

The Signs of the Times.

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

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The Signs of the Times.

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(For Terms, etc., See Last Page.)

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NOTHING BETWEEN.

Nothing between, Lord, nothing between,
Let me thy glory see;
Draw my soul close to thee,
Then speak in love to me,
Nothing between.

Nothing between, Lord, nothing between,
Let not earth's din and noise
Stifle thy still small voice;
In it let me rejoice,
Nothing between.

Nothing between, Lord, nothing between,
Nothing of earthly care,
Nothing of tear or prayer,
No robe that self may wear,
Nothing between.

Nothing between, Lord, nothing between,
Unbelief disappear,
Vanish each doubt and fear,
Fading when thou art near,
Nothing between. —Unknown.

General Articles.

The All-Important Lesson.

BY MRS E. G. WHITE.

DURING the entire day after Christ had cleansed the desecrated courts of the temple, he was healing the sick and relieving the afflicted. Nicodemus had seen with what pitying compassion he had received and ministered unto the poor and the oppressed. With the demeanor of a loving father toward his suffering children, he had wrought cures and removed sorrow. No suppliant was sent unrelieved from his presence. Mothers were made glad by the restoration of their babes to health, and voices of thanksgiving had taken the place of weeping and moans of pain. All day, Jesus had instructed the restless, curious people, reasoning with the scribes, and silencing the caviling of the haughty rulers by the wisdom of his words. Nicodemus, after seeing and hearing these wonderful things, and after searching the prophecies that pointed to Jesus as the looked-for Messiah, dared not disbelieve that he was sent of God.

When night came on, Jesus, pale with the weariness of his long-continued labors, sought for retirement and repose in the Mount of Olives. Here Nicodemus found him and desired a conference. This man was rich and honored of the Jews. He was famous throughout Jerusalem for his wealth, his learning and benevolence, and especially for his liberal offerings to the temple to carry out its sacred services. He was also one of the prominent members of the national council. Yet when he came into the presence of Jesus, a strange agitation and timidity assailed him, which he essayed to conceal beneath an air of composure and dignity.

He endeavored to appear as if it were an act of condescension on the part of a learned ruler, to seek, uninvited, an audience with a young stranger at that unseasonable hour of night. He began with a conciliating address, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." But instead of acknowledging this complimentary salutation, Jesus bent his

calm and searching eye upon the speaker, as if reading his very soul; then, with a sweet and solemn voice, he spoke and revealed the true condition of Nicodemus. "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God."

The Pharisee was surprised out of his self-possession by these words, the meaning of which he partially comprehended; for he had heard John the Baptist preach repentance and baptism, and also the coming of One who should baptize with the Holy Ghost. Nicodemus had long felt that there was a want of spirituality among the Jews; that bigotry, pride, and worldly ambition, guided their actions in a great measure. He had hoped for a better state of things when the Messiah should come. But he was looking for a Saviour who would set up a temporal throne in Jerusalem, and who would gather the Jewish nation under his standard, bringing the Roman power into subjection by force of arms.

This learned dignitary was a strict Pharisee. He had prided himself upon his own good works and exalted piety. He considered his daily life perfect in the sight of God, and was startled to hear Jesus speak of a kingdom too pure for him to see in his present state. His mind misgave him, yet he felt irritated by the close application of the words to his own case, and he answered as if he had understood them in the most literal sense, "How can a man be born when he is old?"

Jesus, with solemn emphasis, repeated, "Verily, verily I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." The words of Jesus could no longer be misunderstood. His listener well knew that he referred to water baptism and the grace of God. The power of the Holy Spirit transforms the entire man. This change constitutes the new birth.

Many of the Jews had acknowledged John as a prophet sent of God, and had received baptism at his hands unto repentance; meanwhile he had plainly taught them that his work and mission were to prepare the way for Christ, who was the greater light, and would complete the work which he had begun. Nicodemus had meditated upon these things, and he now felt convinced that he was in the presence of that One foretold by John.

Said Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Jesus here seeks to impress upon Nicodemus the positive necessity of the influence of the Spirit of God upon the human heart to purify it preparatory to the development of a righteous and symmetrical character. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." This fountain of the heart being purified, the stream thereof becomes pure.

This new birth looks mysterious to Nicodemus. He asks, "How can these things be?" Jesus, bidding him marvel not, uses the wind as an illustration of his meaning. It is heard among the branches of the trees, and rustling the leaves and flowers, yet it is invisible to the eye, and from whence it comes and whither it goeth, no man knoweth. So is the experience of every one who is born of the Spirit. The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. The regenerating Spirit of God, taking possession of the mind, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which no

human eye can see, has created a new being in the image of God.

The conversion of the soul through faith in Christ was but dimly comprehended by Nicodemus, who had been accustomed to consider cold formality and rigid services as true religion. The great Teacher explained that his mission upon earth was not to set up a temporal kingdom, emulating the pomp and display of the world, but to establish the reign of peace and love, to bring men to the Father through the mediatorial agency of his Son.

Nicodemus was bewildered. Said Jesus, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" If Nicodemus could not receive his teachings illustrating the work of grace upon the human heart, as represented by the figure of the wind, how could he comprehend the character of his glorious heavenly kingdom should he explain it to him? Not discerning the nature of Christ's work on earth, he could not understand his work in Heaven. Jesus referred Nicodemus to the prophecies of David and Ezekiel:—

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God." "And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence." "Therefore, I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

The learned Nicodemus had read these pointed prophecies with a clouded mind, but now he began to comprehend their true meaning, and to understand that even a man as just and honorable as himself must experience a new birth through Jesus Christ, as the only condition upon which he could be saved, and secure an entrance into the kingdom of God. Jesus spoke positively that unless a man is born again he cannot discern the kingdom which Christ came upon earth to set up. Rigid precision in obeying the law would entitle no man to enter the kingdom of Heaven.

There must be a new birth, a new mind through the operation of the Spirit of God, which purifies the life and ennobles the character. This connection with God fits man for the glorious kingdom of Heaven. No human invention can ever find a remedy for the sinning soul. Only by repentance and humiliation, a submission to the divine requirements, can the work of grace be performed. Iniquity is so offensive in the sight of God, whom the sinner has so long insulted and wronged, that a repentance commensurate with the character of the sins committed often produces an agony of spirit hard to bear.

Nothing less than a practical acceptance and application of divine truth opens the kingdom of God to man. Only a pure and lowly heart, obedient and loving, firm in the faith and service of the Most High, can enter there. Jesus also declares that as "Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should

not perish but have eternal life." The serpent in the wilderness was lifted up on a pole before the people, that all who had been stung unto death by the fiery serpent, might look upon this brazen serpent, a symbol of Christ, and be instantly healed. But they must look in faith, or it would be of no avail. Just so must men look upon the Son of man as their Saviour unto eternal life. Man had separated himself from God by sin. Christ brought his divinity to earth, veiled by humanity, in order to rescue man from his lost condition. Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. This transformation is the new birth.

If man by faith takes hold of the divine love of God, he becomes a new creature through Christ Jesus. The world is overcome, human nature is subdued, and Satan is vanquished. In this important sermon to Nicodemus, Jesus unfolded before this noble Pharisee the whole plan of salvation, and his mission to the world. In none of his subsequent discourses did the Saviour explain so thoroughly, step by step, the work necessary to be done in the human heart, if it would inherit the kingdom of Heaven. He traced man's salvation directly to the love of the Father, which led him to give his Son unto death that man might be saved.

The Spirit of David and the Spirit of Christ.

[The occasion on which the following was written is some time past, but the argument is good for all time.]

In the "Free Parliament," in the first number of the *Golden Age*, stands an article from the pen of the editor, Theodore Tilton, entitled "The Two Religions."

It would perhaps be unfair to regard it as a formal confession of faith—or unbelief—made by the editor as he takes his seat in the chair of public instruction, but it is, at least, a significant index of the character which his journal will bear, and of the direction in which its influence will be thrown. The writer congratulates us on the steady amelioration of the moral and religious nature of man. He does not believe with Jean Ingelow in one of her recent poems, that

"Still this green world grows worse, the longer that she rolls;"

and in this we fully agree with him, but we do not accept his illustrations of the fact. He finds proof of this moral betterness in the contrast which he imagines he has discovered between the "wrathful imprecations of the Hebrew psalmist and the mild maxims of the sermon on the mount—between David and the 'Son of David.'" He speaks of the imprecatory passage in the book of Psalms as "fiery maledictions, lighted as by a brand from hell," and declares that the Christian principle of the forgiveness of enemies had not then been discovered in morals. He is willing to admit that the golden rule is of greater antiquity than Christ, and dates back five hundred years before the Christian era, to Confucius, but "it nowhere blossomed," he avers, "on the thorny stem of the Hebraistic faith." In farther illustration of their contradictory spirit, he contrasts the death of David with the death of Christ. David in his dying hour remembered two of his enemies, Joab and Shimei, and the spirit of revenge leaped up within him, "like the flame of an expiring candle." Though "dying in his own palace, lying in a peaceful chamber, surrounded by affectionate weepers, he could not pass out of life in a spirit of charity to all mankind; but heating his heart once more to its old hates, he decreed against two powerless men the pitiless sentence that they should be brought down in hoary age to bloody graves; while on the other hand, the Sufferer of Calvary, hanging on a cross, crowned with thorns, companioned with malefactors, surrounded with torturing persecutors, looking from his enemies to Heaven, exclaimed, 'Father, forgive them; for they know not what they do.'"

Now, we admit a progressive revelation in morals as in truth. The rules of holy living are more fully revealed under the New Testament, even as we know more than Abraham, or David, or Daniel knew of the character, the purposes, and the works of God. The morality of the New Testament is more advanced than that of the Old, and the church is a purer and more spiritual body than she was before her Lord visited her on

the earth. And as the mercy of God has been chiefly illustrated under the New Testament, so the grace of charity and forgiveness has attained a larger development in the breast of New Testament believers. The ages between the fall of man and the coming of man's Saviour were mainly a dispensation of law, ruled by the idea of justice, and designed to prepare the world for the full revelation of mercy in the sacrificial death of Christ and the wide proclamation of the gospel. Thus the law was a school-master to bring the world to Christ. But to assert that the Christian idea of forgiveness was unknown to the Old Testament saints is to deny that God was then known to be a merciful God.

The writer forgets the voice which Moses heard in Mount Sinai proclaiming the name of the Lord: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." He forgets that the New Testament contains no more impressive exhibition of the fatherly character of God than David himself gives us in the 103d Psalm. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins, nor rewarded us according to our iniquities. . . . Like as a father pitieth his children, so the Lord pitieth them that fear him." He forgets that the words of Christ, "Thou shalt love thy neighbor as thyself," are a quotation from one of the earliest books of the Old Testament (Lev. 19: 18, 34), and that the command, "Be ye holy, for I, the Lord your God, am holy," lifted the Jewish as well as the Christian conscience up, not only toward the justice, but toward the clemency of God. Lev. 19: 2. He forgets that it is the New Testament which declares in words whose severity no Hebrew prophet surpassed, "Our God is a consuming fire;" "It is a fearful thing to fall into the hands of the living God;" and that David uttered no maledictions more terrible than the words of Jesus: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Perhaps he means to forestall this argument when he says that not Christ himself was "a Christian, as he meant a Christian to be. He made the standard so high that his own excellence could not reach to the height of it;" and fortifies this declaration by the Saviour's words: "Why callest thou me good? There is none good but one, that is God." His shallow study of the words does not enable him to see that the divine Teacher there addresses one who does not believe in him as God, but who imagines that human teachers can point out, and human hands can accomplish such good deeds as would merit eternal life. The Saviour answers him *on the basis of his own assumption* as to the mere humanity of Jesus, and with a word which denies the possibility of absolute goodness to any but God, but which neither asserts nor denies his own goodness or his own divinity. His answer does declare, however, that pure goodness is to be ascribed to none but God, and it lends a weighty significance to his other words: "I am the good Shepherd."

The writer thus expressly denies the moral perfection, and, therefore, the divinity of Jesus, and the inspiration of the book of Psalms. Of a very large portion of this book he declares that it is "lighted as with a brand from hell;" not by the Spirit which sat in flaming splendor on the heads of the disciples at Pentecost. It breathes the malice of an unforgiving human heart; not the grace of a merciful God. And this sweeping conclusion is based on the most superficial view of the passages in question. It is characteristic of nearly all rationalistic criticism that it treats the Scriptures with a haste and shallowness born of its preconceived contempt for them. Compare Renan and Strauss, for painstaking, and thorough investigation with Stier and Hengstenberg, and Tholuck and Alfred!

Two knights met at a point where a monumental shield had been set up in commemoration of some former victory. Halting at a proper distance from each other, allusion was made by one to the *brazen* shield, which was corrected by the other who saw it to be a shield of *iron*. When the difference had grown into a dispute, and the dispute had provoked a challenge, and the two knights lay unhorsed and wounded at the foot of the monument, they discovered that the shield was of brass on one side and of iron on the other. With equal rashness the rationalist looks on the Psalms of David and the sermon on the mount, and says, "They contradict each other."

