

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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WE LOOK FOR THE SAVIOUR.

I CANNOT tell, I may not know,
When Jesus will be here;
But some day, when we least expect,
I know he will appear.
Then, Lord, may I be washed from sin,
And pure and spotless be,
That I may look for thee with joy,
And long thy face to see.

I should not like him when he comes,
A wandering lamb to find;
If I were idle, selfish, proud,
Untruthful, or unkind,—
How I should try to hide my face,
And from his presence flee!
I could not look for him with joy,
Or long his face to see.

Lord Jesus, as the years go by,
And thine own day draws near,
O make me know that I am thine,
For then I need not fear.
If I am cleansed and kept from sin,
From Satan's power set free,
Then I may look for thee with joy,
And long thy face to see.

—A Lady of Hull.

General Articles.

The Saviour Glorified.

BY MRS. E. G. WHITE.

CHRIST had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory—as he reviews the ingratitude of the people he came to save—will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him, and wait to do his bidding? No; his promise to those loved ones whom he leaves on earth is “Lo, I am with you always, even unto the end of the world.” Before his conflict, he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world.

Jesus led the way to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awe-struck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir.

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.” These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that he would come to earth again.

All Heaven was waiting to welcome the Saviour to the celestial courts. As he ascended he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: “Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!”

The waiting angels at the gates of the city inquire in rapturous strains, “Who is this King of Glory?” The escorting angels joyously reply in songs of triumph, “The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in!” Again the waiting angels ask, “Who is this King of Glory?” and the escorting angels respond in melodious strains, “The Lord of hosts! He is the King of Glory!” Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father.

With the deepest adoration and joy, the hosts of angels bow before him, while the glad shout rings through the courts of Heaven: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!” Songs of triumph mingle with music from angelic harps, till Heaven seems to overflow with delightful harmony, and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming: “Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!”

He is seated by the side of his Father on his throne. The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My Beloved is mine and I am his! He is the chief among ten thousand, and altogether lovely!

The disciples returned to Jerusalem, not mourning, but full of joy. When last they looked upon their Lord, his countenance shone with heavenly brightness, and he smiled lovingly upon them. Those hands that had so often been stretched forth in the act of blessing the sick and the afflicted, and in rebuking demons—those hands which had been bruised by the cruel nails, were mercifully extended, as though in the disciples they embraced the whole world, and called down a blessing upon all the followers of Christ.

Beams of light seemed to emanate from those dear hands and to fall upon the watching, waiting ones.

The most precious fact to the disciples in the ascension of Jesus was that he went from them into Heaven in the tangible form of their divine Teacher. The very same Jesus, who had walked, and talked, and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; who had sought retirement with them in the groves; and who had that very day toiled with them up the steep ascent of Olivet,—had ascended to Heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into Heaven, should come again in like manner as he had ascended. This assurance has ever been, and will be till the close of time, the hope and joy of all true lovers of Christ.

The disciples rejoiced, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy. But Jesus had assured them that he would send the Comforter, as an equivalent for his visible presence. He had said, “If ye loved me, ye would rejoice, because I said, I go unto the Father.” They rejoiced because Jesus had wrought out salvation for man; he had answered the claims of the law, and had become a perfect offering for man; he had ascended to Heaven to carry forward the work of atonement begun on earth. He was the Advocate of man, his Intercessor with the Father.

When the disciples returned to Jerusalem alone, people looked at them, expecting to see in their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. They did not wail over disappointed hopes, but were continually in the temple praising and blessing God. The priests and rulers were at a loss to understand this mystery. After the discouraging events connected with the trial, condemnation, and ignominious death of their Master, the disciples were supposed to be defeated and ashamed; but they now came forth with buoyant spirits, and countenances beaming with a joy not born of earth.

They told the wonderful story of Christ's glorious resurrection, and ascension to Heaven, and many believed their testimony. The disciples had no longer a vague distrust of the future; they knew that Jesus was in Heaven; that his sympathies were unchanged; that he was identifying himself with suffering humanity, receiving the prayers of his people; that he was pleading with God the merits of his own precious blood, showing his wounded hands and feet, as a remembrance of the price he had paid for his redemption. They knew that he would come again, escorted by the heavenly host, and they looked upon this event, not as a dreaded calamity; but as an occasion for great joy and longing anticipation. They knew that he would stand again upon the Mount of Olives, while the Hebrew hallelujahs should mingle with Gentile hosannas, and myriads of voices should unite in the glad acclamation of “Crown him Lord of all!” They knew that he had ascended to Heaven to prepare mansions for his obedient children, and that he would return and take them unto himself.

With joy the disciples related to their brethren the news of their Lord's ascension. They now felt that they had a Friend at the throne of God, and were eager to prefer their requests to the Father in the name of Jesus. They gathered together in solemn awe and bowed in prayer, repeating to each other the assurance of the Saviour, “Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.” During the ten days

following the ascension, they, with one accord, devoted the time to prayer and praise, waiting for the descent of the Holy Ghost. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

He who considered it not robbery to be equal with God, once trod the earth, bearing our suffering and sorrowing nature, and tempted in all points like as we are; and now he appears in the presence of God as our great High Priest, ready to accept the repentance and to answer the prayers of his people, and, through the merits of his own righteousness, to present them to the Father. He raises his wounded hands to God, and claims their blood-bought pardon. I have graven them on the palms of my hands, he pleads. Those memorial wounds of my humiliation and anguish secure to my church the best gifts of Omnipotence.

What a source of joy to the disciples, to know that they had such a Friend in Heaven to plead in their behalf! Through the visible ascension of Christ all their views and contemplation of Heaven are changed. Their minds had formerly dwelt upon it as a region of unlimited space, tenanted by spirits without substance. Now Heaven was connected with the thought of Jesus, whom they had loved and revered above all others, with whom they had conversed and journeyed, whom they had handled, even in his resurrected body, who had spoken hope and comfort to their hearts, and who, while the words were upon his lips, had been taken up before their eyes, the tones of his voice coming back to them as the cloudy chariot of angels received him: "Lo, I am with you alway, even unto the end of the world."

Address to the Baptists.

WE proceed to address those of you who regard the sabbatic law as having been nailed to the cross, and consider the first day of the week as an institution entirely new, regulated as to its observance wholly by the New Testament.

