delicacy of feeling in little matters, the desire to soothe and please others, the minutiae of the social virtues. Some ridicule these feminine attributes, which are left out of many men's natures; but I have known the brave, the intellectual, the eloquent to possess these gentle qualities; the braggart, the weak, never! Benevolence and feeling ennoble the most trifling actions.

EVERY person, however low, has rights and feelings. In all contentions let peace be rather your object than triumph; value triumph only as the means of peace.

Speak to Strangers.

"Who was that quiet appearing girl that came into church quite late, last Sabbath?" I asked a friend of mine who was an active member in the church to which I belonged.

"Did she have a striped shawl and dark dress?" inquired my friend. "If so it was Annie Linton, a girl who is a seamstress in Brown's shop."

"I did not notice her clothes in particular," I answered, "but I think she did wear a striped shawl. Her face attracted me, I should know it among a thousand faces."

"You are always discovering something very unusual about the appearance of somebody that we know nothing about," laughed my friend.

"I would rather be guilty of this, than to pass by a stranger as indifferently as you did by this young lady. I expected that you were going to ask her to remain at Sabbath-school and go into your Bible-class, but you never once looked at her," I answered my good natured but careless friend.

"I did not once think of it, and if I had I believe that she would not have accepted the invitation, as she is a stranger in town, and undoubtedly will not remain here long," my friend replied quickly, in the way of defense.

I did not say anything more, for Mrs. G. was really an excellent Christian woman, with this one little fault—carelessness—which sometimes caused her to make grave mistakes.

But I could not help thinking about the stranger girl, although I did not say anything more about her. Her large dark eyes and finely formed face revealed more than ordinary intelligence, and then in some way I gained the impression that she was deeply impressed with religious conviction, if not a Christian already. It seemed to me that she left the church very reluctantly, and was half waiting an invitation to the Bible-class.

The next Sabbath she came again and occupied the same seat—just in front of my own. She bowed her head very reverently during prayer, and once during the sermon I saw her lip quiver with emotion, and a tear came into her eye. The services closed, and the stranger lingered as before. My friend, good Mrs. G., bustled along but again forgot to speak to the girl. She passed out of the church slowly and did not come again. I thought she must have left town, as I had not seen her for several days, but one Sabbath as I attended another church I saw her again. She seemed a little more at ease I thought, and there was a quiet smile on her face. After the services were concluded I saw many a pleasant smile given to the stranger girl and I understood the secret of the changed look upon her face. I made some inquiries and learned that she had joined this church, and was earnest and active in all its work. I also learned that she had just made a profession of religion before coming to our village, and had an unusually clear experience. How much the indifference of our own people had to do with her finding a home in another church I know not.

Several years have passed since this occurred, but I have never forgotten it. Many a stranger's hand I have clasped as I thought of Annie Linton's sweet face. I was young in Christian experience then, and that lesson was a profitable one to me.

Speak to the stranger, Christian friend, with the assurance that no evil will grow out of it. It is better sometimes to step over the rules of etiquette than chill some warm stream of God's new-given love by coldness and indifference.—*Exchange.*

Slavery of Fashion.

SOME people think the milliners and dress makers can make fashions at their will, but this is not quite true. Fashion is above all,—a most inexorable tyrant. Convenience, comfort, health, are nothing in this scale. The following paragraph is a good commentary on the condition of the world of fashion:—"Several years ago a number of American women who had become interested in the question, sent to Worth, the celebrated Parisian *modiste*, asking him: 'What costume can be devised that will be perfectly healthy and at the same time beautiful?' He replied: 'I have to make the same answer to you that I have made to the women of Europe. The costume of the Persian women is the handsomest upon the face of the earth. It consists of a loose waist, short skirt and trousers not too loose. I have made this costume beautifully and hung it up in Paris, but the women will not wear it. I can do nothing more. They must suffer until they are willing to adopt it.'"

FINE gold fears not the fire, nor solid stone the water.

Reports from the Field.

Southampton, England.

ANOTHER busy week has passed since I reported. We have made some advancement in our work. One more took a stand with us last Sabbath; and others have promised to keep next Sabbath. A brother writes me from London that there is some stir on the Sabbath question there. One joined them last week, and they have many interesting cases of those who are reading and almost persuaded. The efforts of Bro. W. M. Jones and his associates are producing good fruit.

This week we have received another pound (\$5.00) from a party here, as a donation toward our new tent. Our congregations at our home increase, and the interest on the part of those who attend is deepening. On the last two Sunday afternoons the sessions of our Bible-class have been quite interesting. We shall soon start a Sabbath-school, as the children of those embracing the truth come in.