A closer and more sober view perceives that there is an element of justice in the divine character as well as an element of love; that God is a father, and also a judge, and that these aspects of his character, though different, are not contradictory. The one predominates in the Old Testament, the other in the New, but neither to the exclusion of the other.

David was a king, a magistrate. In this office he was set to maintain law, to dispense justice, to detect, arraign, and punish the guilty. Was it wrong for him to pray for success in this work? Yet his success involved the punishment, even by death, of the incorrigible enemies of society. He was the leader of the armies of Israel. Might he not pray for success in battle? Yet victory means death and bereavement to multitudes. These words of David speak of no private quarrel. They breathe no personal hatred. They plead for the cause of Israel and of God, against its violent and implacable assailants. Thus these words pass over into the lips of Christ, earth's present Ruler, of whom David was a type, and who illustrates these prayers by his punishment of sin in men and nations. The spirit of David and the Spirit of Christ are identical. *These are the words of Christ.* He used these psalms in his devotions. His apostles declare that the Holy Ghost spake before, in these imprecations, concerning Judas. Acts 1: 16-20. Whoever is unable to reconcile these utterances with the sermon on the mount should first eliminate such facts as the recent humiliation of France or the overthrow of American slavery from the same Redeemer's government of the world.

"But why pray against the innocent and helpless wives and children of transgressors? Why say, 'Let his wife be a widow and his children fatherless?'" There are ever some who speak too lightly and flippantly of God's judgments, who forget how terrible and how far-reaching are their effects. In these words the Spirit of God instructs us that, under the existing structure of society, judgment on the fathers involves the suffering of their households. The punishment of national sins involves the misery of unborn generations. Not as an intenser utterance of malice, but in the interest of mercy and compassion, these words are placed in the psalm. They are designed to remind us how fearful are the judgments for which we are warranted to pray, and to act as a restraint on the light and heedless invocation of judicial dispensations.

"Let there be none to extend mercy unto him, neither let there be any to favor his fatherless children." These words do not mean, "Let his children famish for lack of bread which no man will give," but "let there be none to favor them for their father's sake or for the sake of the cause in which their father perished." The citizen who does not desire the time when the children of Jefferson Davis and Robt. E. Lee will be ashamed to tell their ancestry, is not loyal to his country. Mr. Tilton desires it as fervently as any one, and shares to the full the spirit of the psalm which he maligns.

As to Joab and Shimei, they had been guilty of the highest crimes against God and society. Justice, not personal revenge, had ever since demanded their punishment, but David lacked the moral courage, or was scarcely secure enough in his royal seat to inflict it. "I am weak though anointed king, and these sons of Zeruiah be too hard for me. The Lord shall reward the doer of evil according to his wickedness." Yet David remembered that there was a God who "makes inquisition for blood," and who holds "the land" guilty for blood, shed and unavenged. He knew there was guilt on his throne and his kingdom for the unpunished crimes of these men, and that though vengeance might slumber till he was gone it would not sleep forever. For the safety of Solomon's throne, and because Solomon, coming to the kingdom under happier auspices, was well able to do that from which he had shrunk, he charged him not to evade this righteous responsibility. No gleam of personal bitterness lights up these solemn passages. They recognize a plain and most certain principle of the divine government, a principle which is in full force and receives abundant illustration at the present day.

The presumptuous spirit which condemns the Bible so bitterly on such superficial study of its meaning, deserves to be rebuked by every painstaking scholar, and by every lover of thoroughness and honesty, as mental as well as moral obliquity.—*Christian Statesman.*

"The Survival of the Fittest."

THIS is a prominent plank in the platform of the evolutionists, who claim science as their god and guide in all things. According to religious fashion in these days of "progression," we have been examining the Bible in the light of this theory, and find that the inspired word agrees with science, and therefore must be true. With this point settled, we confidently refer to the sacred pages to learn what it teaches in regard to fitness for survival. Some examples in the past will serve as illustrations.

Just after Adam's first act of disobedience, the Lord told Satan (the original opposer of God and his word) that the seed of the woman (Christ) should bruise his head. Gen. 3:15. This is a plain declaration as to who should survive the contest.

A good practical illustration is found in the effect of the deluge in the days of Noah. Here the entire population of the earth was destroyed, excepting only Noah and his family. They proved to be the "fittest" on this occasion; and why? The answer is in Gen. 7:1: "And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation."

Another instance is found in the case of Sodom. The people had again become so reckless in their disregard of the true God that he determined to cut them off. Only one man in all the cities of the plain believed the word of the Lord, and he alone, with two daughters, survived.

We pass on to the captivity of Israel in Egypt. God would deliver his people, and through his servant Moses demanded of the king that he should let them go. Pharaoh replied in characteristic infidel jargon: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:2. And his spiritualist coadjutors backed him in his obstinacy. But Israel fled, pursued by the Egyptian army. The Lord's people were delivered through the Red Sea, and they survived, while Pharaoh and his host were destroyed.

We will now follow this same people, who were permitted to win victory after victory as long as they remained true to the God of Heaven, on their journey to Canaan. Of all the company from twenty years old and upward, only two remained faithful in all things. These survived, and entered the promised land, while those who had rejected the counsel of God through his servants were left to perish in the wilderness.

Many more instances of a like nature might be cited, but these are enough to show that in every instance where the issue between God and his opponents has come to a crisis, his representatives have survived. We will now carry the test into the future, and note the prospect of the two classes on the basis of this scientific discovery.

A striking contrast is found in Ps. 1. After a plain statement of the case, the conclusion is drawn thus: "Therefore the ungodly shall not stand in the Judgment, nor sinners in the congregation of the righteous; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." In Ps. 37 is a full exposition of the doctrine, verse 9 containing a specimen conclusion: "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth."

Jesus gave his disciples this commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. This is his test of fitness for survival. And the apostle John wrote: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. This is the general tenor of the Scriptures, and on this point it is not necessary to quote further. Seeing, then, that a future existence depends upon a "survival of the fittest," and that the test lies in obedience to the divine will, what prospect have they who deny the God of the Bible, and the Redeemer he has provided? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18. W. N. GLENN.

He who has his heart full of the love of God, loathes to sin; thus he overcomes sin. This is the only effectual barrier against sin, the love of God in the heart.

SABBATH HYMN.

ELD. R. F. COTTRELL.

JEHOVAH spoke the word, and it was done;
He gave command, and countless worlds up sprung;
Each system moved around its central sun;
Angels beheld, and songs of rapture sung.

He planted earth with trees and herbs and flowers,
To every living creature he gave birth;
He placed the human pair in Eden's bowers,
Gave them dominion over all the earth.

Six days were thus employed as he thought best,
Though all might have been finished in an hour,
But he would consecrate a day of rest,
In which to celebrate his love and power.

Hail, sacred Sabbath! Thus for man designed,
And separated from the working days,
That from earth's labors he might lift his mind,
And duly celebrate his Maker's praise.

All hail the power that spoke the worlds from naught!
All hail the goodness that to man is shown!
All hail the love that man's best good has sought!
Let songs of thanks and praise surround the throne.

Though fallen man has lost his first estate,
And sin has trampled on the day of rest,
New heavens and earth Jehovah will create;
All then will keep the Sabbath and be blest.

Mortality Swallowed Up of Life.

THE view taken by most Protestants of the first ten verses of the fifth chapter of 2 Corinthians is, that at death an intelligent soul leaves the lifeless body and takes up its abode with Christ in Heaven. But this view is not consistent with this nor with other portions of Scripture. Paul uses the figure of a house to represent mortality, which is to be swallowed up of life at the resurrection. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54. That Paul alluded to the two bodies, the mortal and the immortal, is evident from 2 Cor. 5:6, where he says, "whilst we are at home in the body, we are absent from the Lord." His desire is to be clothed with our house which is from Heaven. Being found naked is a state not to be desired, because it is sleep—unconsciousness.

Is the earthly house the mortal body? Then the house not made with hands, eternal in the heavens, is the glorified body. But have we each a glorified body now prepared in Heaven? No; but we have the glorified body of Christ, our great high priest, as a pledge of those we shall receive when he comes to redeem us. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. Yes; when he shall appear, we shall also appear with him in glory, and be like him, immortal and glorified, inhabiting houses—bodies, "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21. But why should Paul speak of our house from Heaven? Because, "The first man is of the earth, earthy; the second man is the Lord from Heaven." 1 Cor. 15:47.

"To be absent from the body, and to be present with the Lord," is too clearly defined to be wrested in favor of separate soul entity, for the Scriptures define but one way of being present with the Lord, and that is by being clothed upon by our house which is from Heaven. "I will come again and receive you unto myself; that where I am, there ye may be also." The fifth verse is weighty, because it alludes to our having the earnest (pledge) of the Spirit. But what is the crowning work of the Spirit that is given us? "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

When we consider that our life is hid in Christ, that eternal life is the gift of God through Jesus Christ our Lord, that Christ is the resurrection and the life, that he who hath the Son hath the life, that the life is in his Son, and many other such statements, we see at once that it is not only natural, but forcible, for Paul to write of

our house eternal in the heavens. For he is the second man Adam, the life-giving Spirit, the first-born (chief-born) from the dead, the pattern from which our glorified and immortal bodies will be fashioned, and himself holding the keys of death and of hades. EPSILON.

"I Didn't Ask to be Saved."

JOHN HAYNE was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him about his soul's welfare one day, and asked him if he was not grateful for the offer of salvation, he said: "No; why should I be? I didn't ask to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessing," replied the minister, and noticing a look of surprise now stealing over the young man's bold face, he continued: "A young relative of mine was wounded at the Battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground, he became aware that there were voices near him, and although he could not move as much as one of his fingers, or his eyelids even, he thought he felt a hand softly placed upon his heart. Then he became aware that a nurse—he knew that it was a woman by her voice—was pleading with the regimental surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude.

"He is so fine looking and so strongly built," said the nurse. "His natural vitality must be great; besides, sir," she continued in a reverent tone, "he may have a wife, or a mother, or a sister praying for his safety now."

"It's no use to spend time over him," said the surgeon gruffly, "but if you wish to stay by him, you can. I can do nothing for him, and must move on. Remember, if you remain, you will run the risk of being left alone here in the night on the field."

"Very well," replied the nurse bravely, "I will take the risk, and shall do all in my power to resuscitate and save this poor fellow, and only immediate attention can avail now." Presently the soldier became conscious that his jaws were being gently forced open, and some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse.

"Now, what if I should tell you," continued the pastor, as he earnestly looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now, "what if I should tell you that that soldier was ashamed of the noble young woman who risked so much to save his life, that he subsequently went about bragging that he had never asked her to save him, that he had not the least acquaintance with her, that he refused to acknowledge even that she had been of any service to him, and never mentioned her name, except in a slighting, reviling way?"

"I should say that he was a mean, contemptible ingrate," replied John Hayne, impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor, but this nurse only by a little temporary sacrifice of comfort on her part, at the same time being in the pay of the Government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross and died for you, to redeem you from sin, and now offers to make you an heir of eternal life. And yet I have never known you to speak of him, or of those who love and try to follow him, with common respect even."

"My dear sir," replied John Hayne, "I have never looked at this thing in that light before. Of course an ungrateful person is the meanest person living. I promise as much as this now: I will never use the Lord's name lightly again."

The pastor did not press the subject any further at that time. He had set the young man to thinking. Not long afterwards John Hayne was converted, and he says that little lesson on ingratitude brought him to a saving knowledge of Christ.—Mrs. Annie A. Preston.

Ask and ye shall receive, seek and ye shall find.

Justification and Obedience.

(Continued.)

JUSTIFICATION by faith is not a final procedure; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man's relations and condition by virtue of which, 1. He is counted just as regards his past life, though in his life he has not been just. 2. The Government and its subjects are guarded against future depredations. And, 3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is necessary not only to do a work *for man*, but, also, *in him*. While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, a *change of heart*, a thorough amendment of life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call *conversion*. Justification by faith embraces this. With anything less than this we cannot imagine that any one would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept the service of any one, at any time it may be offered, without stopping to consider conditions. But to this we cannot assent.

Suppose a person who was born in a foreign land comes to the United States and proposes to take part in the execution of our laws. Of course his proposal is promptly rejected. But he urges his case in the following manner:—

"In my native land I carefully examined the principles of your Government, and admired them; therefore I am come to this country. I have read your laws; I think they are just. I am anxious to bear a part in executing them. I have an education superior to that of many who hold office in this country. I claim to have as good ability, as they, and to love your Government as well as they. Why, then, am I rejected from holding an office?"

The answer is readily given, thus:—

"By birth you are a citizen of another Government which is entirely different from this; and as such you are held under obligation to seek its welfare and to further its interests. We cannot know but you are even now acting under instructions from your sovereign. You must publicly renounce allegiance to him, and declare your allegiance to this Government. *You must be naturalized*. Then you will no longer be regarded as an alien, but as an American citizen, and be entitled to all the privileges of one born in this country."

This all can understand; its reasonableness all can see. Without such a safeguard as this, enemies might come in and undermine our Government by abusing and perverting its laws under pretence of executing them. And it is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his kingdom.