You, whom we now address, are exempt from some of the inconsistencies which we have exposed; but your theory labors under very serious difficulties, and is to be regarded, on the whole, as more obnoxious to the interests of religion than the one we have been considering.

According to your position, the New Testament recognizes no Sabbath at all. Do not start at this charge. That it is repugnant to your feelings, we allow. You have never thought of anything else than *entire abstinence from labor* on the first day of the week. It is your day of *rest* as well as *worship*. But on what ground do you make it a day of rest? What *example* have you for doing so? What *law* of the New Testament requires you to lay aside all your secular business? As sin is the transgression of the law, and where no law is, there is no transgression (1 John 3, 4; Rom. 4:15), how do you make it appear to be sin to work on the day in question? It is by the commandment that sin becomes exceeding sinful. Rom. 7:13. By what commandment do you make it appear sinful to work on Sunday? These are questions of the highest importance.

Now suppose one of your brethren attends public worship on the first day of the week, and—to make his conformity to what is supposed to be apostolic example as perfect as possible—participates in the breaking of bread. He then goes home, and labors diligently till the day is closed. By what law will you convince him of sin? Not the law of the Sabbath as contained in the Decalogue, for that you hold to be abolished. Not any law of the New Testament which says, "Keep the first day of the week holy; in it thou shalt not do any work," for there is no such law. Not the law of apostolic example, for there is no proof that the apostles ever gave such example. The very utmost that you can with any show of reason pretend for their example is, that they met together for worship and breaking of bread. To this example, your brother has conformed to the very letter—who can say he has not in spirit also? What now will you do with him? "The Bible, and the Bible only, is the religion of Protestants." The Bible, therefore, is the rule by which he is to be tried. Convict him of sin by this rule, if you can.

But the case becomes still more difficult, when

you come to apply it to those who are without the pale of the church. We have already seen that apostolic example concerns merely the ordering and arrangement of the *church*. Attempt now to convince the unbeliever of sin in working on the first day of the week. In order to do this, charge apostolic example upon him. What is his reply? "I know not," says he, "that I am bound to imitate them in this matter. How does it appear that I am? I will admit, for argument's sake, that they celebrated the resurrection of Christ on Sunday by religious worship; but they also broke bread and partook of it by way of celebrating his death. If their example binds me in one particular, why not in the other? Prove to me," says he, "that any but the church assembled on the first day for worship, and I will do so too. But in the absence of all such proof, I must conclude that their example has nothing to do with me; unless, indeed, you can make it appear that their example and practice were in conformity to some law, which commanded them as rational creatures, independent of their relation to Christ and his church. When you can produce that law, then I shall feel bound to obey it, and imitate the apostles in their obedience to it; but not till then." Such is the reasoning by which an unbeliever may set aside all your attempts to charge sin upon him. Where, brethren, is your law, which like a barbed arrow, pierces the very soul, and fastens guilt upon the conscience? Where is that law which speaks out its thunders, saying, "Thus saith the Almighty God, the Lord, the maker of heaven and earth, It is the Sabbath day; in it thou shalt not do any work?" To throw aside the law, which cuts and flames every way, reaching soul and spirit, joints and marrow, in order to deal with the ungodly by mere apostolic example, is like muffling the sword, lest it should give a deadly wound. Apostolic example is indeed powerful with those whose hearts have been made tender by the Spirit of God, but with others, powerless.

We are persuaded, brethren, that your conscientious scruples about laboring on the first day of the week never resulted from the mere contemplation of apostolic example. Such example, it is true, is all the law you acknowledge; but this is the theory you have adopted since you came to maturity, and began to think for yourselves. Your scruples have an earlier and different origin. They commenced with your childhood, when you were taught to consider the day as holy time. It was then carefully instilled into your mind, that God had, by express law, forbidden you to desecrate the day, and that you would incur his displeasure in case you should do so. The idea was then imbibed, that if you did not keep the day you would violate the fourth commandment. This idea has grown with your growth, and strengthened with your strength. It has obtained such commanding influence over your feelings, that you cannot comfortably forbear keeping a day of rest, though your theory does not require it. Even to this day, a strong impression rests upon your minds that the fourth commandment contains much of moral excellence—too much to be thrown altogether away, notwithstanding your system of theology teaches its abrogation. Such is the true secret of your tenderness of conscience. Apostolic example has in reality nothing to do with it. Following the secret monitions of conscience, your prosperity is promoted in spite of your theological system. But sound reason discovers that your experience and your theory are in opposition to each other. Some of the more thinking ones among you are aware of this, and are continually aiming at such a modification of their theory, that their experience will harmonize with it. But be assured that there will be an everlasting conflict, till you are brought to acknowledge fully and heartily the claims of the Sabbath law.

We are aware of that system of theology which regards the New Testament as furnishing the only code of laws by which men are bound since the death of Christ. We have looked at this doctrine with attention; and so far as the order, government, and ordinances of the *church* are concerned, we admit its truth. As the laws and ordinances of the *Jewish* church were determined by the *Old* Testament, so the laws and ordinances of the *Christian* church are determined solely by the *New* Testament. Therefore, we should say at once, the argument is yours, if the Sabbath were a church ordinance. In such case, however, none but the church has a Sabbath.

But the question is not concerning church ordinances. In these we follow the New Testament as closely as yourselves. The question is concerning an institution which has respect to mankind at large—to man *as man*; for the Saviour teaches us that the Sabbath was made *for man*. Now, it will be a very hard matter to prove that when men as rational creatures are concerned, the only code of laws by which they are bound is the New Testament. Let us put the matter to the test. How will you prove that it is unlawful for a man to marry his sister, his daughter, or any other of near kin? The New Testament utters not a word on the subject. It is not enough to say, It is implied in the law which forbids adultery; for it must first be proved to be a species of adultery to do so. Nor will it do to say, The common sense of mankind is a sufficient law on the subject; for the moment we suppose that its unlawfulness is to be determined in this way, we abandon the argument that the New Testament is the only code of laws, and resort to the common sense of mankind as furnishing a part of the code. But if the common sense of mankind shall furnish a part of the code by which we are bound, who shall undertake to say how large a part? Besides, on this principle, the book of divine revelation is not complete and perfect. It is a lamp to our feet only in part, and the common sense of mankind makes out the deficiency! You are, therefore, driven to take your stand again upon the New Testament. Finding you there again, we repeat the question, *How do you prove by your code that a man may not marry his sister?* It is impossible. You must, of necessity, look to that division of the Scriptures usually called the *Old* Testament; for the *New* says not one word about it.

