

but about the middle of this period they began to increase alarmingly. In the New England States, during the year 1846, there were only 94 divorces; the next year there were 129; in 1854 the number reached 299, and increased until in 1864 we find 426 divorces granted. During the past 15 years there has been one divorce to every 15 marriages in the State of Massachusetts; one

to every 13 in Vermont; 1 to 9 in Rhode Island, and 1 to less than 8 in Connecticut. In 1880 there were 510 divorces granted in the State of Maine. Twenty years ago Massachusetts had only 1 divorce to every 51 marriages; now there is 1 divorce to 21 marriages. Population has increased 50 per cent., divorce has increased 150 per cent. Ohio, with 1 divorce to 7 marriages, stands worst upon the list, while Chicago grants 1 to every 12. Something of a contrast this from the Bible view that man and wife are one until death, while, at one time, there was but one cause which justified divorce! Assuredly no nation can go on grinding out divorces as our courts are, and disorganize society and maintain a healthy existence. Sooner or later, if not arrested, the serpent will fasten on the nation's vitals, vice will displace virtue, and purity will be only a thing for jest and sneers. When that time comes the wreck of the Family and the obliteration of marriage will be complete."

OUR FOREIGN MISSIONARIES.—

In response to a call to print a full list of the names and addresses of our foreign missionaries the *Christian Standard* gives the following:

ENGLAND.

H. S. Earl, Southampton; M. D. Todd, Liverpool; W. T. Moore, London; J. M. Van Horn, Chester. Three or four additional preachers will be set to work within a few weeks.

FRANCE.

Mr. and Mrs. Jules Delaunay, Paris.

DENMARK.

A. L. Holck, Copenhagen.

TURKEY.

G. N. Shishmanian and wife, headquarters Constantinople. Garabed der Tavitian, Bardizag; Garabed Kevorkin, Tokat; Dikian Shahabian, Sivas.

INDIA.

G. L. Wharton and wife, M. D. Adams and wife, Hurda.

JAPAN.

Geo. T. Smith and wife, Chas. E.

Garst and wife, Yokohama.

ISTHMUS OF PANAMA.

W. H. Williams and wife.

When the new preachers get to work in England, we shall have 26 missionaries at work. The number of communicants at our various stations is over 1,300.

We suppose the time will soon come when those who claim to

smoke will do so without any regard to the comfort and rights of other people. Smoking to the annoyance and often to the disgust of others is not only engaged in on the streets, in the presence of ladies, in the post offices, on the cars, on the steam boats and in many other public places, but even the rules of Congress are not able to prevent, or at least do not, the indecent practice in her halls, and that too at the solemn services of a funeral. One of the daily papers in speaking of the habit says: "Ladies who frequent the galleries of the House of Representatives complain of the almost constant violation of the rule against smoking on the part of members of Congress, who parade up and down the aisles of the floor with lighted cigars in their mouths, making the atmosphere above and in the galleries redolent with the fumes of cheap tobacco and villainous concoctions of the cigar-maker's art. Even during the funeral ceremonies of the late Representative Mackey, members so far forgot themselves as to walk about areas in rear of the seats smoking as though nothing had happened. The offenders in such instances are generally new members. Speaker Carlisle has already had occasion to have read to the House the rule against smoking upon the floor; but it does not seem to have any effect, and visitors to the galleries, not devotees of the weed, find it difficult to remain in so vile an atmosphere."

It seems to us that something ought to be done to protect innocent people. We believe every post master in the land ought to be required by law to prevent any smoking in and around his office. It is not at all pleasant for either men who do not smoke or ladies to be compelled to feel their way through a dense fog of tobacco smoke in order to drop a letter in the office or to get their mail. We could name more than one post office out of which men and women have been driven by such conduct. Common respect and decency, if nothing more, should lead every post master to enter his protest. If people will continue to

smoke they should be compelled to do so at home.

It is sometimes a very nice thing to be able to fairly represent the views of those with whom we may chance to differ. We think more attention should be given to this matter, for we are fully satisfied that most of the controversy among our own brethren over some matters could be avoided by the strict observance of this rule. In about one half of the cases it will be seen that these discussions amount to nothing but a war of words. Almost every week in looking through our exchanges we notice where some editor or other scribe has taken in hand to show up the inconsistencies and absurdities of those who "Oppose coöperation in the spread of the gospel;" "who do not believe in foreign missions," etc., etc. Now brethren, have we any such people among us? Can these scribes give us the name of a paper published by our brethren which does not believe in coöperation among the churches in preaching the gospel, or is not in favor of foreign missions? Or can they put their finger on an intelligent brother or sister in our ranks from the Pacific shores to the Atlantic who is so foolish? We confess that we have the first one to find. We do not believe that there are any such people among us. Then these writers are not only wasting their precious time in blasting the air, but they are doing themselves, their brethren and the cause of Christ a great injustice by pursuing such a course. That good brethren often differ as to the manner or special plan of coöperation is not denied. And if the New Testament does not furnish us with all the plans that are necessary in the spread of the gospel, and the whole thing of planning is to be left to the wisdom of men without a divine model to fashion after, we do not see how a difference of opinion in this matter is ever to be avoided. Human plans—mere expedients—will always be subjects of debate and can be changed at the will of the people; but not so with divine plans. Let us see to it that we always fairly represent our brethren in this matter. As Bro. J. B. Briney, of the *Apostolic Times*, is now investigating coöperation in the light of the New Testament, we shall be sorry to see him fall into this error!

Nothing is so credulous as vanity, or so ignorant of what becomes itself.—*Shakespeare.*

CONTENDING FOR THE FAITH.

In the opening of the epistle of Jude he says: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." This common salvation is the same in all ages, and hence is just as precious to-day as when Jude wrote his epistle. As it was necessary to earnestly contend for the faith then, and the matter was of sufficient interest to lead Jude to write to the brethren and exhort them to that effect, we think the faith of the saints should be of equal interest to-day. There has never been a time in the history of the Christian religion when defense and earnest contention for the faith was not necessary. It was necessary in Jude's day because certain ungodly men had crept in unawares and were turning the grace of God into lasciviousness and denying the only Lord God and the Lord Jesus Christ. There are men to-day who are to be feared and opposed by the people of God. Some have crept in among us unawares and are doing much mischief among the saints; while others are avowed enemies to the truth and lose no time in exerting their influence for evil. Paul's experience during the early days of Christianity is another example in point. He was almost daily engaged in carrying out Jude's injunction to the brethren in earnestly contending for the faith of the saints. In many respects he was one of the most eminent debaters the world has ever known. He spoke boldly in the name of the Lord Jesus and disputed against the Grecians, notwithstanding they went about to kill him. While at Athens "he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." At Ephesus "he went into the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." But when they refused to accept his teaching here he separated the disciples and went with them into the school of one Tyrannus and disputed daily for the space of two years. The result was that all Asia heard the word of the Lord, both Jews and Greeks." These examples and many others