Last week a brother in San Francisco, who formerly resided in Southampton, sent me the names of about sixty persons of his acquaintance with whom he, with others, will open correspondence, sending them reading matter. May God bless the workers who shall strive with us to place the truth before the people of this vicinity, and all England.

In response to calls from America we have this week sent out over one hundred addresses for V. M. workers to use in connection with their distribution of SIGNS. Two or three parties in America have sent us SIGNS, so that with the thirty copies we take ourselves we now have about fifty copies a week. If we erect a tent, we could use nearly that number each day. We shall do the best we can, and increase our facilities for labor as circumstances demand. We have already a number of subscribers for the SIGNS and the weekly *Instructor*, who pay by the week. That is the mode of "taking in" papers here, especially with those of moderate means.

J. N. LOUGHBOROUGH.

Salisbury, Missouri.

OUR meetings have been in progress over five weeks, and yet we dare not leave. We have had a good, healthy interest all the time, and have yet. Last Sunday our congregations were as large as at any time since we came, and there is as much stir in the community as ever. The town has been stirred more than ever before; all admit this.

Quite a number are keeping the Sabbath, and many more are almost persuaded. We had a good Sabbath meeting last Sabbath. Several spoke, and the Lord's Spirit was with us. Have sold over \$20.00 worth of books. Bro. Hollenbeck has been with me for two weeks, and helps much in the music and other ways. About \$20 has been raised by donations. It seems to require a tremendous effort to get the people to take a stand; but our faith is, we shall have a church in Salisbury. Pray for us that God will help us.

GEO. I. BUTLER.

March 25.

Finlay, Dakota.

SINCE my last writing, one more family have embraced the Sabbath. They had but just come into the territory, had made no profession of religion before, and heard but one discourse before deciding to obey the present truth. Their testimony in meeting last Sabbath was very decided, and borne with much feeling. Seventeen have signed the covenant, and the majority of these had made no profession of religion before our meetings. The Sabbath-school, numbering over twenty, is in working order, having a club of ten weekly *Instructors*, register, class records, penny box, etc.

Held our last meeting with them for the present last evening; it was full and interesting.

S. B. WHITNEY.

March 24.

Pittwood and Martintown, Ill.

AT least twenty-five persons have embraced the message in these places. Some have moved away, yet we have organized a Sabbath-school, and a systematic benevolence pledge has been made. Bro. R. F. Andrews has been with me the past two days, and is taking hold of the American branch of the work in good earnest. To-day he has baptized ten persons, nine of whom are French.

D. T. BOURDEAU.

Wakeman, Ohio.

SINCE my last report, two more persons have heartily accepted the truth. We shall hold a few meetings in a school-house in the country, and then close the work here for the present.

H. A. ST. JOHN.

St. Helena and Vacaville.

I CLOSED my meetings in St. Helena, one week ago, and notwithstanding we had a very unfavorable time for holding them, as it rained almost continually, the effort was not lost, the church has been greatly benefited and six adults have signed the covenant and others are keeping the commandments.

I visited Vacaville last Sabbath and first day, preaching five times; there is quite an interest here among those outside. We completed the church organization and ordained Bro. Wm. Butcher as local Elder. Bro. Winfield Swayze is Clerk, Brn. George Blair and John Bolton were elected Deacons.

Two signed the covenant to keep the commandments. The truth has faithful witnesses in St. Helena and Vacaville. May they ever remain such. W. M. HEALEY. April 7, 1879.

Lemoore, Cal.

SABBATH, April 5th, I met with and organized the Lemoore church, and celebrated the ordinances with them. They have an organization of thirty-five members besides several keeping the Sabbath who have not united with them.

This is the strongest point in this section; they have a neat little house of worship, and every thing is in a good condition.

The following resolution was unanimously passed by them.

Resolved, That we request to be admitted into the Cal. Conference of Seventh-day Adventists, at its next session, and till such time we request the watch care of the Conference Committee."

May the Lord bless and lead this people in future as he has in the past.

J. L. Wood.

Eagle, Cass Co., Neb.

FOUR weeks ago Brn. Hackworth and Williams came to this place, and commenced a series of meetings. Two weeks ago I joined them. The Lord has blessed the labors, and the good seed sown has been springing up. Seventeen have signed the covenant. I remain for a time. Brethren and sisters, pray for the reapers, and thus be co-laborers in the great harvest field. CHAS. L. BOYD. March 25.

Good Health.

Let Children Sleep.

THE instinct of children against early and especially sudden, rising is well founded; and it is pleasant to have the learned faculty confirm a long and growing conviction that it is not a sin to lie in bed till the second bell rings. It is the experience of the majority of people that the most delicious moments of the whole day are those when they ought to get up, and do not.