Let us turn now to the 18th chapter of the book of Leviticus, and we shall find a collection of laws exactly to the point. "None of you shall approach to any that is near of kin to him," &c. Verse 6. The degrees of kindred are then expressly marked. Will it be objected, that these laws were given particularly to the Jews, and to no other people? We admit they were given to the Jews, as indeed was the whole system of revelation in that age; but we cannot admit that they concerned no other class of people; for it is expressly shown in that chapter, that the matters of which they took cognizance were regarded as abominations in the Gentiles. Because of such things, the fierce wrath of Jehovah came down upon the Canaanites, and they were cast out of the land as loathsomeness. Verses 24, 30. If these things were viewed as abominable in the Canaanites, they surely were not *ceremonial* pollutions. They were not mere *Jewish* laws. The fallacy of the doctrine is therefore sufficiently exposed.—*From the Seventh-day Baptists.*

Couple Heaven with It.

AN aged Christian had paused to rest himself as he trudged along under a heavy load on a warm summer day. An acquaintance had just accosted him, when a splendid carriage rolled past, in which a haughty man rode, whose whole appearance bespoke a life of luxurious ease. "What do you think of the Providence of which you sometimes speak?" said an acquaintance. "You know that that is a wicked man; yet he spreads himself like a green bay-tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver and gold is the Lord's, serving him and trusting in his providence, and toiling and sweating in your old age, get little more than bread and water. How can you reconcile this with a Providence?"

The aged saint looked at the questioner with amazement, and, with the greatest earnestness, replied: "*Couple Heaven with it!* couple Heaven with it, and then?" Yes, that addition sweetens many a bitter cup, and enriches many a poor lot. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things that are not seen are eternal."—*Times of Refreshing.*

SOME people, because they cannot give as much as they would like to, will not give anything. But this was not the way with the poor woman, noticed by our Saviour, who cast two mites into the Lord's treasury.

YEARNINGS.

MUCH more Christ-like would I be,
More like Him who died for me.

May his love shine through my eyes,
Into mind and make it wise.

May my voice in accent sweet,
Tell his saving power complete.

Daily grow my life more pure;
Like an anchor hope more sure.

May the voice of God's dear word,
In my ears more oft be heard;

All my walk with it accord,
Each step shown me by my Lord.

Daily may I less and less,
Trust my own self-righteousness!

May his Spirit fill me quite,
Putting "self" all out of sight.

May I grow by his dear grace,
Into likeness of his face;

And when the glad "shout" shall sound
Without blemish I be found,

Waiting with a sweet surprise
To be "caught up to the skies."

—Mrs. Stratton Beers, in *Sabbath Recorder*.

Oakland, Cal., Sept. 3, 1883.

A Solemn Appeal.

THE Lincoln, Nebraska, *State Journal* kept a reporter in the field every day during the camp-meeting of Seventh-day Adventists at Crete. His reports were very favorable, even complimentary, and the synopses of discourses quite liberal. From the *Journal* report of a discourse by Mrs. E. G. White, we take the following:—

We are standing as a brand in the burning. What a position we are in! The whole world is in darkness. Deception is prevalent everywhere; and here is the remnant church taking its stand on an important truth. I wrote these great truths out in my fourth volume, I felt that we are not ready and I said to my son, I must go. He argued that I ought not, when my health was so poor, but I felt that I must go and talk once more at our meetings. If I could only tell you how my heart is stirred when I feel that the time is at hand, and so many are unprepared. We have no time to devote to frivolity, to backsliding from God. We must be preparing to walk through time and eternity. The work is going on in the sanctuary, yet how sensual, how sleepy, how indifferent we are. How much our young men and our young women could do! What rich experience they could have! It seems sometimes as if there were a paralysis upon our people; that they do not realize how near they are to the end of the earth. We need more standard-bearers. We need more missionaries to go forth into the world.

We feel at this hour we ought to understand our position in history and prophecy. We want to know if you understand this as well as you do your wheat-fields and your cattle and your hogs; whether you are purifying yourselves line upon line and precept upon precept. So many look upon confession of Christ as a step down. But O, what could be a greater privilege than to be a child of God, children of the heavenly King. This is not taking a step down, not making a sacrifice. I have been engaged in this work forty years. I have fainted down upon the floor for want of food, with an infant in my arms. I have known poverty. I have laid dear ones in the grave, but I have never made a sacrifice. I have been letting treasures go here, but I have put them in the bank in Heaven.

But Christ has made a sacrifice for us. Christ, the majesty of Heaven. We make no sacrifice. His yoke is easy and his burden is light. I have proved it for forty years.

Mothers and fathers there is a great work devolving upon you—to instruct your children aright. When you do not do this, you have imposed a terrible burden upon them. They grow up with their characters deformed and crooked, and they must be all made over again. In allowing children to be disobedient you are teaching them to be rebellious against the commands of God. The first missionary duty you have is to your families. You will see the power of God when you begin the work in your families. It will do more than all the preaching. A family that has moral backbone will sway and not be swayed. Work just as

earnestly with your family as with those outside. Are you afraid to talk with your children because your fretful and impatient disposition has alienated you from them? Then mend. Bind them to you by the golden words of love. All this fretting and fault-finding is the work of Satan. What a world this would be if we were all true Christians.

Which Is It?

Is the book of Revelation a hidden mystery, or a revelation? Is its meaning "concealed under the apostle's words"? or are these words used by the spirit of God "to show to his servants" that which was to come to pass in the future? The following extracts are taken from notes and comments in a family Bible. After stating some views that have been given by expositors on the seals and trumpets of the book of Revelation, the author speaks of chapters 10 and 11 in this way: "On comparing the affair of the book with Dan. 8 and 9, and Eze. 2 and 3, several things appear to be similar in both, but no exposition can be given of their meaning." Then he says:—

"The remainder of the book has been, and continues to be, the source of controversy; and questions have been raised upon it that have distracted the Christian world. Into these we shall not enter, because we hold it to be quite impossible that mortal man can explain the mystery concealed under the apostle's words."