In the above illustration, so striking in every feature, we have only used the ideas given to us by the apostle Paul, in his letter to the Ephesians. He had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. In harmony with this he speaks of himself and of his brethren as being "by nature the children of wrath, even as others." Eph. 2. And of the brethren, Gentiles in the flesh, he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." They who were the children of wrath, aliens and strangers, have their condition entirely changed

through faith in Christ and by his blood. "Now, therefore," continues the apostle, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The gospel of Christ is *the law of naturalization*, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,—the Israel of God.

In illustrations it is permitted us to represent spiritual things by those which are natural; we have no other means of making comparisons which our minds can appreciate. But we must always remember that there is a depth to spiritual things which the natural cannot reach. A foreigner, dwelling in his native land, may have a high regard for the principles and the rulers of our Government without disparagement to his loyalty to his own; because the two Governments maintain friendly relations with each other. Each has its own territory, and each has paramount right and jurisdiction in its own dominion. But the very nature of the Government of God forbids that there shall, in it, be any parallel to this condition.

1. His dominion, his right of jurisdiction, is universal. No contrary Government has any right to exist.

2. His law, the rule of his Government, is a moral law. It takes cognizance, not of actions alone, but of motives and intentions.

3. As no contrary rule has any right to exist, there can of right be no neutrality in case of usurpation or rebellion. When war is waged against a Government, every good and loyal citizen is bound to support the Government. A refusal to do so is equivalent to giving aid to the enemy.

Now inasmuch as all have gone astray—all have departed from God—the world is in the condition of a mighty rebellion against its rightful ruler. There is a general disregard of his authority and of the rights of his subjects. And no one is on neutral ground; says the Governor: "He that is not for me is against me." And so far has man fallen from his "first estate," that it is declared that "the carnal mind," the natural, unchanged heart, "is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Hence, all are by nature the children of wrath, because all are aliens, or more properly, in a state of rebellion against the Supreme Ruler of the universe. Can any doubt the necessity of naturalization, or of the acceptance of the amnesty offered, that we may be brought into friendly and loyal relations to the one Law-giver? Can any deny the reasonableness of the declaration, "Ye must be born again"?

No one, we think, can now fail to see the correctness of our proposition that God cannot consistently accept or approve of the action of any one in his natural state, or in carnal mindedness. Such a state being one of enmity against God, every action springing from the carnal or natural heart is an act of rebellion, because it is done in utter disregard of the authority of our rightful Sovereign. Every act has its spring in self-will; it proceeds from a spirit, which, if it could have undisputed sway, would dethrone Jehovah and substitute its own will for his.

The acceptance of man as the servant of God involves the duty in man to serve God. Instead of justification by faith releasing man from works, or from obedience to the divine law, it brings him to work; it obligates him to work; it fits him to work. Some seem to doubt whether the acknowledged principles of right and justice, which are incorporated in human Governments, will be exacted in the divine Government; whether the gospel does not supersede them to some extent. To this the Scriptures give a sufficient answer: "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" God himself has planted this regard for justice in our hearts, and shall not he regard it? There is truly a vast difference between God and us in this respect, but it is all in favor of strict justice on his part. His justice is infinite.

We have remarked that justification by faith does not supersede the Judgment. And the Judgment is not on the basis of faith alone. In this is shown the imperative necessity of obedience. The following declarations of Scripture are conclusive on this point, and very impressive:—

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment." Eccl. 12:13, 14.

"As many as have sinned in the law shall be

judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:12, 16.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

"For the Son of man shall come in the glory of his Father with his holy angels; and then he shall reward every man according to his works." Matt. 16:27.

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

Others to the same intent might be quoted. And by these it is seen that not faith, but works, are the sole basis of determination and of reward in the Judgment. Then the question may be asked, Of what benefit is faith, if it does not appear in the Judgment? We answer, It is an auxiliary to works; it enables us to work; it appropriates the strength of Christ by which alone we can work, for without him we can do nothing. John 15:5. But faith without works is dead, and of what benefit is dead faith?

Is this inconsistent with grace? No; it is free grace that has opened the way for our escape from eternal ruin. Grace has made our salvation possible. Grace guides and assists us every step on the way. Grace opens the way and assists us, but grace does not insure our salvation without our availing ourselves of its provisions, any more than favor and good will would prevent a man starving if he refused to eat the food which was freely provided for him, and freely offered to him. Grace does not destroy the power of choice, nor release us from the duty and necessity of choosing. Grace will assist us in the work of overcoming, but grace will not release us from the necessity of overcoming. Grace will clothe us with an invincible armor; but grace will not fight our battles for us if we sit still and do nothing. It is now as of old: "The sword of the Lord, and of Gideon." Grace threw down the walls of Jericho; but they would not have fallen if the children of Israel had neglected to compass the city as they were commanded to do. Grace saved Noah from the flood, but it would not if he had not built an ark. God has done and will do all that is necessary to make full provision for our salvation. He will fulfill all his promises, *if we will fulfill their conditions*. But he will never do for us that which he has commanded us to do. Grace encourages *trust*; it does not tolerate *presumption*.

They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us in subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of Heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, "it is God that worketh in us to will and to do of his good pleasure." We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, &c.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Rom. 3:20, 21. And it is singular, but true, that they who teach that the law is abolished, and declaim against it as being insufficient to justify, &c., and who say that the commandments of the original law which are now binding are incorporated into the gospel, really teach justification by law,—by the same precepts which convict of sin. And they are the only ones who do teach justification by law. We say that justification of a sinner by

law is impossible; it is contrary to reason, and to the words of the apostle in Rom. 3:20. If the law were incorporated into another system, and called by another name, that would not change its nature; it would not cause it to justify the sins which it forbids, nor the sinner who had violated it. The difference between the law and the gospel is as distinct now as it was in the days when the gospel was preached to the sinners in the wilderness. Heb. 4:1. The law is a moral rule; sin is immorality; and the gospel is the remedy. The gospel upholds the law, and enforces it upon the conscience, and incorporates it into the life of the believer. But it does not abrogate law, nor does it release the believer from obligation to obey the law; neither does it incorporate law into itself, for the two cannot be blended into one.

The correctness of our position may be tested by the following plain statement: The blood of Christ, the blood of the covenant, is that whereby we have remission of sin. Heb. 9:22; Rom. 3:25. The gospel is a system of remission; it is good news of salvation from sin unto eternal life. The blood of Christ is a free gift; the gift of God's undeserved grace. Hence, baptism may be a *gospel condition* of justification, because it is not any part of original obligation, or of moral duty. If it were a moral duty it *could not* be a part of a system of remission of sin, because as such it would be required on its own account. The commandment which says, "Thou shalt not steal," cannot become a part of the gospel; it cannot be incorporated into a system of remission, or a remedial system, because it is of a moral nature. It is obligatory without any regard to a sinful condition. It is reasonable that a remedial plan should say, "Repent, and be baptized for the remission of sin," for baptism is not a moral duty; it is not of obligation on its own account. But it were highly absurd to say, Thou shalt not kill for the remission of sin; or, Honor thy father and thy mother for the remission of sin. And the absurdity is not removed if you change their position, and call them gospel; you cannot change their nature. And they who teach the abolition of the decalogue, and the incorporation of these precepts into the gospel, are responsible for this absurdity. It belongs to their theory.

EDITOR.

(To be Concluded.)

The Sabbath-School.

Lesson for Pacific Coast.—November 24.

1 CORINTHIANS 2:6-4:21.

NOTES ON THE LESSON.

"HOWBEIT we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world." In the previous chapter, Paul had said that "the preaching of the cross is to them that perish foolishness;" and in the beginning of this chapter, he says that he came not to the Corinthians "with excellency of speech or of wisdom," or with "enticing words of man's wisdom." He is not willing to admit, however, that he really uttered any foolishness, although it seemed so to the scoffers. He had not spoken the "wisdom of this world" but the wisdom of God, which is infinitely superior. He says that he spoke this wisdom "among them that are perfect." By this he means, not those who are sinless, for there would be no object in preaching to such at all; but to those who were somewhat advanced in Christian knowledge—who had received enough of the Spirit of God to enable them to appreciate the beauties of the gospel plan.

THIS wisdom, he says, "none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." This text proves that skepticism depends more upon the condition of the heart than of the head. Those who put Christ to death were ignorant of his true nature. Had they *known* that he was the Son of God, not one of them would have lifted his hand against him. Why did they not know? They had listened to his teachings, and had witnessed many of his miracles. But instead of be-

coming convinced, as hundreds of others did, on the same evidence, they closed their eyes and ears, and steeled their hearts, lest they should be converted. The reason for this course lay in the fact that their own selfish interests were involved; Christ uttered plain truths which condemned their most cherished habits of life; to follow him would be at the cost of great personal inconvenience to themselves, and they therefore deliberately resolved to reject him. No person, however, can long remain in a state of self-condemnation, and when one has willfully rejected clearly revealed truth, it does not take him long to become firmly convinced that the error which he accepts is truth. And so the Jews, although their minds had once been enlightened, were ignorant of Christ when they crucified him. In like manner, we have known the most bitter opponents of the true Sabbath of the Lord to be those who had once acknowledged its claims, and even kept it. They rejected light, and darkness came upon them, so that they did not have their former clear conception of truth. "If therefore the light that is in thee be darkness, how great is that darkness!"

In the ninth, tenth, and eleventh verses Paul proceeds with the argument to show why the gospel seems like foolishness to the wicked. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Human reason cannot grasp the wonderful truths of the gospel. The blessings which God stands ready to bestow upon those who obey the gospel, have no meaning to those who serve self. When Christians tell of the great love of God, how it lifts them above earthly trials and sorrows, they seem to the worldling to be simply fanatical. This is because the things of the Spirit of God are spiritually discerned (verse 14). In the eleventh verse the apostle clinches his argument by saying, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." That is, that as no one can know the thoughts and designs of a man, except the man himself, so none but the Spirit of God can comprehend the things of God, and he alone, therefore, is capable of revealing them to others. It would be far less absurd for a man to profess to understand all the hidden thoughts of his neighbor's mind, than for one entirely destitute of the Spirit of God to imagine that he is capable of passing judgment upon the truths of the gospel.

This eleventh verse has been used as proof of the inherent immortality of man; but one must have that doctrine firmly fixed in his own mind before he can derive any comfort from this text, for it declares no such thing. That there is a spirit in man, is plainly stated many times in the Bible; but that that spirit is an entity of itself, distinct from the man; that it of itself alone is capable of thought; or that it can maintain an existence separate from the body, is not stated, either by this text or any other. These things are always assumed, and then various texts of Scripture are interpreted in accordance with that assumption.

In the third chapter, the apostle says that he was unable to give the Corinthians all the instruction that he wished to, on account of their lack of spirituality. They had suffered the Spirit to come into their hearts only to a limited extent, and consequently could appreciate but little of the truth. They were as babes, requiring milk, and unable to digest strong food. The proof of their carnal condition is found in the fact that there were among them "envying, and strife, and divisions." These things may exist with worldly wisdom, but are incompatible with "the wisdom that is from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without variance [R. V.], and without hypocrisy." James 3:17. without this wisdom, all other attainments will profit nothing.

THE apostle next guards them against forming factions among themselves, calling themselves after some favorite minister. He would not have any favoritism in the church, as to the ministers, for that would tend to create dissension. The minister is nothing of himself, whatever his talents may be, for the increase comes from God, for whom all are fellow-laborers. He first compares the ministers to husbandmen, and the church

to a vineyard, and then he likens them to architects, and the church to the building which they rear for God. If the building is truly God's, it can have but one foundation, that is Christ. 1 Cor. 3:11; Eph. 2:19, 20. If a man lays any other foundation, it comes to nothing; but "the foundation of God standeth sure." 2 Tim. 2:19.

It makes a great deal of difference, however, how a man builds even on the sure foundation. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire." 1 Cor. 3:12-15. It is evident from Paul's statement, "ye are God's building," that the gold, silver, precious stones, wood, hay, and stubble," that may be built upon the true foundation, indicate different classes of people in the church of God. The gold, silver, and precious stones are the good,—those whom the fire cannot harm; while the wood, hay, and stubble represent those who will finally be cast into the fire and consumed. The day of Judgment will reveal the characters of all, so that "every man's work shall be made manifest." "The fire shall try every man's work of what sort it is." This does not mean that every man will have to pass through purgatory, nor does it have the slightest reference to such a place; the meaning is brought out in verses 14 and 15, where it is declared that some will abide, and some will be burned. And so the class of work that has been done by the minister will be revealed by the fire. The next two verses are clear. If it is seen that the laborer has built enduring substance on the foundation he shall receive a reward; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. But if any man's work be burned; if his converts prove to be only worthless stubble, he will suffer loss; the joy of seeing many in the kingdom of God as the result of his labors, will not be his; yet he himself shall be saved. Surely every minister has need to "take heed how he buildeth."

AND the individual members have no less need of care. The church is the temple of God, in which his Spirit dwells. "If any man defile the temple of God, him shall God destroy." How can one defile the temple of God? By cherishing some sin; by harboring vain and evil thoughts, envy, malice, hatred, an unforgiving or fault-finding disposition. All these bring reproach upon the church. It is a fearful thing for a man to come into, or continue in, a church, and still cling to evil thoughts and practices. His punishment will be greater than though he had committed the same sins without the pale of the church; for now he has defiled the temple of God. Then "let no man deceive himself;" but "let every one that nameth the name of Christ depart from iniquity." E. J. W.