Hereafter let them linger in this delightful borderland with a quiet conscience. Nature is about to be vindicated by the scientists. We have been now for several thousand years going to the ant and getting away from the sluggard to that degree that we have developed a very nervous condition. To say nothing of being defrauded of our rights, and of the legitimate and healthy luxury of sleeping long and waking up slowly, as plants do, no doubt many of the nervous diseases that are attributed to stock gambling, tobacco and unrequited love are due to the want of sufficient sleep, from childhood up.

It is not an idle fancy that we moderns do not sleep enough. It is, perhaps, right to shoot soldiers, who are hired for that purpose, for sleeping at their posts. It disciplines them; but it might be better to relieve guard often and send them to bed. Yet civilians generally ought to be lectured for sleeping too little. All the passages in school-books about early rising should be stricken out, and there should be verses promising a moderate competence as the reward of sleeping enough and coming out of sleep by degrees. In old times, perhaps, it did not matter so much, when the world was less busy, and there was less strain upon the faculties during the waking hours. But every one can see now that the world is red hot with money-getting and vast enterprises, and politics, and ritualism, and all sorts of rights, patent and some that are not so patent, and a feverish literature; and, in order to bear the wear and carry the load of it, a man needs to sleep more hours than he did when he only rose to eat and drink, and hunt the wild boar, and slay a few of his neighbors before an early dinner.

But we do not sleep as much as the former generations did, who had less to do. We are becoming more and more wakeful, so that we cannot sleep soundly in the season we give to rest. It is a nervous wakefulness, however, and not the full vigor of all the powers which

should result from proper rest of the system. No one can be at his best in any hour unless he has given as many hours to solid sleep as his system requires. The demands of business and the exactions of society keep most of us out of bed unmercifully, and in time we get jadedly used to the unnatural life, and take credit to ourselves that we can do with the fewest hours of sleep. It is a great mistake. There have been great men who were able to accomplish a great amount of work with little sleep; but we may be sure that, if we want to be great men, or, what is more important in this day, great women, we shall reach the goal soonest by being good sleepers. That was an honorable epitaph on the Dutchman's tombstone: "He was a gut sleeper." It will not be said of many of this nervous excited generation.

It is well, however, to plead for children. Let it be understood that it is no merit in a child to pop out of bed instantly upon the stroke of the bell, like a surprised and obfuscated jack-in-the-box. And give everybody time to wake up decently and in order. And let all the people say, Blessed is the medical man who preaches the gospel of morning "catnaps."—C. D. Warner, in *Independent*.

A Captain's Confession.

"THIS week," writes a friend, "I met a captain puffing away at his pipe. His face had that dirty, tallowy, parchment hue so common among smokers, and I ventured to ask him what benefit he derived from the practice.

"Benefit!" he exclaimed, "what are you talking about? This here baccy is the greatest curse on earth, worse than drink itself, and that's bad enough. I can take a swill at the drink and leave off, but as for the baccy, I can't let it alone. I've seen me on board take a pipe before breakfast, and then I could scarcely eat a mouthful; same at dinner, and so on till the very flesh was wearing off my bones; and there are big blockheads who'll tell you that one of the great advantages of baccy is that you never know when you're hungry. Why, sir, my father, 73 years old, is no smoker, but sober and hearty. When we're walking together, folks say that I look older than the old boy himself—ay its true, too. I feel like an old man, though only 42. Well, sir, during one voyage our baccy run short, and we had to do without it for more than three months. Both me and the sailors began to enjoy our victuals, and before long we were as plump as partridges. We all declared we wished there wasn't a grain of that—rubbish left on the earth; but when we landed and saw others puffing away—why, like a pack of stupids as we were, we went back like so many pigs to their wallowin' in the mire. I tell you what, sir, I'm only a poorish fellow, but for all that I would pay down £50 this very day to be free forever from the slavery of the baccy."

"Cheer up, captain, I replied, 'I can tell you how to give the vile reptile his death blow, and that without money and without price.'

"Ay, ay, sir, how's that to be done?" "In this way: whenever tempted to indulge in this degrading habit go at once, through Christ, to the Great Father of us all, and pray for strength to resist it, and you will come off victorious."

"He was clearly moved by these words, and looked thoughtfully at the ground for a minute or two, and then shaking my hand, said: 'Well, sir, you have struck out a new idea; I'll try it, and when we meet again I'll tell you how it works.'—*English Tract*.

Are Fat People Healthy.