Now compare this idea of a "mystery concealed" under inexplicable words, of which "no exposition can be given of their meaning," with the declarations of the Spirit itself concerning the nature and design of the book—"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

What the Spirit of God calls a revelation, that is, something revealed, men call an unexplainable mystery; and that which "God gave" to show to the servants of Jesus Christ future events, they hold to be a "mystery concealed," something of which "no exposition can be given of its meaning." If this be so, the reader is not "blessed," for he does not understand it, and cannot; it is in vain to try. And he cannot "keep those things which are written therein," for he does not know what they are. The fearful warning and threatening of unmingled wrath against those who shall worship the beast and his image, and receive his mark, he cannot heed, because it is impossible for him to know what is meant by these terms; and the commandments of the message (Rev. 14: 9-12) he cannot keep, not knowing what they are. And he may, with apparent modesty and reverence, conclude, with our author, that as the commandments of God have been, and still are, a "source of controversy," questions having been raised upon them "that have distracted the Christian world," it is better not to enter into these, it being quite impossible for mortal man to understand what God requires.

Look at it. High Heaven has sent us a letter, and has pronounced a special blessing upon those who read it and heed its behests. But the receiver says he cannot read it, it is impossible to understand it, and therefore he will not be to blame if he does not heed its injunctions. If this position is true, of course he is not to blame. But is this the way to treat a communication from God? Did you ever receive a letter from a dear friend, pronounce it impossible to read it, and so not try? I never gave up in that way. Our editor forwarded a communication to me which he said he could not read; and I did not blame him for not taking time, in the midst of his pressing duties, to decipher it; but by a determined effort I mastered it. And can we not take the time, and make the effort, to read the last great prophecy of the book of God, especially as he has pronounced his special blessing upon the effort? Oh, that men professing godliness would cease to insult the Majesty of Heaven, by treating what he has communicated to us for our good, even for our eternal salvation, as an incomprehensible mystery! R. F. COTTRELL.

HE who reflects upon his own conduct and daily walk, faithfully dealing with himself, setting his own affections and thoughts in order, will have so much to do that he will find little time or disposition to do wrong.

"Our Father."

THE Saviour of the world taught his disciples to address his Father as their Father. All disciples, from that day to this, have the same privilege. This is the closest imaginable relationship both to the Father and the Son—"heirs of God and joint-heirs with Christ." Just in proportion as we realize the affectionate consideration of a father for his children, will we appreciate the tender, loving care of God for his creatures. Yet it is impossible for us by such a comparison to understand fully our Heavenly Father's regard for us; he is more willing than earthly parents to give good things to them that ask him.

We can contemplate God as the Creator of the universe; we can admire his wonderful works in calling into being myriads of worlds, and maintaining the equilibrium of their movements and relations to each other, and in some small degree comprehend his wisdom and power. We can contemplate his mercy, when a small part of his domain had fallen under the power of the enemy, that prompted him to provide for its redemption, even at the sacrifice of his Son; and we can see that it is in keeping with his kind providence, and lay hold of the situation by faith. We can contemplate him as a stern judge, dealing in strict justice, and stand in awe of him, realizing that in and of ourselves we have no claim to anything short of the full penalty of the law. We can perhaps come nearer comprehending him in this light than in any other.

But there is one sense in which we entirely fail to lay hold of him. We fail in taking him as our Father, and dealing with him as such from day to day. This seems too much for our small stock of faith. We nominally accept the situation of children, we formally call the Almighty our Father, at stated times and under certain circumstances; but when it comes to practically carrying out the relationship, we come far short. If we could but realize this close connection, and trust him implicitly, believing that the gold and the silver are his, and the cattle upon a thousand hills, and that he is more willing to give than earthly parents are, how much trouble and worry it would save us.

How much peace of mind, growth in grace, and sweet communion with Heaven we might enjoy, if we could practically believe that the God of the universe is our Father indeed. There would be no lack for want of asking, or failure through asking amiss. When we read the parable of the prodigal son, we at once feel that he acted wisely in returning to his father's house, where he knew there was bread enough and to spare, even though he only contemplated the position of a hired servant; yet how many are failing to profit by the lesson of the parable. How many are starving upon husks, in the daily companionship of demoralizing habits, away from the family circle, just for lack of faith to go daily to the Father's house, where there is enough and to spare, to be had for the asking.

When our children apparently fail to reciprocate our intended kindness, and come short of appreciating what we designed for their good, and become peevish because they cannot have their own way, and manifest a disposition for the time to withdraw from our confidence, we feel that they are very ungrateful and even foolish for standing in their own light, and debarring themselves of pleasure they might otherwise enjoy. Yet we do the same things ourselves, in a more aggravated and inexcusable manner, by our daily lack of childlike confidence in the Heavenly Father. While we professedly acknowledge him as our Father, we act very much the part of unruly children, who are impelled to obey from a fear of punishment rather than from a sense of duty or a spirit of love. "Nearer, my God, to thee," must become a sentiment of the heart as well as a song in the mouth, if Christians will maintain their standing through the temptations of the last days. W. N. GLENN.

"Do not delude yourselves with a hope that sometime in the future there will be some mighty force impelling you towards holiness, stronger than those already existing. God's grace has done all that it possibly can for the soul's salvation in the gift of his well-beloved Son, and whoever shuts the poor of his heart against the Saviour now, makes the choice forever. Character becomes fixed in this life."—Phillips Brooks.

Justification and Obedience.

(Concluded.)

WE have seen that in speaking of justification by faith, or of the exercise of grace through the blood of Christ for the remission of *sins past*, the apostle clearly divides between faith and works, and excludes works entirely. It is faith only—works not at all. But when he speaks of the *future life* of the justified, he speaks in a different manner. Then he teaches to “work out your own salvation with fear and trembling.” Phil. 2:12. This is evangelical truth as well as the other; but it is an order which could not be given or obeyed relative to justification for past offenses, of which he is speaking in Rom. 3; for no one could work out a justification for a past offense.

But can it be that God regards *future sin* with any more favor than he does *past sin*? We think not. And if he does not, it would be reasonable to expect that his plan of salvation contemplated *prevention* as well as *cure*; and so we find it. Jesus saves from sin; puts away sin by the sacrifice of himself; says to the justified one, Go, sin no more; he is not a minister of sin, but of righteousness; therefore we shall not continue in sin that grace may abound. Both are in the gospel plan. Thus, man is under condemnation for sin; he also has a carnal mind, which is enmity against God, and not subject to the law of God; Rom. 8:7; by position, a sinner—in disposition, sinful. It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law; and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then “the righteousness of the law” is “fulfilled in us, who walk not after the flesh,” the carnal mind, “but after the Spirit.” Rom. 8:4.