THE true student is one who not only reads, but studies, meditates, thinks, arranges, investigates;

God has provided the teacher for the school, not the school for the teacher.

THE worker who divides his labors wisely, may often rest while he labors.

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The Signs of the Times.

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

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URIAH SMITH, }

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 15, 1883.

"A Check on Adventism."

No WEAKER deception was ever foisted upon the religious world than that which would make it appear that there was a *change of the Sabbath* made when the children of Israel left Egypt. The assertion of Mr. Woodworth that Seventh-day Sabbath teachers pass by Ex. 16 in silence unless compelled to notice it, is absurd, as most of his statements about us are. Let the Methodists attempt to review our criticism of Armstrong on this chapter. We have invited them to do so time and again. We are forced to the conclusion that *they dare not do it*. Every Methodist who knows the Hebrew alphabet knows that Mr. Armstrong practiced a gross deception in his comment on this chapter; and we exposed the deception. But the "Methodist Book Concern" published it, and the *California Christian Advocate* recommended it; yet not one of them makes an attempt to justify his statements. Why not?

Every attempt to make out a change of the day of rest at that time is based on assumptions, and contradicts the sacred record. Let us note some of Mr. Woodward's statements. The reader will readily see that *he manufactures his own evidence*.

1. The children of Israel left Egypt on the seventh day of the week.

2. The next day, being the first day of the week they did not journey, but rested and worshiped, observing it as the "patriarchal Sabbath"!

3. The Egyptians were so strict in their observance of the patriarchal Sabbath, that they would not pursue the Israelites on that day, but waited until the second day of the week!

The reader will perceive that this puts off the pursuit till the third day after the flight, and makes Pharaoh and his people conscientious observers of the original Sabbath of Jehovah; though he defied the Lord and insolently said he did not know him.

4. He says that when the manna was given the Lord set back the week one day, and thus changed the Sabbath to the actual sixth day, now called the seventh day of a new week. Of course when that change was made there was a singular week of only six days! Or it might have been a week having two Sabbaths; the first day being the original Sabbath and the seventh day the new Sabbath. It is singular to what devices people will resort to get rid of a plain Bible truth.

5. He says the manna commenced falling on the 16th day of the month, and fell six days before the next Sabbath which they observed, both of which statements are assumptions to make a case.

6. He offers as proof of the change that the first Sabbath which they kept was the 22d day of the month (which he does not know), and that they traveled the 15th, which would have also been a Sabbath if there had no change been made between the two days. And thus both God and his people, under his immediate direction, disregard the patriarchal Sabbath, the original Sabbath blessed in Eden, and regard another day of the institution of which there is no record, and which never received the divine blessing!

7. As further proof of the correctness of his inferences, he says if the 15th had been the Sabbath they could not have traveled, because "the cloud that led them would have settled over the tabernacle," and they must have remained in camp. This statement was made in sheer ignorance, for they did not receive the order to make the tabernacle until nearly three months after that time, and it was not finished until the following year. But it is as valuable as any of his assertions.

8. He says that (on his own supposition that the 15th would have been the Sabbath without a change, but on it they traveled) "the Adventists do not, cannot, admit that it was broken; and we agree to that." He does not agree to that, for, according to his system the original Sabbath, for which alone we plead, was dropped out of the commandment and another day substituted for it. If he has the truth in his theory, the "patri-

archal Sabbath" could be and was broken every week after that time. Into such confusion his theory involves him.

9. He also says: "They cannot admit that it was a new institution, and we agree to this." He can only "agree to this" by denying his theory. On the third page after this statement he says: "This offering [Lev. 23:10, 11], made on the first day of the week, kept in constant memory the patriarchal Sabbath." And again he says on the same page, of the first day of the week, that it was marked "even under the Jewish economy, as the *great day*, the *Sabbath of creation*." Now if, under the Jewish economy, the first day of the week was marked, pointed out, and honored by certain observances, as the Sabbath of creation, and the seventh day, observed as a Sabbath at the same time but for another reason, then the seventh was never substituted for the first, and therefore there was no change, as Mr. Woodward affirms, but the seventh was a new institution, which he denies. Or, otherwise, there were two different Sabbaths on two different days of the week, kept for entirely different reasons, and both of them the same identical institution! If Mr. Woodward can see his way out of this dilemma of his theory, we wish to know how. If Dr. Stratton discovers something "cogent," powerful, irresistible, in such crudities, he has a wonderful power of discernment.

10. He says of the seventh-day Sabbath: "Moses calls this Sabbath 'a Sabbath,' Ex. 16:25, thereby implying that he knew it was not *the* Sabbath, but was *a* Sabbath, appointed by the Lord to the Jews for a specific purpose. The evidence is quite clear that not only Moses, but the Jews, knew that the patriarchal Sabbath was not identical with their own." To this we say (1) Moses *did not* call it *a* Sabbath, though there would be no argument in it if he had. It is true that our version has the indefinite article in this text, but in the Hebrew it is definite by grammatical construction. After using the article with the word Sabbath many times, it is omitted in Deut. 5:14, forty years afterward. This surely does not indicate that it was something new at that time. But it is definite there also, by the same rule that it is in Ex. 16:25, and the translators properly inserted the definite article, as they might properly have done in the last-named text. We hope soon to reproduce our review of Armstrong's deceptive argument, when we shall more fully expose the fallacy, and we may say the wickedness, of trying to make the English reader believe that the Hebrew teaches that a new Sabbath was brought to view in Ex. 16. (2) The Jews never knew that their Sabbath was not the Sabbath of creation. There is not a word of truth in this assertion. To the contrary, they well knew that the Sabbath enjoined upon them was the Sabbath of creation. Presently we shall give the proof, not flimsy inferences, of this fact.

11. Again he says: "The Jews, in order that they should not forget the original Sabbath, which fell, according to the order of their week, on the *first* day, had instituted for them upon this day holy convocations, offerings, feasts, and in it there was no work to be done." To prove this he quotes Ex. 12:16: "And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them." Now whether this statement was made by him honestly and innocently, depends altogether upon the amount of ignorance he can plead in its justification. Every Bible-reader of ordinary intelligence knows that this did not refer to the first and seventh days of the week, but to the first and seventh days of the feast of unleavened bread. As the first day of the feast, or the first day of holy convocation, *always* fell on the fifteenth day of the month, it *could not* always fall on the first day of the week, and therefore the order could have no reference to the days of the week. Therefore, we say that Mr. Woodward could not honestly refer this to the first day of the week unless he can plead *extraordinary* ignorance of the subject of the feast of the passover. He also quotes Lev. 23:10, 11, under the same head, where an offering was made on the morrow after the Sabbath. But this is open to the same remark. Dr. Smith, in his Bible Dictionary, says it was "on the morrow after the passover Sabbath, *i. e.*, on the 16th of Nisan." And so say Clarke, Kitto, McClintock & Strong, and others. Of course it was not confined to any day of the week. And each of these came only *once a year*. We are willing to leave it to the judgment of the reader as to how much honesty a man

can have who offers those texts as proof that they observed Sunday or the first day of the week.

We have other, egregious errors to notice on this point, but have not room in this number. We will notice briefly the proofs against his position.

1. The Bible says nothing about changing the Sabbath, or changing the week, at the time of the exode. This is an unaccountable omission if such a change took place.

2. No profane history speaks of such a remarkable event; for if it occurred it was truly remarkable.

3. Josephus makes no mention of it.

4. The Jews know nothing of it; not the sign of a tradition of such a thing.

5. The record of Ex. 16 forbids it. On the sixth day Moses said to the elders or rulers: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Gen. 2:3 tells us when and how the seventh day became "the rest of the holy Sabbath of the Lord." There is no hint of the Lord resting on any other day, or sanctifying any other day.

6. But the decisive and overwhelming evidence on this point is found in the fourth commandment. This is the word of Jehovah himself, in unmistakably plain terms, and it gives definite information concerning the Sabbath which the Jews kept. The Lord said to Israel: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath [rest] of the Lord thy God; in it thou shalt not do any work." What is the reason underlying this precept? How came this seventh day to be the Sabbath or rest of the Lord God? Jehovah himself answers this. No doubtful inference is brought in favor of this fact. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day [Heb., day of the rest], and hallowed it."

This is the seventh day which God commanded the Jews to keep. It is the only seventh day God ever commanded or sanctified. And here is the only reason ever given for the sanctification of the seventh day, which is the Sabbath. Against this truth and these facts, proclaimed by Jehovah himself, Mr. Woodward is fighting. His inferences against the truth of this commandment the *Christian Advocate* pronounces "good reading." Dr. Stratton says they are "timely" and "cogent," and calls our advocacy of the precept of Jehovah a "whimsy." "Lord, how long?" For forty years, day by day, the Lord performed miracles to impress upon the minds of his people the sacredness of his own rest day, and to preserve it from desecration. And now, the people professing to be specially his own, brush it aside with an unsupported inference contrary to the Bible and all history, trample it under their feet, heap upon it all manner of reproach, and despise and scoff at those who uphold it in their teachings and their lives! We can imagine but one reason why religious teachers do not tremble when they thus evade the plain words of God himself given in this commandment, and that is, that they have so given themselves to religious prejudice and popular tradition that they have lost their reverence for the word of the Lord, and their consciences are seared. For the present we leave this subject, citing them to two solemn truths,—one from the Bible, and the other beyond all dispute. 1. "Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment." 2. Men may so sear their consciences that they will not here tremble before the commandments of God, but *they will need no consciences to tremble in the day of Judgment*.

The Sunday-Law Conflict Coming On.

THE Presbyterian Synod of the Pacific met recently at Napa, Cal. One of the Secretaries of the Presbyterian Board of Home Missions attended the meeting, and in the *Christian Statesman* of Nov. 1 we find extracts from his report. The following will be of special interest to our readers:—

The other great topic discussed by the members of Synod at Napa, was the Christian Sabbath. It was stated on the floor, and papers were read to corroborate the statement, that the enemies of the Sabbath in California had cast down the gauntlet, so that nothing was left Christians but to take it up. The note of alarm was sounded. The Synod was called upon to stand like a wall of adamant against the incoming flood of worldliness and infidelity. All pledged to it their time, their influence, and their sacred honor. It was said that efforts would be made by the coming Legislatures

of other Pacific States to abolish their Sabbath laws. Some thought that the opposers of the Sabbath would hardly be bold enough to attempt that. But time has shown us that the Governor of California, who was educated at the expense of the Government to uphold our institutions, recommended in his inaugural address, last December, the abolition of the Sunday laws of California, and the Legislature carried out his recommendation. The German Jews and the worldly citizens of that great State have succeeded, for a time at least, in removing one of the most glorious bulwarks not only of our religion, but of our civil liberty. The war is now going on there between the friends and the enemies of the Sabbath.

This war is not likely to be confined to California. The bugle notes of the enemy have been heard and echoed by the people of Nevada, Arizona, and Idaho. Not only the Sierra Nevada, but the Rocky Mountains, are beginning to ring with the clash of arms. The struggle will go on, and the question is, Who will gain the day? Is the church of Christ awake? Are the friends of order and morality willing to take sides with her and concentrate their forces before the strongholds of the foe? The enemy is in earnest; shall the friends be only half awake? Let us realize our danger, measure the strength of the opposing forces, and prepare for the fight.

We in the East can form no conception of the number and power of the enemies with whom our church in the far West has to contend. She needs the ablest reinforcements we can send there. She needs our sympathy and prayers, as well as our men and means. The fight is ours, and the victory will be ours as well as theirs when the enemy is routed. It only needs a visit to that part of the country to rouse our zeal in Home Missions. There the home work and the foreign work overlap each other. Heathenism and unbelief, like great tides, meet on the Pacific Coast. Where are the men ready to enlist in the glorious war?

It seems strange that the advocates of Sunday Law and the Religious Amendment to the Constitution cannot state their case without using deception. Notice a few of the statements in the above.

1. "The enemies of the Sabbath in California had cast down the gauntlet, so that nothing was left Christians but to take it up." This is not true. It was the so-called Home Protection Association which pushed the question into politics, by declaring that they would not vote for any candidate who would not pledge himself to vote for the enforcement of the Sunday Law; and that if neither of the parties would give such a pledge they would nominate an independent ticket. The Democratic Convention met the menace with a platform which promised the repeal of the Sunday Law, not to interfere with it, however, as a legal holiday. The Republican party were deceived into the belief that with an indorsement of the Sunday Law they could have an easy victory, and so with "faint praise" they indorsed it. The result was an unexpectedly large Democratic majority, and the repeal of the Sunday Law. The Home Protectionists and their allies are directly responsible for the defeat of the Republican party at the last election in this State, and the repeal of the Sunday Law.

2. Can an intelligent man write that Governor Stone-man was educated at the public expense to uphold the Sunday Law (for he means that), and not blush? Has the Military Academy anything to do with religious education or religious institutions? Every sensible person knows that it has not. The "glorious bulwarks of our religion," nor of anybody's religion, are not a part of military education at West Point.