"WHY are fat people always complaining? asks some one who entertains the popular though erroneous notion that health is synonymous with fat. Fat people complain because they are diseased. Obesity is an abnormal condition of the system, in which the saccharine and oleaginous elements of the food are assimilated to the partial exclusion of the muscle-forming and brain-producing elements. In proof of this, it is only necessary to assert the well-known fact that excessively fat people are never strong, and seldom distinguished for mental powers or activity. Besides they are the easy prey of acute and epidemic diseases, and they are the frequent victims of gout, heart disease, and apoplexy."

And yet people will persist that hogs are healthy, and their flesh fit for food, when they are confined in close pens so as to add as much as possible to their natural filthiness, and fattened to the very point of suffocation, where they are just ready to die of liver complaint. Scrofula by the pound! If people would stop to consider, it seems as if they would turn with disgust from the sickening mass of disease known as fat pork.

Religious News and Notes.

—The Conn. Legislature has passed a bill subjecting to taxation all property belonging to educational, religious and benevolent societies.

—The membership of Spurgeon's church now amounts to 5166. During the past year 394 new members were received and 57 died.

—The Ritualists of Boston have prepared a new "Manual of Prayer" for their own use. It is said that 10,000 copies of it have been sold.

—Six witnesses have refused to testify in the Talmage trial. According to the Presbyterian code such refusal is ground for expulsion.

—A "great discussion" is expected to come off the last of this month in Woodstock, Ohio, on the subject of feet-washing as a church ordinance.

—There are several religious papers in this country conducted by the colored people. The colored Baptists have five, the Methodists three, and the Presbyterians one.

—Miss Harriet Carter, a city missionary in Boston, has had upwards of eighty Chinese scholars the past two or three years, in connection with Chambers street Sunday-school.

—Rev. John Miller, D. D., late Professor in the Theological Seminary at Princeton, has been formally deposed from the ministry for heresy, by the New Brunswick Presbytery.

—Bishop Bowman, of the Methodist Episcopal Church, recently preached in the Methodist Mission Church, Rome, Italy, and had one of the Canons of St. Peter's among his audience.

—Rev. A. H. Smith of the North China Presbyterian mission, writes that he is about to baptize one hundred or more persons, near his mission, and in another village more than three hundred are calling for Christian instruction.

—The *Examiner and Chronicle* has been giving statistics of a Vermont town showing that the Christian population for a term of years has been longer lived than the non-Christian portion by an average of thirteen years. They ought to live enough better to make that difference.

—The Protestant Churches of Ireland complain that they are constantly losing their best and brightest ministers. Presbyterian ministers go to Scotland and America, and Episcopal ministers go to England, receiving in both cases better appointments.

—A missionary, after thirty years of service in India in building school houses, largely with his own hands, complains that on returning to America he finds churches in large cities which cost \$200,000, and \$500,000, and a Secretary of his own Foreign Board receiving \$5000 a year, when the oldest mission in India "is really dying out for lack of men and means."

—An ecclesiastical rebellion has broken out in Zulu-land in the Anglican Diocese, Bishop Macrone's. Dean Green of the Cathedral Church of Pietermaritzburg, in defiance of both bishop and Synod, introduced lights, vestments and incense in worship. The Dean refusing to comply with a further request of the bishop, the latter has disclaimed all responsibility for Mr. Green's conduct.

—The *Occident* expresses itself as "utterly incredulous" with regard to a story told by Dr. Kallouch in one of his "preludes," to the effect that it was no uncommon thing for mothers in this city to send for him in great haste to perform the "ridiculous service" of sprinkling their dying infants, and that on one occasion, when he was a young preacher and hesitated to take part in so ridiculous a performance, a "good old mother in Israel" of his church said, "Do it, Isaac; do it. It won't hurt the baby, and it will do its father so much good." The *Occident* says: "We don't believe it," and intimates that Isaac lies.

—Howard Malcom, D. D., LL. D., a distinguished Baptist clergyman and author, died in Philadelphia, March 25. He was born in Philadelphia, January 19, 1799, and after receiving a thorough collegiate education began to preach at the age of 19 years. He held pastorates in Hudson, N. Y., Boston, and Philadelphia; was President of the college at Georgetown, Ky., and of the University of Lewisburg, Pa. He traveled extensively in Europe, and as a deputy of the Baptist Missionary Union visited Hindostan, Burmah, Siam, China, and Africa. In the establishing of the American Sunday School Union and the American Tract Society he took a prominent part. Among his published works are a "Dictionary of the Bible," "Travels in South-eastern Asia," and several of a doctrinal character.