The following remarks by Andrew Fuller are pointed, and worthy of careful consideration:—

“An atonement has respect to justice, and justice to the law or rule which man has violated.

“If the doctrine of the atonement leads us to entertain degrading notions of the law of God, or to plead an exemption from its preceptive authority, we may be sure it is not the Scripture doctrine of reconciliation. Atonement has respect to justice, and justice to the law, or the revealed will of the Sovereign, which has been violated; and the very design of the atonement is to repair the honor of the law. If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it. Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void. It is the law as abused, or as turned into a way of life, in opposition to the gospel, for which it was never given to a fallen creature, that the sacred Scriptures depreciate it; and not as the revealed will of God, the immutable standard of right and wrong. In this view the apostles delighted in it; and if we are Christians we shall delight in it too, and shall not object to be under it as a rule of duty, for no man objects to be governed by laws which he loves.”

—*Atonement of Christ, from the works of Andrew Fuller, pub. by Am. Tract Society, pp. 124, 160, 161.*

These remarks are just, and well worthy the consideration of all. We close our examination of this subject by quoting the emphatic language of inspiration as to the effect of justification by faith: “Do we then make void the law through faith? God forbid; yea, we establish the law.” Rom. 3:31. EDITOR.

Death of Christ Vicarious.

THE question, Was the death of Christ vicarious? has received much attention in the theological world, and apparently troubled many minds. It is a question of great importance, as the subject of the efficacy of the Atonement is involved in it. Perhaps we might more correctly say, it involves the possibility of there being any atonement. We think the nature of an atonement is such that it must be effected by vicarious death; vicariousness is an essential element of such a transaction. That which is done for another is vicarious; and as Christ died for us, his death was vicarious. He who suffers for his own sins makes no atonement. True, he satisfies the demand of the law, but he is lost. Had all the world been left to perish, the penalty would have been inflicted and justice honored, but there would have been no atonement. An atonement can only be made by one who suffers for another, or others; and this shows the remark to be just, that there can be no atonement where there is no vicariousness.

Those who deny a vicarious death generally reason thus: Justice would not admit of the penalty being inflicted twice for the same offense; therefore if Christ suffered vicariously, or in our stead, we must be released as a matter of justice, and not of pardon or favor; for where the law takes its course there is no pardon.

But this reasoning is defective in every respect. It might apply if *mercy* were the sole object; but where *justice* and *mercy* unite there must be conditions, whereby we avail ourselves of the benefits of his death. But his death was voluntary, and unconditional; a free-will offering to justice in our behalf. He honors the law whether we will honor it or not; and if we will not accept him we must bear the consequences. He has made an offering to the divine law. We did not make it, nor will it avail for us unless we accept it, and by faith appropriate the benefits thereof to ourselves. On this point the reader is requested to consider again the remarks in a former article, on the conditions of pardon.

Again, in such reasoning the true nature of substitution is not considered. If a man commits a crime worthy of death, and another dies in his stead, he does not necessarily remove the guilt of the criminal thereby. So the death of Christ makes salvation possible by vindicating the law in man's behalf, and opening the way for pardon without infringing on justice. But his death does not make the salvation of any man necessary, as will be seen from the fact that *pardon is offered* through faith in him. But if his death was in the nature of the payment of a debt which could not be collected a second time, or of suffering a penalty in such sense that they for whom he died could not justly suffer it, even if they persisted in rejecting him, then there would be no room for pardon. All men might then demand their release on grounds of justice! But that is not the system of the gospel. That would amount to an indiscriminate and unconditional pardon which, as we have seen, is subversive of justice and of Government.

But if Christ did not suffer in our stead, how is justice vindicated in case we are pardoned? If he did not suffer the penalty in our behalf, and we do not suffer it because he sets us free, then the penalty is never suffered, and the law is not honored, for justice is robbed of its due. Some affect to think that this is the gospel plan; but only because they lose sight of the great gospel truth that Christ is set forth as a propitiation, that *through faith in his blood* we may receive the remission of sins that are past, *that God may be just*, and the justifier of him that believeth in Jesus. Rom. 3:23-26. No one can imagine that Christ bore our sins on the tree except in the sense of suffering in his death the desert of our sins, for death is that desert. “He hath made him to be sin for us”—not that he was a sinner, for he “knew no sin,” but he was counted a sinner—sin was imputed to him, if you please, for

our sake, “that we might be made the righteousness of God in him.” 2 Cor. 5:21. We cannot imagine how he was made sin for us, except by his bearing our sins, which he did, and standing *in our stead* before the violated law.

The sacrifices of the Levitical law typified the offering of Christ; and what their death was in type his must surely be in fact. The forms prescribed in that law show plainly their intent. The requirement to lay their hands upon the heads of their offerings, was peculiarly significant. “If any man of you bring an offering to the Lord, . . . he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. Lev. 1:2-4. See also 3:2, 8, 13. If the priest sinned, he was required to bring a bullock for a sin offering; “and he shall lay his hand upon the bullock's head.” Chap. 4:4. If the whole congregation sinned, then “the elders of the congregation shall lay their hands upon the head of the bullock.” Verse 15. Also verse 24; chap. 8:14, 22.

The object of this action is made clear in chap. 16:21, where the same thing is done over the scape-goat. The high priest was there acting in behalf of all the people. “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” This could be the only object in all like transactions. Thus the sin was transferred from the sinner to the object or offering upon which his hands were laid. And this opens to us the full sense of Lev. 1:4, and parallel passages. “He shall put his hand upon the head of the burnt offering,”—thereby transferring his sin to the offering, so that it bore the sin of the man—“and it shall be accepted for him.” Of course it was accepted as an offering to the broken law, in his stead, for it had his sin.

While the action of the priest in Lev. 16:21 is conclusive as to the object of laying one's hand upon the head of his offering, to put his sins upon the head of the sacrifice, it does not confound the scape-goat with the sin offering, as some have imagined. Of this we shall speak at length in another place.