3. "German Jews and the worldly citizens" have succeeded "in removing one of the most glorious bulwarks of our religion." (1) Many of the best citizens of the State voted for the repeal of a law which was oppressively unjust, acknowledged to be inefficient and useless even by the fast friends of the Sunday, and which the decision of a bare majority of the Supreme Court could not make a majority of the voters of the State believe was not discriminating and unconstitutional. (2) We shall not undertake to decide whether the deception is with the writer of the second sentence quoted above, or with the ministers of California. He says of the State law that it was "one of the most glorious bulwarks of our religion." We can name some of the most eminent ministers of this State who preached, during the campaign, that the controversy was not at all of a religious nature, and that the Sunday Law was not a religious law at all; that it was purely a "sanitary measure," a mere "police regulation." As such, nobody could reasonably object to it on religious grounds! The Sunday, or so-called "Christian Sabbath," is a deception in itself, and there seems to be an unavoidable tendency to deception in advocating it.

4. We are not at all disappointed that the "clash

of arms" is heard on this subject. We have been looking for it for the last thirty years. As a question of religion it should be kept out of politics. But its advocates are determined to make it a political question, and the result will be disastrous to both religious and civil liberty. For the consequences they will be responsible.

As far as Sunday in California is concerned, we can testify, and we have read the statement in various California papers, that the day is as quiet, and is observed as well as it ever was when the law was in force. By their own impolitic action they have lost the law, but they have lost nothing of the respect paid to Sunday. By the repeal of the law nobody's rights have been infringed upon, as every religionist is permitted to observe it as strictly as he sees fit! Is not that enough? Oh, no; they are fretted because they cannot compel others to observe it who do not believe in it. Poor Haman; he had an abundance of treasures and honors, yet he could not eat his bread because Mordecai the Jew sat at the king's gate! His mantle was a wide one, and covers many professed Christians in this age.

Our Lord's Last Passover.

THERE is nothing in the life of our Lord that is unimportant; no act that should not be studied most carefully and reverently. But of all the recorded events of his earthly ministry, those immediately connected with his death must be of the greatest interest. Everything centers around this point; it is that upon which all our hope depends. It is not strange, therefore, that the order of the events connected with the last supper should be (as has been the case) the subject of much careful study. It is true that some deprecate any special effort to locate different events in our Lord's life, thinking that it tends to divert the mind from the moral truths intended to be conveyed; but to us it seems highly proper. Indeed, such study appears to be very necessary if we would realize the full import of all that he did.

It will be admitted that Christ was very careful in regard to the fitness of things. We cannot conceive of his doing anything out of place. Many scenes in his life that appear abrupt, and for which no reason can be given when considered by themselves, are fully explained when we consider the circumstances under which they took place. Of course there are many incidents in the life of Christ which cannot be assigned to any particular time or place. They are complete in themselves. But we think that those events in the life of our Lord which stand closely related to any other event, may be properly located by a careful study of the different accounts given by the four evangelists. And as such study makes the narrative seem more real to us, and brings us to a clearer understanding of our Lord's life, the important truths which he taught must thereby certainly make a deeper impression upon us.

It is not because there has not been much discussion on the subject that it is taken up here. The various conflicting theories have been treated at great length; so great that the average reader often becomes confused before he arrives at the author's conclusion. And in the books on this subject we find, as we think, a mixture of truth and error. We shall endeavor as much as possible to simplify the evidence in the account, and so present it that all may take their Bibles and trace the matter for themselves.

Matthew and Mark give almost precisely the same account of the events of the passover night. They note the sitting down to supper, the designation of the one who would betray Jesus, and the Lord's supper. Both follow the same order. It is quite certain, therefore, that while they have omitted many things, they have given those events which they did relate in their proper order. Luke does not follow the same order, but he mentions one point which the others omit—the strife among the disciples. John says nothing about the Lord's supper, but he gives a minute account of the feet washing, which is not mentioned by any of the others. A comparison of the four accounts will show that John's is the most complete in its details, and we shall therefore use that as a basis. Separating it into its parts we have the following table;—

1. The supper. John 13 : 2.
2. Jesus rises and washes the disciples' feet. Verses 4-11.
3. He takes his garments again and sits down. Verse 12.

4. He explains his act and bids them follow his example. Verses 12-17.

5. He says that one sitting at the table with him would betray him. Verse 18.

6. He tells how the traitor may be known. Verses 23-26.

7. He gives the sop to Judas. Verse 26.

8. Judas immediately goes out. Verse 30.

Before going further we must harmonize an apparent discrepancy in John's narrative. In verses 2 and 4 we read: "And supper being ended. . . he riseth from supper," and then follows the account of the feet washing. Thus the idea generally obtains that the passover supper was entirely finished before the feet washing was performed. But in verses 12, 23-30, we again find them at supper. The question now arises, What relation, in point of time, does the feet washing sustain to the passover supper? We reply, It took place at the beginning of the supper, and offer the following proof: The original for, "And supper being ended," is, *kai deipnon genomenon*, which may be translated, "And supper being ready." The Revised Version renders it, "And during supper." Greenfield's Lexicon has it, "During supper." Robinson's Lexicon, on the verb alone, says: "f) of any occasion, e. g. a repast, to be prepared, made ready, John 13 : 2." The Emphatic Diaglott: "While supper was preparing." Speaker's Commentary: "During supper." Clarke's Commentary: "While supper was preparing." Campbell: "While they were at supper." Barnes says on this text: "This translation expresses too much. The original means, *while they were at supper*; and that this is the meaning is clear from the fact that we find them still eating after this. The Arabic and Persian translations give it this meaning." Other good authorities give this meaning also. It may then be considered as settled that John's account is consistent with itself, and that the feet washing took place during, or near the beginning of, the meal. If supper were ready, and they were already sitting down when this event occurred, it would be perfectly consistent to say that it happened *during supper*.

We will now consider a circumstance mentioned only by Luke—the strife among the disciples. It is recorded in Luke 22 : 24, after the account of the supper and the pointing out of the traitor. But there is very strong evidence to show that Luke's account is not chronological. And here we would remark that although Luke is very minute in his description of many things, he seems to have in general made no attempt to follow the order of events. His account of the temptation of Jesus in the wilderness is a case in point.

We first notice that the language of Luke 22 : 27 is similar to that of John 13 : 16. Christ's reproof and instruction in Luke 22 : 25-27, are evidently the same as his remarks in connection with the ordinance of feet washing. It is most natural to conclude that this humiliating ordinance was given immediately in connection with the strife of the disciples as to who should be accounted the greatest. It is impossible to think for a moment that any such strife could have taken place *after* that lesson on humility. But we have seen that the feet washing took place at the beginning of the supper. Then the strife (Luke 22 : 24) must have preceded the supper, and is recorded by Luke out of its proper place.

Again, concerning what would the disciples be most likely to contend at that time? we answer, They would naturally contend as to who should have the precedence at table. Among the ancients the distinctions in age or rank were clearly defined, and at table the oldest or most honorable had certain seats assigned them. An instance of this is found in Gen. 43 : 33. Among all people, even at the present time, there is a difference, in point of precedence, in the seats at the table, and table etiquette is very clearly defined and strictly observed. The same point is brought out in Matt. 23 : 6; Mark 12 : 38, 39; Luke 14 : 7-11, where Christ reproved those who chose the chief places. There is certainly nothing else concerning which they could strive for the precedence on this occasion. And this strife furnished an occasion for Christ to give them the most impressive lesson on humility. But this again shows that the ordinance of feet washing took place at the beginning of the meal.

Some may object, and say that their strife was as to who should be greatest in the kingdom of Heaven, and that it did not refer to their place at the table. But the disciples still looked for a temporal kingdom, which

they thought Christ was soon to set up; and they would naturally expect that their rank in the kingdom would be determined by the position they occupied previous to its being set up. With this view their place at table was to them a matter of great importance.

That we may keep the subject clear in our minds, we will now state in their order the events that occurred up to the present point of investigation. 1. Supper being ready, Jesus sat down. He was the host, and of course took the first place. 2. A strife arose among the disciples as to who should have the place of honor, that being, doubtless, the one nearest to Jesus. 3. To rebuke this unseemly strife, he rose from supper and proceeded to wash their feet, teaching them by precept and example that humility was the only ground of preferment in his kingdom. 4. Having completed this ceremony, he resumed his garments and sat down again to supper.

(To be Continued.)

Giving Way.

UNDER the names of "religious development," "modern thought," "advanced science," etc., a change is taking place in the religious world, the significance and strength of which are, perhaps, hardly apparent to the casual observer. One after another of those who have been, and are still, regarded as responsible leaders and guides in the religious world, are making concessions to the demands of so-called science, which are a virtual surrender of the whole scheme of revelation and redemption. This, we are told, has been the cry at every new astronomical or geological discovery, and yet theology has adjusted itself to the new scientific theories and been none the worse for it in the end.

Granting all this, does it follow that there never can be demands made in the name of science which, if granted, would undermine the very foundations of the Christian system? Or shall we make concessions in this direction, till we can go as far as Henry Ward Beecher goes, when he says that there are no infidels; that what is called infidelity is only another form of Christian belief. Only a step more is required to meet the extreme claim of Spiritualists, that there is no sin, and that all evil is only "undeveloped good."

We had always supposed that Christianity did possess some fundamental principles; that among these was a belief in the authenticity and credibility of the Scriptures of the Old and New Testaments, a recognition of the fact that man by sin has fallen and must depend upon a Redeemer for his future well-being, and that Christ has provided the requisite atonement for all who will accept of it. But a claim is now put forth in the name of science, which confessedly antagonizes and destroys these great principles. Evolution affirms that man exists not by special creation, but by development from lower animal forms. If this is so, the record in Genesis is untrue; there has been no fall; the Bible is a fable, and Jesus Christ was an impostor. This issue bears no comparison whatever to any that has ever been raised on the subject of astronomy or even of geology. There can be no adjustment here. It must be either total denial or unconditional surrender; and the present outlook shows the religious world leaning rather to the surrender than to the denial.

H. W. Beecher avows himself an evolutionist; and among his first utterances thereafter, he speaks of the fall of man as recorded in Genesis as a "fabulous disaster." If that is fabulous, the entire Scripture record is fable; for it all proceeds upon that hypothesis; and the whole plan of redemption is an idle dream; for it is provided to remedy that evil.

When men in high positions stand ready to accept theories, the result of which is acknowledged to be such as above stated, it is time for the friends of truth and righteousness to be alarmed.

And now another name appears, no less than that of Dr. McCosh of Princeton, in the list of those who in-dorse the theory of evolution. The *Elmira Sunday Telegram*, of recent date, says:—

"The gradual adjustment which is taking place between Christianity and the theories of evolution is one of the most interesting features of modern religious development. An able pamphlet on this subject recently published by Dr. McCosh, of Princeton, shows the present aspect of mutations. Dr. McCosh is a Christian thinker of acknowledged power. He does not, like Henry Ward Beecher, leap at a bound into the hypothesis of evolution, but goes into it slowly, step by step, proving each advance to his own satisfaction. His attitude is that of one who would reject evolution if he

conscientiously could, but who finds it up to a certain point irresistible."

The very fact that these men are persons of acknowledged mental strength and power, is what will give them great influence to lead the masses in a wrong direction if they are wrong. This is more fully stated in the following paragraph:—

"Theology took its stand on the special creation of man. It would not admit his descent through evolution from lower animal forms. But recently it has shown signs of yielding upon this point. The Dean of Westminster said at Darwin's funeral that the doctrines of evolution were not hostile to Christianity. Henry Ward Beecher proclaims himself as a believer in evolution, and now the careful Dr. McCosh, by strict logic, cautiously reaches virtually the same point. What these big men boldly declare the smaller ones will soon begin to see."

It is a sad fact that the masses allow the men who are esteemed great to do all their theological thinking and formulate their creed for them. We expect the result will be as here stated, and that smaller men and much of the rank and file of the religious world will follow the lead of these men.

What is involved in still retaining these men in their ecclesiastical positions is set forth in another paragraph from the same article:—

"The church will not fall, but it must be underpinned with new foundations and supported with new buttresses. For, see how much Henry Ward Beecher has discarded—how much Heber Newton has abandoned; and yet, they remain as ministers of the gospel and exponents of Christianity. The churches that retain them thereby recognize that neither the doctrine of the atonement nor the inspiration of Scripture is essential."

No one can say that this is not a just conclusion in regard to their belief in the atonement and inspiration; but what would the churches have thought of such doctrines twenty or even ten years ago? Again we quote:—

"If man sprang from simpler animal forms, rising by successive steps above his ancestry to his present high position, then there was no 'fall of man,' and this, Dr. McCosh would admit, must undermine the doctrine of the atonement. Henry Ward Beecher boldly takes this ground. He abandons the atonement as inconsistent with evolution."

The rapidity with which this change is to be effected, according to the expectation of its friends, may be gathered from this paragraph:—

"But the fact that some eminent divines have openly accepted evolution and all its consequences, and still not only maintain their Christian faith, but preach it with renewed power, shows that others may do so, and that the change may come more swiftly than most people now suppose."