—The following is the view of the *Independent*: The Richmond *Religious Herald* quotes the *Independent* as saying that it is really a pity that the Government did not, after the conquest of the rebellion, hang a few of these representatives of the Lost Cause, and it adds: "Fourteen years after the close of the war, that is the way a religious (?) editor feels!" Well, yes, it is. One Judas once went and hanged himself; and it was a worthy end, in which we take satisfaction. If he had expressed himself as pleased with his treason, and gone into the sleeping-car or insurance business, and lived for fourteen years petted by Annas and Caiaphas and Gamaliel and all the Jewish people, it would not have pleased us. By your favor, brother *Herald*, that is the way a religious editor feels' eighteen hundred and forty-six years after the event."

Secular News.

—Queen Victoria has gone to visit Italy.

—Thirty thousand miners are on a strike in Durham, England.

—All the German seaboard cities oppose Bismarck's policy.

—There are strong indications that a serious Indian war is impending.

—A patent has been issued for a land grant of 133,440 acres in San Diego county.

—The Democrats of New York city are divided over the candidates for Governor.

—Senator Hill, of Georgia, lately alluded to the Senate as the "Confederate Senate." A little premature.

—General Garibaldi has returned to Rome in a very feeble condition. It is thought he cannot long survive.

—Senator Grover has introduced a bill for the construction of a bridge over the Willamette at Portland, Oregon.

—Miragoane, a town in Hayti, was destroyed by fire March 16; 5,000 or 6,000 persons were rendered homeless.

—The Suez canal is feeling the effects of hard times. The number of ships passing through it has greatly decreased.

—Prof. Alfaraz in St. Petersburg, states that an autopsy of the bodies of four soldiers shows that the black plague is in that city.

—The Zulus surprised a convoy of 104 British troops, and only 15 men escaped. The Zulus are well armed, and well trained as soldiers.

A hotel keeper in Brodhead, Wis., has presented a bill to the village Board of \$1000, for damages done to his house in refusing a license to sell liquor.

—A little girl six years of age, whose parents died in Memphis of yellow fever, arrived in San Francisco March 8, traveling the whole distance alone.

—The proposed exodus of negroes from the Southern States is assuming huge proportions. It is intended to settle them largely on lands in Western Texas.

—The people of California will not get much news until after the 7th of May, as the papers are filled with *pros* and *cons* about the New Constitution.

—The *Jamestown*, formerly the training ship on the Pacific coast, is ordered to Alaska to remain to protect the inhabitants and to make a survey of the coast.

—An emigrant train on the Central Pacific was ditched near Lovelock's Station, Nevada, March 7. I. T. Marcy, of Wilkesbarre, Pa., was killed, and others injured.

—A school teacher in San Francisco says he got his certificate for spelling the word "Sheriff;" as neither of his examiners knew how to spell it, he passed safely!

—Seventeen thousand persons in Szegedin and its neighborhood are subsisting on charity. It has been raining for ten days. The supply of bread is becoming exhausted.

—Secretary Sherman says there is plenty of gold in the Treasury to be had for green backs, but nobody wants it. Where is the man who said resumption was not possible?

—The men who burned two men in Nebraska are on trial, and must be convicted, as one has turned States' evidence. A company of regulars has been sent by Gen. Crook to Hastings to prevent a rescue by their lawless comrades.

—Union College is vying with Harvard in giving opportunities to lady students. A class of twenty-five have been studying geology, and the progress reported compares favorably with that of the regular class.

—The *Japan Gazette* states that the Government paper currency remains at a discount of 25 to 27 per cent. with no indication of a rise. All business, native and foreign, continues to suffer materially in consequence.

—A sunken vessel was discovered a third of a mile off Main-street wharf, San Francisco, April 8. It is supposed that it is a sloop or scow laden with brick, and was run down in the night. If so all on board were lost.

—The Khedive of Egypt has dismissed his Ministry, including the French and English representatives. As he is deeply indebted to those nations, and has nothing to pay, it is probable there will be a crisis in Egyptian affairs soon.

—Santa Rosa, Cal., had a rain-storm with thunder and lightning April 4. The thunder was heavy and lightning sharp and rapid. It lasted one hour. Ditto in Petaluma; lightning struck and shattered some fruit trees, says the *Courier*.

—President Angell says that one of the mathematicians of Michigan University, known all over the world, never went to school more than six weeks, and did his first mathematical work on a plow share with a piece of chalk while the oxen were resting at noon. But, do not get the idea that you can do it.

Obituary.

FELL asleep, March 31st, 1879, in Woodland, Barry Co., Mich., our baby Claudia Lee, aged nine months and twenty-six days. Words of consolation by Eld. Roberts, M. E., from 2 Samuel 12:23.

THEO. W. AND P. F. PHINISEY.