The same is fully shown by the following: Although the sinner was required to lay his hand on the head of the offering, the priest made the atonement for him; Lev. 4:20, 26, 31, 35, and others. The atonement was made with the blood of the offering. It was early revealed to man that the blood was the life. “But flesh with the life thereof, which is the blood thereof, shall ye not eat.” Gen. 9:4. “Be sure that thou eat not the blood; for the blood is the life; and thou mayest not eat the life with the flesh.” Deut. 12:23. “For the life of the flesh is in the blood.” “For it is the life of all flesh.” “For the life of all flesh is the blood thereof.” Lev. 17:11, 14. Therefore when the Lord said, “Whoso sheddeth man's blood, by man shall his blood be shed,” it was equivalent to saying, Whoso taketh man's life, by man shall his life be taken; for he said again, “Your blood of your lives will I require.” Gen. 9:5.

Now “the wages of sin is death,” and “without shedding of blood there is no remission.” Rom. 6:23; Heb. 9:22. That is to say, the sinner has forfeited his life, and the law dishonored cannot be satisfied or vindicated without the shedding of blood, or taking life, for life is its due. This plainly shows that *the penalty of the law is executed by shedding blood, or taking life*; and also that the remission of sin, or its penalty, to the sinner, does not relax the claims of the law; for when his sin was transferred to the offering, that was accepted for him, and its blood or life taken for his. “For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.” Lev. 17:11. So the sin was remitted or forgiven the sinner, and laid upon another, who suffered its penalty. With these facts before us, we notice that all those scriptures which speak of *Christ's blood being shed*, are a confirmation of the fact that he died, or suffered the penalty of the law. The wages of sin is death—the life is in the blood; he shed his blood—he died for sin. How plain the truth; how reasonable the plan appears when freed from the perversions and “doctrines of men.”

EDITOR.

(To be Continued.)

The Sabbath-School.

Lesson for Pacific Coast.—December 1.

1 CORINTHIANS 5-9.

NOTES ON THE LESSON.

THE fifth chapter of 1 Corinthians is devoted to a scandalous offense that had been committed by a number of the Corinthian church. From the first verse we learn that the apostle did not always receive his information concerning the needs of the church direct from the Spirit, but often from other sources. The fact that he often depended upon credible reports, does not in the least detract from his character as an inspired apostle. God does not tell men that which they can find out as well for themselves. In this case Paul charges the church to purge itself, lest the single sin should corrupt the whole body. Verses 6, 7. Strict discipline is what the church owes to the steadfast members, no less than to the disloyal ones. The church at Corinth, however, was puffed up, not because of this sin, but in spite of it. While the whole body should have been mourning the shame that had come upon them, and making efforts to remove it, they were congratulating themselves on their prosperity. Indeed this sin may have served to make manifest their pride, because it is likely that many were Pharisaically boasting because they had not walked disorderly, not thinking that by tolerating sin in the church, they themselves became responsible for it. It has been well said that "Men are always elated and proud when they have the least occasion for it." When church members feel a tendency to complacency and boasting, it is time to examine themselves to find out what is wrong.

"I WROTE unto you in an epistle not to company with fornicators." 1 Cor. 5:9. The apostle here refers to a previous epistle, which has not been preserved. After briefly considering the supposition that the reason why it was not preserved was that it was not inspired (a thing not very probable), Barnes says: "If inspired, they may have answered the purpose which was designed by their inspiration, and then have been suffered to be lost—as all inspired books will be destroyed at the end of the world. It is to be remembered that a large part of the discourses of the inspired apostle, and even of the Saviour himself (John 21:25), have been lost. And why should it be deemed any more wonderful that inspired books should be lost than inspired oral teaching? Why more wonderful that a brief letter of Paul should be destroyed than that numerous discourses of him who spake as never man spake should be lost to the world? We should be thankful for the books that remain, and we may be assured that all the truth that is needful for our salvation has been preserved and is in our hands. That any inspired books have been preserved, amidst the efforts that have been made to destroy them all, is more a matter of wonder than that a few have been lost, and should rather lead us to gratitude that we have them, than to grief that a few, probably relating to local and comparatively unimportant matters, have been destroyed."

"BUT now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Verse 11. This is by many regarded as equivalent to saying that they should not partake of the Lord's Supper with members of the church who were guilty of the above-mentioned sins; but the connection seems to strongly indicate that the prohibition extends to ordinary meals. Of course this would shut off communion, for they could not commune with one with whom they could not eat a common meal. To say that they shall not eat with a certain class is a far greater restriction than to say that they must not commune with them. Now in his former epistle Paul had said that they were not to company with fornicators. Of course that would effectually shut off partaking of the Lord's Supper with them. Still they were not to abstain absolutely from all dealings with such men, for that would necessitate, as Paul says, a removal from the world. But now he is more

rigid than before, and says that if one who professes to be a Christian is guilty of such practices, they are to show their abhorrence of his course, by refusing even to eat with him. The reason for this is readily seen: If a man made no profession, but was known to be a heathen, no one would think of holding the church responsible for his crimes, even though its members had dealings with him. But should the members of the church associate with one who had been, and perhaps still professed to be, one of their own number, and who was notoriously licentious, the world would think that the church still recognized him as a Christian. So they were not to be seen in his company at all. This course was to be followed, not in a spirit of harshness, but for the reputation of Christ's cause. And this restriction would not prevent them from relieving the wants of any who might need aid.

THE violation of the tenth commandment is quite generally regarded as a comparatively venial offense, but Paul places the covetous man in no enviable position. Covetousness, the use of abusive language, and extortion, are classed with drunkenness and adultery. The Greek word for covetous is defined by Liddell and Scott as "one who has or claims more than his share." If Paul's injunction were strictly obeyed, what a thinning out there would be in many churches. There are few churches in which there are not some who are so desirous of having more than their share that they will even rob God of his portion.

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more the things that pertain to this life?" 1 Cor. 6:2, 3. This language will allow of no other interpretation than that the saints will have some part to act in apportioning the amount of punishment due to wicked men and angels. Some have taught from this text, that the people of God will ultimately gain the ascendancy in this world's affairs, so that all public offices will be filled by them; but this cannot be true, for a plain distinction is made between the judgment which the saints are to exercise, and "the things that pertain to this life." Christ himself taught the same thing to his followers when he said to them: "In the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. This is at the last day,—the time when Daniel says that judgment is to be given to the saints of the Most High. Dan. 7:22.