We think our friends are warranted in expecting this religious revolution in the short time they indicate; for the barriers of faith seem to be everywhere giving way. That men who have been set as defenders of the citadel of Christian truth should manifest such a readiness to receive doctrines so utterly subversive of all that evangelicism has held so essential and so dear, seems almost unaccountable. It is phenomenal. We think, however, that there is one ground of explanation; namely, that that being who is the great impersonation of darkness and error, is working with demoniac energy, and taking men captive at his will. No one can deliberately and blindly place himself on his ground without falling under his power. As already remarked, it is but a step further to the baldest claims of Spiritualism; and we look for the result of this movement to be the engulfing of the major part of the religious world virtually by the Spiritual philosophy, through which will be manifested great power. And then will come the fulfillment of Rev. 18:1-4.

Thus in whatever direction we look, whether to the physical, the political, or the religious world, we stand on the threshold of an epochal crisis.—*U. S., in Review and Herald.*

A TOUCHING incident occurred at Philadelphia last week. Two men were convicted of burglary. One was named Wm. Baker, aged 25, and married. Before sentence was passed, his mother came into court and desired to make restitution for her son's share in the theft. She had come from Baltimore and brought her savings for that purpose. She produced a leather hand-bag and took out the desired sum, leaving only enough to take her home. The Judge refused to receive the money, but finally ordered the clerk to lock it up in the safe, as he said some one in the crowd would probably rob her of it. The mother said: "I didn't hope to save my boy from prison. I only pay this money because I want to do what is right."

The Missionary.

The Waldenses in Exile.

AFTER the great massacre we have described, which took place in 1665, there was a comparative rest for this people for about thirty years. After some changes in the Government it was finally decided, in about 1686, to exterminate them. The substance of the edict which was then issued, was forbidding them to have any religious meetings, under penalty of death and the confiscation of all their goods. All their houses of worship were to be razed to the ground; all their pastors and school-masters were to quit the valleys within fifteen days, or embrace Romanism, under the pain of death and the confiscation of goods. All the children of Protestant parents must be trained up as Roman Catholics, and should, within a week after their birth, be brought to the curé of the parish, and admitted to the Roman Catholic Church under pain on the part of the mother of being publicly whipped with rods, and on the part of the father of laboring five years in the galleys.

This monstrous edict sounded to the Vaudois people a death-note. To carry out this edict there was an army of nearly 20,000 men raised, and entered the valleys. The day was appointed for the attack. Having but a short time in which to prepare, the Waldenses resorted to their strongholds, to fit themselves to resist the best they could. To mention the persecutions that came upon them, and the victories which at times they gained, would be simply to repeat much that has been written: Oftentimes God would fight for them, and in some battles there would be hundreds of French killed, and only a few of the Waldenses. This massacre extended to all their valleys, and was similar in its horrors to the great butchery of 1655. Upwards of 3,000 perished; and the remainder, said to be between 12,000 and 15,000 more, were consigned to the various gaols and fortresses of Piedmont. What gave their enemies great advantage over them were the intrigues they planned. Notwithstanding this, from time to time God blessed them when they fought in him.

But by the deceptions practiced, the plots laid by their enemies, the Waldenses were too often overcome. At one time in particular, when the French found them in their strongholds, and it seemed impossible to conquer them unless they could be allured from their position, deputies were sent to their companies in the various valleys, who represented to them that their brethren in other localities had surrendered, and were not engaged in fighting any more, but that an alliance had been formed. They also stated to them that if they would submit, as their brethren had, that all their ancient liberties would be granted them. This proved to be successful in leading them to surrender, thinking it would bring them liberty; consequently there was a general surrender. But it was a base artifice, which succeeded in bringing this innocent people into the hands of their cruel persecutors. The mistake was a fatal one, and their sufferings can never be told. The recording angel has written it all.

Now, for the first time in the history of these famous valleys they became empty of this people. That lamp burned no longer in this portion of the country. No smoke is seen rising from cottage, and no psalm is heard ascending from dwelling or sanctuary. No herdsman is seen leading his flock; no Sabbath bell to lead these people over the winding paths upon the mountains; but the valleys are deserted by the people whom God had so richly blest in times past. Wylie says: "We know not if ever before an entire nation were in prison at once. Yet now it was so. All the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! The pastor and his flock, the father and his family, the patriarch and the stripling, had passed in, in one great procession, and exchanged their grand rock-walled valleys, their tree-embowered homes, and their sunlit peaks, for the filth, the choking air, and the Tartarean walls of an Italian gaol. And how were they treated in prison? As the African slave was treated on the 'middle-passage.' They had neither food nor clothing. Bread was dealt out to them that was fetid. Putrid water was given

them to drink. They were exposed to the sun by day, and the cold at night."

There were at this time, it is said, 14,000 healthy men and women who entered these prisons; but while in there they suffered such inhuman treatment that disease broke out in these horrible places, and when the prisons were opened, 3,000 skeletons only crawled out. Henri Arnaud describes it as follows: "When they entered these dungeons they counted 14,000 healthy mountaineers; but when at the intercession of the Swiss deputies, their prisons were opened, 3,000 skeletons only crawled out." It was simply a repetition of the barbarity of 1655. They appealed to the other nations who interested themselves in their behalf, and when the prison doors were opened they were a set of poor captives, emaciated with sickness, weakened by hunger, shivering from insufficient clothing, simply commanded to rise up and cross the snowy mountains. One hundred and fifty of them, it is said, died on the first day's march. At night they halted at the foot of Mount Cenis. In the mountain they besought the officer in charge to permit them, for the sake of their sick and aged, and in view of a terrible tempest that was then arising, to remain where they were.

But no mercy was shown them. There was no alternative. It was to leave their native land in the midst of a terrible winter, and travel through the storms, or have their lives taken. Strewed all along the track there lay unburied corpses of these poor exiles. The dead child could be seen locked in the arms of its mother. The aged lying by the side of rocks. Their journey continued for three weeks. In small parties they crossed the Alps, one after another, and it was not until the end of February, 1687, that the last band of these emigrants reached the hospitable gates of Geneva. But the plight that they were in, language cannot describe. Some had their tongues so swollen that they could not speak. Others had their arms bitten by frost, and were unable to stretch out their hands to receive the charity that was offered to them by sympathizing friends. But what was the end of their life, was the beginning of their liberty. The city of Calvin received them most hospitably. The people tried to outdo one another in caring for this stricken company. They felt that it was doing for the Saviour in the person of his saints.

S. N. HASKELL.

Tennessee Camp-Meeting.

This meeting was held according to appointment, Sept. 26 to Oct. 2, at Leach, Carroll Co., which is in Western Tennessee. We did not reach the ground until Thursday morning, as we had to travel twelve miles by wagon after leaving the railroad. Bro. Fulton had spoken the evening before to the brethren who had been faithful to gather and make everything ready. All remained until the close of the meeting without the least urging. From the first, the attendance from without was good. This is where the truth has met with such determined opposition. We went to the very spot where the tent was burned, and where Bro. Fulton stood by a large tree and spoke to the hundred who came with a volunteer guard of twelve more men armed with loaded muskets.

The following is one of several copies of notices which were put up, and will speak for itself as to the spirit of persecution which was raised. From what we could gather, it came from professors. It reads as follows:—

"NOTICE.

"We wish the people of Carroll County to understand that if they allow any more preaching from the Adventists in any of their houses or meeting-houses or school-houses, we will positively burn them up, if fire will burn them; and if he dont take his crowd and leave the country we will cut his head off and steak it at the forkes of the road. We mean what we say." (Spelling as we find it.)

This called forth an abundance of friends, who were ready to take their guns and guard him as he spoke the truth. They immediately built a good log church, and contributed liberally for a new tent, under which we had the privilege of speaking all through the camp-meeting. We doubt if there would now be a church building there had it not been for the burning of the tent. This was one of the times when the wrath of Satan is made to praise God.

There are now about one hundred keeping the

Sabbath as the result of this tent-meeting. A church of thirty members was organized, and we judge that there is real moral worth among them. There are many more to unite with them, so that this church will probably compose more than one-half of the numerical strength of this Conference.

All the preaching, except two or three sermons, was practical, and calculated to make the hearers realize the urgent need of genuine repentance, putting off the old man and becoming new creatures in Christ. We found it very hard to impress their minds with the importance of this; but as we sought God by confession and humility of soul the Lord came in to soften hard hearts, and penitent ones came flocking forward to the anxious seat. When we see men and women inquiring like men on the day of Pentecost, What shall we do to be saved? we feel that the Spirit of God is doing a genuine work. Twelve were baptized by Eld. Fulton on Tuesday.

Bro. Fulton was elected President of the Conference and of the T. and M. Society.

Steps were taken to immediately start a school in the new church building, to be under the auspices of the Conference, and where the good old Bible will be taught as one of the studies. From what we could learn, the steps toward a school here were hailed with much pleasure, and it will be patronized by many children whose parents do not keep the Sabbath. Thus the truth moves onward here. From this summer's experience in Tennessee, we see that earnest, faithful labor will gather men and women into the harvest.

We enjoyed the stay very much, and pray God to greatly bless this Conference.

A. O. BURRILL.
M. B. MILLER.

Temperance.

Moderate Drinking.

PERMIT me to illustrate my views of moderate drinking, by relating substantially a thrilling scene which occurred in a neighboring town in a neighboring State, while the people were gathered together to discuss the merits of the license question, and decide informally whether neighbors should any longer be permitted to destroy each other by vending alcoholic poisons.

The town had suffered greatly from the sale and use of intoxicating liquors. The leading influences were opposed to total abstinence. At the meeting, the clergyman, a deacon, and the physician, were present, and were all in favor of continuing the custom of license—all in favor of permitting a few men of high moral character to sell alcohol—for they all agreed that alcohol in moderation, when used as a beverage, was a good creature of God; and that to restrict the sale or moderate use, was an unjust interference with human liberty, and a reflection upon the benevolence of the Almighty. They all united in the belief that in the use of alcohol as a beverage, excess alone was to be avoided.

The feeling appeared to be all one way, when a single teetotaler, who was present by accident, but who had been a former resident of the town, begged leave to differ from the speakers who had preceded him. He entered into a history of the village from its earliest settlement; he called the attention of the assembly to the desolation moderate drinking had brought upon families and individuals; he pointed to the poor-house, the prison-house, and the grave-yard, for its numerous victims; he urged the people by every consideration of mercy, to let down the flood-gates, and prevent, as far as possible, the continued desolation of families by the moderate use of alcohol.

But all would not do. The arguments of the clergyman, the deacon, and the physician, backed by station, learning, and influence, were too much for the single teetotaler. No one arose to continue the discussion or support him, and the President of the meeting was about to put the question, when all at once there arose from one corner of the room a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, then her long arms to their greatest length, and raising her

voice to a shrill pitch, she called upon all to look upon her.

"Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to moderate drinking, as being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison as a beverage, in health, is excess. Look upon me. You all know me, or once did. You all know that I was once the mistress of the best farm in this town. You all know, too, I once had one of the best—the most devoted of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they all lie in a row, side by side, in yonder church-yard; all—every one of them—filling the drunkard's grave! They were all taught that moderate drinking was safe—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you, as authority," pointing with her shred of a finger to the priest, deacon, and doctor. "They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror; I felt we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell—the delusive spell, in which the idea of the benefits of moderate drinking had involved my husband and sons; I begged, I prayed, but the odds were greatly against me.

"The priest said the poison that was destroying my husband and boys was a good creature of God; the deacon, who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the physician said that a little was good, and excess ought to be avoided. My poor husband and my dear boys fell into the snare, and one after another was conveyed to the dishonored grave of the drunkard. Now look at me again—you probably see me for the last time—my sand is almost run. I have dragged my exhausted frame from my present abode—your poor-house—to warn you all—to warn you, deacon—to warn you, false teacher of God's word"—and with her arms high-flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before the judgment-seat of God—I shall meet you there, ye false guides, and be a swift witness against you all."

The miserable female vanished, a dead silence pervaded the assembly. The priest, deacon, and physician, hung their heads. The President of the meeting put the question: "Shall we have any more licenses to sell alcoholic poisons, to be drank as a beverage?" The response was unanimous—No! Friends of humanity everywhere, what would have been your verdict had you been there?—*Selected.*

THE Dean of Bangor, England, speaking recently at a meeting held to further the establishment of courses of instruction in practical cookery in the elementary school, said that if he had his own way there would be much less tea-drinking among people of all classes. Oatmeal and milk produced strong, hearty, good-tempered men and women, whereas excessive tea-drinking created a generation of nervous, discontented people, who were forever complaining of the existing order of the universe, scolding their neighbors, and sighing after the impossible. In fact, he suspected that overmuch tea-drinking, by destroying the calmness of the nerves, was acting as a dangerous revolutionary force in England. Tea-drinking renewed three or four times a day made men and women feel weak, and the result was that the tea-kettle went before the gin bottle, and the physical and nervous weakness that had its origin in the bad cookery of an ignorant wife ended in ruin, intemperance, and disease.

THE chaplain of the Auburn State Prison says: "There are in the United States 44 prisons, with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each; making 440,000 who suffer from this source. The long line of sorrow could be traced to one of three causes, viz., idleness, licentiousness, and intemperance."