It remains for the prophet John to fix definitely the time when the saints will engage in this work of judgment. We have already learned that it is when Christ comes, and that is when the righteous dead are raised. 1 Thess. 4:16. In Rev. 20:4 we read: "And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." The next verse shows that this thousand years commences with the resurrection of the righteous (at Christ's coming), and ends with the resurrection of the wicked, who will be raised to suffer the second death, which is described in the succeeding verses. From this it is plain that when the saints are made immortal, they at once enter upon the work of judging. Just how much of the work is allotted to them, we cannot of course tell, but it will have to do simply with the fixing of the sentence, and not with the execution, for that is committed to Christ. See John 5:26, 27. If Christians could only realize that they must be ready, when Christ comes, to take part in such a work as this, their minds would not be so much taken up with light and frivolous things that do not elevate and strengthen them.

WHEN Paul says, "Dare any of you, having a matter against another go to law before the unjust, and not before the saints?" he must not be considered as giving any sanction to litigation; for he says in verse 7, "Now there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?"

why do ye not rather suffer yourselves to be defrauded?" Their cause might be just, yet rather than engage in strife, they should suffer themselves to be defrauded. Paul had no sympathy with the idea that men must stand up for their personal rights, although he was very jealous for the honor of God's cause. E. J. W.

"Now concerning the things whereof ye wrote unto me." Chap. 7:1. Although this epistle was an answer to a letter Paul had received from the leaders of the Corinthian church, making earnest inquiry about certain questions, he devotes six chapters to matters they had said nothing about, but which he deemed more important than the things they seemed to be exercised about. There were practices of the vilest nature concealed from him by those who wrote to him, but of which he learned from other sources. How often this same disposition has been manifested in other churches, and by individuals. They worry and contend over the smaller concerns, and overlook greater interests. It is equivalent to a tithing of "mint, cummin, and anise," while neglecting "the weightier matters of the law." They "strain at a gnat and swallow a camel." There will be a great commotion about somebody's marriage, or some other one's property, while the general worldly-mindedness, pride, covetousness, and neglect of spiritual advice on the part of the main body, is a matter of cold indifference, or treated as something to be hidden from view. It often happens that the things God would have us know, as a body and as individuals, are the very last things to cause our deep concern or earnest inquiry.

"CIRCUMCISION is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Chap. 7:19. This does not sound much like an abolishment of the commandments. That "circumcision is nothing" had been decided by the apostles at Jerusalem years before, through the interposition of the Holy Spirit in the experiences of several of their number. Paul was present at that council, and was instrumental in bringing about the decision. But his language here is equally emphatic in support of the commandments, the importance of which is placed in direct contrast with the nothingness of circumcision. The following sentences from "Sketches from the Life of Paul," are to the point: "The apostle in his labors encountered a class who claimed that the moral law had been made void, with the precepts of the ceremonial system. He vindicated the law of the ten commandments, and held it up before the people as a rule of life. He showed that all men are under the most solemn obligation to obey that law, which Christ came to make honorable. He taught that Christ is the only one who can release men from the consequences of breaking the divine law; and that it is only by repentance for their past transgressions, faith in the atoning sacrifice of Christ, and a life of obedience, that men can hope to receive the favor of God." W. N. G.

ERRORISTS and surmisers are on a par—both are blinded by Satan. A well-balanced mind takes no pleasure in error. Wisdom sifts carefully the chaff from the grain.

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The Signs of the Times.

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

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URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 22, 1883.

Death of Eld. J. N. Andrews.

IN hope of receiving particulars respecting the death of Bro. Andrews, which occurred in Bale, Switzerland, Oct. 21, 1883, we did not give further notice of that event last week. Feeling assured that many of our readers are waiting with much anxiety, we will delay no longer, and give further particulars in the future if thought necessary.

John Nevins Andrews was a native of Poland, Maine; born in 1829, and was 54 years of age when he died. At what time he embraced the Advent faith we cannot say, but it was when he was a mere youth, as he was but 15 when "the time" passed in 1844. His mind was early matured, and the Bible was his book of study from his boyhood. He not only loved the Advent truth, but he understood the reasons of the faith. After the time passed, he was among the first of those who saw the "Third Angel's Message" of Rev. 14, and that the commandments of God there brought to view pointed out the obligation of the Sabbath. He thus became early associated with Brother and Sister White, who were natives of the same State, and with Brother Bates, and was well considered one of "the pioneers in the cause."

When we commenced the observance of the Sabbath in the winter of 1851-2, the first number of the *Advent Review and Sabbath Herald* which we saw contained part of an able article from his pen, being a review of a "no-Sabbath" writer. Having no knowledge of Bro. Andrews, we were much interested in the masterly manner in which he refuted the objections of that writer, and defended the truth. Our interest was increased when we learned that he was yet so young. We next saw a pamphlet from his pen entitled, "Thoughts on the Sabbath and the Law of God," which increased our regard for him as a thoughtful, judicious expositor of Scripture. Although we were associated with him as "Corresponding Editor" of the *Review and Herald* from the fall of 1855, we had not the pleasure of his acquaintance until more than two years afterward. Close association with him in labor led us to esteem him as highly as a man, as a personal friend, as we appreciated him as a writer. He was genial as a companion, eminently kind-hearted, courteous and respectful to all. As a preacher he was marked for earnestness and solemnity of deportment; and, both as a speaker and writer, always did full justice to the positions of opponents.

He did very much toward developing the faith of the Seventh-day Adventists. His thoroughness in the investigation of all questions of Bible truth peculiarly fitted him to bring out the light of the prophecies, as well as of the Sabbath and law. His early labors on the subjects of the Sanctuary and the Messages of Rev. 14, as well as on other points, were of great service to the cause, and stand to-day as text-books on those doctrines. Time has not detracted from the value of those writings.

He early commenced gathering materials for a "History of the Sabbath." This was the special work of his life. His conscientiousness prevented his taking any advantage of facts which were not generally known, and as a consequence his history bears the test of the closest criticism, being the most complete and trustworthy work of its kind in existence. That part of it devoted to the history of the first day of the week contains such exposures of popular errors as had never before been given on those subjects.