A NEW YORK Court imposed a fine of \$300 for giving tobacco to a giraffe, and fined a bar-tender \$5 for selling whisky to children. So much are giraffes more valued than the children of men.

The Home Circle.

THE GOOD THAT THE CHILDREN DO.

A DREARY place would be this earth
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it;

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hand, on breast and brow,
To keep the thrilling love chords tender.

No babe within our arms to leap;
No little feet toward slumber tending;
No little knee in prayer to bend,
Our loving lips the sweet words lending.

Life's song indeed would lose its charm,
Were there no children to begin it;
A doleful place this world would be,
Were there no little people in it.

Who Are Happiest?

"WHAT troubles you, William?" said Mrs. Aiken, speaking in a tone of kind concern to her husband, who sat silent and moody, with his eyes now fixed upon the floor, and now following the forms of his plainly-clad children as they sported, full of life and spirits, about the room.

It was evening, and Mr. Aiken, a man who earned his bread by the sweat of his brow, had, a little while before, returned from his daily labor. No answer was made to his wife's question. A few minutes went by, and then she spoke again.

"Is anything wrong with you, William?"

"Nothing more than usual," was replied; there's always something wrong. The fact is, I'm out of heart."

"William?"

Mrs. Aiken came and stood beside her husband, and laid her hand gently upon his shoulder.

The evil spirit of envy and discontent was in the poor man's heart. This his wife understood right well. She had often before seen him in this frame of mind.

"I'm as good as Freeman, am I not?"

"Yes, and a great deal better, I hope," replied Mrs. Aiken.

"And yet he is rolling in wealth, while I, though compelled to toil early and late, can scarcely keep soul and body together."

"Hush, William! Don't talk so. It does you no good. We have a comfortable home, with food and raiment; let us therewith be contented and thankful."

"Thankful for this mean but! Thankful for hard labor, poor fare, and coarse clothing!"

"None are so happy as those who labor; none enjoy better health than they who have only the plainest food. Do you ever go hungry to bed, William?"

"No, of course not."

"Do you or your children shiver in the cold of winter for lack of warm clothing?"

"No; but—"

"William! Do not look past your real comforts in envy of the blessings God has given to others. Depend upon it, we receive all of this world's goods the kind Father above sees it best for us to have. With more, we might not be so happy as we are."

"I'll take all that risk," said Aiken. "Give me plenty of money, and I'll find a way to largely increase the bounds of enjoyment."

"The largest amount of happiness, I believe, is ever to be found in that external condition in which God has placed us."

"Then every poor man should willingly remain poor."

"I did not say that, William; I think every man should seek earnestly to improve his worldly affairs—yet be content with his lot at all times; for only in contentment is there happiness, and that is a blessing the poor may share equally with the rich. Indeed, I believe the poor have this blessing in larger store. You, for instance, are a happier man than Mr. Freeman."

"I'm not so sure of that."

"I am, then. Look at his face. Doesn't that tell the story? Would you change with him in every respect?"

"No, not in every respect. I would like to have his money."

"Ah, William! William!" Mrs. Aiken shook her head. "You are giving place in your heart to the spirit of discontent. Try to enjoy, fully,

what you have, and you will be a far happier man than Mr. Freeman. Your sleep is sound at night."

"I know; a man who labors as hard as I do, can't help sleeping soundly."

"Then labor is a blessing, if for nothing else. I took home to-day a couple of aprons made for Mrs. Freeman. She looked pale and troubled, and I asked her if she were not well."

"Not very," she replied. "I've lost so much rest of late that I'm almost worn out."

"I did not ask why this was; but, after remaining silent for a few moments, she said:—

"Mr. Freeman has become so excited about business that he sleeps scarcely three hours in the twenty-four. He cares neither for eating nor drinking; and, if I did not watch him, would scarcely appear abroad in decent apparel. Hardly a day passes that something does not go wrong. Workmen fail in their contracts, prices fall below what he expected them to be, agents prove unfaithful; in fact, a hundred things occur to interfere with his expectations, and to cloud his mind with disappointment. We were far happier when we were poor, Mrs. Aiken. There was a time when we enjoyed life. Bright days!—how well are they remembered! Mr. Freeman's income was twelve dollars a week; we lived in two rooms, and I did all our own work. I had fewer wants than I have ever had since, and was far happier than I ever expect to be again on this side of the grave."

Just then a cry was heard in the street.

"Hark!" exclaimed Mr. Aiken.

"Fire! Fire! Fire!" The startling sound rose upon the air.

Aiken sprang to the window and threw it open.

"Mr. Freeman's new building, as I live!"

Aiken dropped the window, and catching up his hat, hurriedly left the house.

It was an hour ere he returned. Meanwhile the fire raged furiously, and from her window, where she was safe from harm, Mrs. Aiken saw the large new factory, which the rich man had just erected, entirely consumed by the fierce, devouring element. All in vain was it that the intrepid firemen wrought almost miracles of daring in their efforts to save the building. Story after story was successively wrapped in flames, until, at length, over fifty thousand dollars' worth of property lay a heap of black and smouldering ruins.

Wet to the skin, and covered with cinders, was Mr. Aiken when he returned to his humble abode, after having worked manfully in his unselfish efforts to rescue a portion of his neighbor's property from destruction.

"Poor Freeman! I pity him from my very heart!" was his generous, sympathizing exclamation, as soon as he met his wife.

"He is insured, is he not?" inquired Mrs. Aiken.

"Partially; but even a full insurance would be a poor compensation for such a loss. In less than two weeks, this new factory, with all its perfect and beautiful machinery, would have been in operation. The price of goods is now high, and Mr. Freeman would have cleared a handsome sum of money on the first season's product of his mill. It is a terrible disappointment for him. I never saw a man so much disturbed."

"Poor man! his sleep will not be as sound as yours to-night, William."

"Indeed, it will not."

"Nor, rich as he is, will he be as happy as you to-morrow."

"If I were as rich as he is," said Aiken, "I would not fret myself to death for this loss. I would, rather, be thankful for the wealth still left in my possession."

Mrs. Aiken shook her head.

"No, William, the same spirit that makes you restless and discontented now would be with you, no matter how greatly improved might be your condition. Mr. Freeman was once as poor as you are. Do you think him happier for his riches? Does he enjoy life more? Has wealth brought a greater freedom from care? Has it made his sleep sweeter? Far, very far, from it. Riches have but increased the sources of discontent."

"This is not a necessary consequence. If Mr. Freeman turn a blessing into a curse, that is a defect in his particular case."

"And few in this fallen and evil world are free from this defect, William. If wealth were sought from unselfish ends, then it would make its pos-

essor happy. But how few so seek riches. It is here, believe me, that the evil lies."

Mrs. Aiken spoke earnestly, and something of the truth that was in her mind shed its beams upon the mind of her husband.

"You remember," said she, smiling, "the anecdote of the rich man in New York, who asked a person who gave utterance to words of envy toward himself, 'Would you,' said he, 'take all the care and anxiety attendant upon the management of my large estate and extensive business operations, merely for your victuals and clothes?' 'No, indeed, I would not,' was the quick answer. 'I get no more,' said the rich man, gravely. And it was the truth, William. They who get rich in this world pass through incessant toil and anxiety, and while they seem to enjoy all the good things of life, in reality enjoy but little. They get only their victuals and clothes. I have worked for many rich ladies, and I do not remember one who appeared to be happier than I am. And I am mistaken if your experience is not very much like my own."

A few days after this time, Aiken came home from his work one evening. As he entered the room where his wife and children sat, the former looked up to him with a cheerful smile of welcome, and the latter gathered around him, filling his ears with the music of their happy voices. The father drew an arm around one another, and, as he sat in their midst, his heart swelled in his bosom, and warmed with a glow of happiness. Soon the evening meal was served—served by the hands of his wife—the good angel of his humble home. William Aiken, as he looked around upon his smiling children, and their true-hearted, even-tempered, cheerful mother, felt that he had many blessings for which he should be thankful.

"I saw something a little while ago that I shall not soon forget," said he, when alone with his wife.

"What was that, William?"

"I had occasion to call at the house of Mr. Elder on some business, as I came home this evening. Mr. Elder is rich, and I have often envied him; but I shall do so no more. I found him in his sitting-room alone, walking the floor with a troubled look on his face. He glanced at me with an impatient expression as I entered. I mentioned my business, when he said abruptly and rudely:—

"I've no time to think of that now."

"As I was turning away, a door of the room opened, and Mrs. Elder and two children entered."

"I wish you would send them children up to the nursery," he exclaimed, in a fretful, half-angry voice. "I'm in no humor to be troubled with them now."

"The look cast upon their father by those two innocent little children, as their mother pushed them from the room, I shall not soon forget. I remembered, as I left the house, that there had been a large failure in Market Street, and that Mr. Elder was said to be the loser by some ten thousand dollars—less than a twentieth part of what he is worth. I am happier than he is to-night, Mary."

"And happier you may ever be, William," returned his wife, "if you but stoop to the humble flowers that spring up along your pathway, and, like the bee, take the honey they contain. God knows what, in external things, is best for us; and he will make either poverty or riches, whichever comes, a blessing, if we are humble, patient, and contented.—*Arthur's Home Magazine.*

MUTUAL FORBEARANCE.—If we wish to succeed in life we must learn to take men as they are, and not as they ought to be; making them better if we can, but at the same time remembering their infirmities. We have to deal, not with the ideal man of dreaming poets, but with the real men of every-day life, men precisely like ourselves. This fact of common aims, ambitions, and infirmities, ought to create constant sympathy and forbearance. While every man has his own burden to bear, he may at the same time in some way help another to bear his peculiar burden, and be himself helped in turn. God has mysteriously linked all men together by this curious fact of mutual dependence, and this wonderful possibility of mutual help.

THE more wealth you possess, the more grace and humility you need; for want of this, many are overthrown by wealth.

Religious Notes.

—As the fruits of Mormon missionary labors in the Southern States, 100 converts were shipped from Chattanooga to Utah last week. A late arrival from Europe brought 658.

—The 400th anniversary of the birth of Martin Luther, which occurred on the 10th inst., was celebrated all over the recognized Christian world—even in Rome. In Berlin there was a gathering of 80,000 school children.

—Archbishop Lynch of Toronto has addressed to the Pope and Cardinals, and also to the bishops of Ireland, a long letter on the loss of souls in America, consequent upon wholesale and impoverished immigration.

—The noted Pere Hyacinthe has arrived from France, and will make a tour of the United States, including the Pacific Coast. He will lecture on "France and the United States," giving also his reasons for withdrawing from the Catholic Church.

—The ministerial rage for harmonizing the Bible with so-called science leads to some ridiculous freaks. Rev. R. Hodgson, M. A., an English clergyman, takes the ground that "pre-Adamic remains are nothing more nor less than fossil angels."

—At a recent meeting of the British Cabinet it was announced that the French Government had decided to give Mr. Shaw, the English Missionary in Madagascar who suffered loss in a bombardment by French war vessels, \$5,000 damages and officially express regrets at his ill-treatment.

—Five Chinese converts were recently added to the First Baptist Church in this city, from the mission on Eleventh Street, conducted by Mrs. E. I. Bradway, and others are expected to be ready for admission in a short time. This church has now quite a number of Chinese members, all of whom are said to be very active workers in the cause.

—The Swedish missionary in Iowa, Rev. J. Hendrickson, says his country people are strong Lutherans, who believe in regeneration, in infant sprinkling, confirmation when fourteen, and forgiveness of their sins when partaking of the Lord's Supper. They are very much afraid of Baptists, whom they regard as lost from the grace of God—an idea which their ministers carefully impress on their minds.

—Dr. Huntington, Bishop of the Protestant Episcopal Church in Central New York, is author of the pastoral letter read at the Philadelphia Convention, in which other denominations are referred to as "those voluntary societies." He says the "meaning of the Bible is visible to those who come to it from within—who see as the church sees;" and confidently speaks of "our superior heritage and traditions."

—The new Roman Catholic Coadjutor Archbishop for California, arrived in San Francisco, on the evening of the 6th, from Chicago. He came in splendid style, palace coaches being provided for him by his friends in his late field of labor, and a goodly number of church dignitaries accompanying him. He was the recipient of more attention on the way, and on his arrival at San Francisco, than any ecclesiastical personage who has ever yet come to the Pacific Coast. The Archbishop himself went as far as Salt Lake to meet him.

News and Notes.

—The present interest bearing debt of the United States is \$1,312,446,050.

—The probabilities of a rupture between Russia and Austria is the latest war talk.

—The three ostrich chicks hatched at Anaheim, Los Angeles County, last week, are dead.

—A plot to tar and feather the Lord Mayor of Dublin was discovered last week and frustrated.

—The British steamer *Iris* was recently sunk off the Spanish coast, and thirty-five men drowned.

—The French force in Tonquin is said to be 8,650 soldiers, 4,500 sailors and marines, and 32 vessels.

—There is another political agitation in Jamaica; the cry is, "No taxation without representation."

—H. Clay McGee killed his wife and daughter, and then committed suicide, near Kansas City, on the 8th inst.

—The Pennsylvania Co.'s Railroad stock-yards at Pittsburg, were burned last Saturday night. Loss, \$250,000.

—On the 7th inst., sixty-three miners were killed as the result of an explosion in the Moorsfield colliery, Lancashire, England.

—A shock of earthquake was felt at Cove Creek, southern Utah, Saturday, severe enough to break dishes and alarm the inhabitants.

—A colored murderer was lynched at Moss Landing, Texas, on the 6th inst., and another one, on the 10th inst., at Mount Mourne, N. C.

—Lord Lansdowne, the new Governor-General of Canada, is already receiving anonymous letters containing threats against his life.

—Before the war but little rice was cultivated in Louisiana; now 50,000 people are engaged in growing this cereal in the Pelican State.

—A gale blew down a large building in process of construction at Buffalo, N. Y., on the 9th inst., and five men were killed and seven injured.

—The criminal classes of London are considered so dangerous as to warrant the arming of the police with revolvers.

—At New York, last Saturday, a tugboat was blown into fragments by the explosion of her boilers. Six persons were killed and one badly mangled.

—A portion of the new Wisconsin State House, an elegant structure not yet completed, fell, on the 8th inst., killing several workmen and causing considerable financial loss.

—Samuel Markey is on trial in Stockton, charged with the murder of Patrick Breen, who had been placed upon land claimed by the railroad company in lieu of ejected settlers.

—The Dominion Government has been requested by the United States authorities to furnish further information in relation to the operation of the postal savings bank system in Canada.

—At Lyons, France, last week, the Anarchists exploded an infernal machine in front of the mansion of a wealthy merchant. Much damage was done to the building, but no one was hurt.

—General Longstreet, fearing the rescue of the Georgia Kuklux prisoners, requires authority to appoint additional guards to accompany them from Atlanta to the Albany, N. Y., penitentiary.

—The Crown Prince of Germany will return the visit of King Alfonso of Spain. The Emperor would do so in person, but excuses himself on account of advanced age. It is not expected that the Crown Prince will go by way of Paris.

—Lopez, the Mexican murderer, who last week at Laredo was given ninety-nine years in the Penitentiary, has had the finding set aside on account of the verdict failing to state that the accused was guilty of murder in the first degree.

—Dispatches from Turin report that Kossuth, the Hungarian patriot, is dying. He is 81 years old, and has been giving way physically for some time. For over twenty years he has lived in strict privacy, devoting himself to scientific studies.

—A San Francisco letter-carrier was, last week, fined \$50 and dismissed from the service for throwing away letters to save the labor of delivering them. It was a penitentiary offense, but he was let off with a fine and dismissed on account of his family.

—The Bulgarian Cabinet has decided to dismiss all Russians in the army, including Colonel Roadiger, Acting Minister of War, and recall all Bulgarians in the Russian service. Roadiger refused to resign, and was ordered to quit Sofia in twenty-four hours.

—It is rumored that Princess Amelia, eldest daughter of Count de Paris, will shortly be married to Grand Duke Alexis of Russia. The Czar's advisers favor the union, thinking it will facilitate the restoration of the Orleanists and an alliance between France and Russia.

The state of the Cuban treasury is so embarrassed that the Council of Ministers has authorized the Captain-General to borrow \$500,000 in gold until the home treasury can advance more, early in January. There has been a heavy fall in Cuban bonds and bank shares.

—General elections were held in ten States on the 6th inst., resulting as follows: Massachusetts, Connecticut, New York, Minnesota, and Nebraska have been carried by the Republicans; while the Democrats secured Pennsylvania, New Jersey, Maryland, Virginia, and Mississippi.

—Senator Miller has written a letter to the Secretary of State complaining of the fraudulent practices of Chinese officials. He says that hundreds of Chinese laborers are being landed in America as teachers, students, merchants, or those desiring to travel in the United States.

—The British Cabinet has issued explicit instructions to all the Departments in the event of war between France and China. The British fleet in Chinese waters will be reinforced, and it is said any attempt by France to blockade ports where British interests exist will be resisted.

—John S. Gray, the embezzling ex-Secretary of the State Harbor Commission, has been sent to San Quentin penitentiary for a term of ten years, on one charge. There are yet forty-three charges against him, which it is said will not be prosecuted unless the Supreme Court interferes with the present sentence.

—A prominent statesman of Russia says that Vera Philipera, the woman recently arrested, was the actual head of the Nihilist Executive Committee, and that the Nihilists are broken into widely scattered groups, each more or less independent of the rest. They are driven to murder and robbery in order to obtain funds.

—A Madrid dispatch says the Minister of War has acquired proof of fresh intrigues between political exiles and their friends in Spain, with a view of preparing for another military disturbance. The Government has discovered that these intrigues are connected with ring speculators at home and abroad. The Governments of the provinces have been ordered to exercise the greatest vigilance.

—On the 5th inst., a heavy cyclone made a dash of about fifty miles through Missouri, taking the city of Springfield in its course, where thirty buildings were destroyed and about 200 damaged. In the country east and west several farm buildings were blown down. Seven persons are reported killed, and several severely injured. The storm current was only a few yards in width, but traveled with fearful velocity.

—The late election in Virginia has, in the minds of politicians, re-established the old "Mason and Dixon's line," assuring a "solid south" for what is called the "Bourbon Democracy" in the next Presidential election.

—It was stated in last week's paper that a Mr. Cockrell had been ejected from his home in the Mussel Slough country, San Joaquin Valley, and two men placed in possession on behalf of a purchaser from the railroad company. The result is as might have been expected in that vicinity, where feeling between settlers and the railroad managers has in the past run so high. Edward H. McAuliffe, one of the parties placed in possession, was shot and killed while out gunning, Nov. 5, by some unknown person. Mr. Cockrell is able to prove that he was at Hanford during the time the murder was committed. The other party in possession has decided to leave the place, fearing a like fate.

—The Edmunds law is on all hands now acknowledged to be a total failure so far as the suppression of polygamy in Utah is concerned, which is really the only thing that either justifies the law or gives it any importance. Such we thought would be the fact when the law was passed; and hence we are not disappointed in the result.—*Independent*. The fact is, no law will prohibit polygamy in Utah or anywhere else unless it be enforced; and this has been the trouble with all the laws that have been enacted in regard to it. Money and influence will defeat any law. The Mormon Church can always raise plenty of money, and the "institution" itself has an influence upon imported politicians somewhat similar to that of the women of Moab.

—The Chicago police have arrested twelve members of a thoroughly organized gang of shop-lifters. They include the leader, a woman known to the police as "Mother Wier," and her two sons and two daughters. Over \$2,000 worth of stolen goods was recovered. It is estimated that the peculations of this band, nearly all of whom are women, have amounted to from \$10,000 to \$15,000 within the past few months. All are fine-looking women, elegantly dressed. Their method of operations was for a couple of women to enter a carriage, with one of "Mother Wier's" sons as coachman, and go "shopping" among the larger stores till the carriage was filled with plunder, when it would be taken to a place of deposit. One of "Mother Wier's" daughters has lately returned from New York, having served a term on Blackwell's Island.

Obituary.

CLARK—Died of Bright's disease and old age, in Mobile, Ala., Oct. 9, 1883, my mother, Mrs. Sarah B. Clark, aged seventy-one years and one day. Mother had been in Mobile six weeks with her son-in-law, Col. Price Williams, under medical treatment. Her sufferings were very great. Each day for a month previous to her death, it was thought she might not live another day. She often spoke of dying, and prayed to be released from her agonies, principally intense nausea. God was near to her in her sufferings, and she praised his holy name, often saying, "Oh, how precious Jesus is to me in my extremity!"

I was with her seventeen days. Many times did we, the five of her living children,—two sons and three daughters,—gather around what we thought her dying bed, but as we sang and prayed with her, she would revive again. For a few hours before her death, she was granted relief from her great sufferings; and as she fell asleep without a struggle, I felt to praise the Lord that her pilgrimage was done, the battle fought, the victory won, and the crown laid up.

"She shall sleep, but not forever;
There shall be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

It is but a little while, and "He that shall come will come, and will not tarry."

Mother was born near Augusta, Ga., Oct. 7, 1812. Her parents removed to the territory of Alabama. When they arrived in Mobile, in 1818, it was but a small village. She was married near Mobile, in 1827, to Ebenezer Clark, a ship-carpenter of New York City. They lived there many years. From thence they moved to our old homestead, Three Rivers, in Jackson Co., Miss., where she has lived for forty years.

Mother lived a widow for twenty-seven years. Father died away from home at a watering-place, and she never saw his grave. She was a member of the Methodist church for nearly forty years. Mother had fourteen children. Her son John Tyler Clark, whom she mourned as dead, was in California the last letter she had from him twelve years ago.

Dear mother proved that the fifth commandment was sacred to her, by many years of patient, careful, and gentle attention to her blind, deaf, and helpless mother, who died two years ago, aged ninety-three years. Her relatives on the side of her father, Aaron Burleson, are said to compose one of the largest families in the United States; a history of them is now being written.

Mother possessed sixteen slaves. She often said she was sorry she ever owned them, as they proved anything but a blessing to her.

She loved very dearly Mrs. C. O. Taylor, who made us a visit just prior to her death. She also esteemed very highly the friendship of Eld. Taylor.

PETER H. CLARK.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 15, 1883.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press;" NEVER to individuals, as they may be absent, and business thereby be delayed.

Various Matters.

THURSDAY, Nov. 29, is National Thanksgiving day, according to a proclamation of President Arthur.

ON the Sabbath and Sunday before Thanksgiving, collections will be taken up in the schools of California to aid the California Association for providing a Home for Feeble-minded Children.

GOOD news comes to us from the Healdsburg College. "E. J. W." writes: "The Bible-class is gradually increasing in numbers. There are thirty-five in regular attendance now, and there are some more coming. They are making some improvement." When we consider that this class is not made up of aimless individuals, but the members are mostly earnest in their desires to work in the cause of God, we think we have reason to hope that a goodly band of workers will be trained for service in this year's College class.

THE music on this page is original in the "Pearly Portals." It must become popular in prayer and social meetings, as the air is easy and pleasing to the ear, and the words will reach every Christian heart. There is absolutely no poor music in Pearly Portals. The more we use it in our school, the more highly we value it.

Good Counsel.

WE received an encouraging letter from Sister White which is worthy of more than a passing notice. The following words will be appreciated by our people in California at this time:—

"We are not doing all we might do to encourage workers in the great harvest-field. We must encourage simplicity; we must not degenerate into formal service. We must lay responsibility upon humble, God-fearing men. I know God will accept their efforts if they will dedicate themselves to him. If they will place themselves in the channel, the light from the throne of God will shine through them. Jesus will work through their disinterested efforts. The Bible-readings will be a means of getting the truth before a large number. Men and women may do a good work here. Our sisters are not excusable in letting the talents God has given them rust from inaction."

We believe that in many cases the sisters could find openings for Bible-readings where men could not. Why should they not improve them?

The Signs of the Times.—Vol. 10.

THE Board of Directors, and all connected with the SIGNS, have had under careful consideration for some time past, what could be done to improve the paper, and make it still more acceptable to its patrons. We shall commence Volume 10 with a new out-fit, new type, new dress throughout. If possible we shall stereotype each form, and thus keep the type new and clear throughout the year.

Queries have been sent to us in regard to the stitching. Some have asked us how much more it would cost to open their papers and run them clear through the machine. It would not take long for any one to do so by their own paper; but we could not do so by 20,000 and mail them during the week. We have not been unmindful of this matter. It is the intention to begin the next volume with a machine which will fold and paste the paper. But this involves not only the expense of the machine, but material changes in the paper itself, the labor and expense of which cannot be appreciated by any not acquainted with the work. We will only say that as it is got up at present a folder and paster cannot be used. If it could it would have been used before this. Our patrons may rest assured that we shall do all that is possible to serve them, and the interests of the paper, and the cause of truth.

THE Sunday-school Union Bible Dictionary says: "Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."

ONLY THE BLOOD OF JESUS.

E. A. H.

REV. E. A. HOFFMAN.

FROM PEARLY PORTALS By Permission.

Religious Amendment Association.

IT is just twenty years ago that the movement was inaugurated to secure a religious amendment to the Constitution of the United States. The National Association will hold its annual meeting in Case Hall, Cleveland, Ohio, Dec. 11 and 12, 1883. The *Statesman* says: "The season of 1883-84, it is expected, will be a notable one in the history of the movement, for many reasons." We shall note with interest the doings of the Cleveland convention, and the shape which it gives to that work for the next year or two.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent, the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

William Butcher.....	\$5,000
Joseph Leininger.....	5,000
John Morrison.....	1,000
F. H. Adams.....	500
Mrs. Mary Scott.....	500
A Friend to the Cause.....	800
"Who'll be the next?"	

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books at a cost of over \$6,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371, Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room, 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room at H street, between Sixth and Seventh, East Portland, Oregon. Boston, Mass., J. R. Israel, residence Rowley, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 40 Price Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 161 Wingham Street, Great Grimbsy, Eng. At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntly, Secretary South Lancaster, Mass., U. S. A.

S. N. HASKELL, President.

San Francisco.

PROVIDENCE permitting, I will meet with the church in San Francisco next Sabbath, Nov. 17.

EDITOR.

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