In 1874 he was selected to go to Europe as a missionary, and he took up his residence in Switzerland. In 1876 he commenced the publication of a monthly paper in Bale, in the French language. Of this paper he had charge until his death. It was respected as an ably-conducted journal, and its influence was felt among the educated classes wherever the French language was read. In this work he was materially assisted by his

two children, Charles and Mary. The latter died in Battle Creek, Mich., in November, 1878.

His home life was marked by the most tender kindness to his family. He was married to Miss Angeline S. Stevens, in 1856. She died in 1872. He was always feeble after the death of his daughter, who died of consumption. His constant attendance upon her seemed to develop the disease in his system, and thenceforth he labored "in weariness and painfulness." His mother went to Switzerland in June last, and was therefore with him in his last sickness. This was a satisfaction to all his friends, as it was a comfort and consolation to him.

We shall never forget the impressive manner in which he related to us, in one of our last interviews with him in 1878, his experience in a sickness through which he passed in Switzerland. In reviewing his life, not his greatest failures, his seasons of greatest indifference, or most manifest short-comings, but his most earnest efforts, and sermons, and prayers, seemed to be held up to his view in the light of the "first great commandment," to love God with all the heart; and they came so far short of this commandment that he was filled with sadness and confusion. "Only the blood of Jesus" was his trust. He sleeps in Jesus now. This rest from his labors we trust will be brief. Soon the Lord for whom he looked and waited will come to call him forth to enter the glorious rest which he is gone to prepare for his people. We pray that we may meet him there.

"A Check on Adventism."

OUR readers may rest assured that it gives us no pleasure to deal with such vagaries and "whimseys" as Mr. Woodward has crowded into his book. We review him solely from a sense of duty to the truth of God's commandments. We are compelled to make mention of the Methodist denomination, not from any prejudice we have against them, for we have always entertained kindly feelings toward them, as much of our early religious experience was spent—and pleasantly spent—in their company, though we belonged to another church. But the Methodists on the Pacific Coast have always kept up a warfare against us, and in an unreasonable manner. In self-defense—no, in defense of the truth we hold—we have repelled their attacks. Dr. Benson, former editor of the *California Christian Advocate*, was unceasing in his direct opposition to us, and finally published a pamphlet against us; for it was professedly against us as a people, containing ill-natured and undeserved remarks about the Seventh-day Adventists. And these have been repeated by the present editor of the *Advocate*. We reviewed the professed argument of Dr. Benson, saying but little about his unjust personalities.

Next we reviewed Mr. Armstrong, though his pamphlet had little reference to us. His controversy was with the Seventh-day Baptists. But his *exposition* of Ex. 16 was too glaring a misrepresentation of that chapter for us to pass by without exposing it. We convicted him of *willfully perverting* the word of God. This language is not too strong, under the circumstances. When a man appears before his readers of the English, and claims to have *demonstrated* by the Hebrew text that the seventh-day Sabbath originated when Israel left Egypt, and misrepresents both the text and the grammar of the Hebrew, knowing that very few of his readers can detect the deception, no language is too strong to apply to the wickedness of his course. We asked, and it was only reasonable to ask, the Methodists to undertake to defend his course or withdraw his book from the market. If we were placed in such a light before the world, we should consider ourselves bound, as Christians, to do just what we asked of them. But they did neither; they cannot defend it, and the *Advocate* advertised it editorially afterward.

Then came Mr. Woodward, with a pamphlet more pretentious and more full of errors and deceptions than its predecessors. It bore the high-sounding title of "A Check on Adventism!" The reader will recognize our duty to notice it. But we have no fears for Adventism on its account. Adventism can stand any number of such "checks" as this, and thrive under them. If Methodism can stand the recoil from such a blast, we congratulate it. As a writer, Mr. Woodward has not shown himself worthy of much attention. But the book was published by the Methodist publishing house in San Francisco, recommended by the *Advocate*, and contains a highly complimentary "In-

roduction" by Dr. Stratton, who, to our great astonishment, manifested the weakness and prejudice shown so prominently by his denomination on this coast. The *Advocate* said, in reference to our first brief notice of the work, that Mr. Woodward and Dr. Stratton are able to take care of themselves. That is very gratifying intelligence. Nothing would please us more in this matter than to have Dr. Stratton come forward and try to defend some of the positions taken by Mr. Woodward.

We have something more to notice in regard to his alleged change of the Sabbath at the exode.

1. He says that *the week* was changed, that is, a *new week* was given to Israel, in which the seventh day of the original week became the first day; and the *sixth day* of the original week was *the seventh day* of the *Jewish week!* And yet he says that when the Jews left Egypt *the Egyptians kept the first day of the week as the patriarchal or original Sabbath.* Now inasmuch as the original Sabbath was the seventh day, and according to Mr. Woodward it was never known as the first day until after the Jews left Egypt, and then only in a week given specially to them, and not given to any other nation, we would be pleased to know how it came that the Egyptians had been observing it *as the first day of the week* before the new week was revealed to the Jews! Here Mr. Woodward has made his own dilemma, from which we would like to see him attempt to extricate himself. Perhaps Dr. Stratton can show us the "cogency" of his position. And others to notice are no better.

2. He says that the sacred day of the nations, the first day of the week, was the patriarchal Sabbath, and to this day he applies the words of Nevins, viz., that the idea was general among them "*of some peculiar sacredness belonging to the seventh day.*" But the truth is, that they always honored the first day *as the day of the sun*, and they never counted it the seventh day, to which their tradition attached that "peculiar sacredness." This is a fact fatal to the Sunday-seventh-day inference. Dr. Akers professed to *demonstrate* that a change was made at the exode, but his starting-point is a supposition. He supposed, or affirmed without a particle of proof, that the work of creation commenced on a given day of a given month, while there is no chronology existing to which he can refer to sustain his guess-work. Again he supposed that the Jews left Egypt on a given day of the week, of which he had no proof whatever. But, it will be replied, was he not a D. D., a learned man, and should we not respect his positions on that account? We will see. (1) His being a D. D. does not give him any special knowledge of what occurred four thousand or five thousand years ago, unless he learns it by some record of those times. That he has not got. (2) Dr. E. O. Haven, a Methodist, D. D. also, and LL.D., and Bishop of the M. E. Church, and late President of Michigan State University, some years ago published a work entitled "The Pillars of Truth," in which he said:—

"There are some who maintain that it can be chronologically demonstrated that, on account of some confusion in time of disaster, revolution, and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or the genuine week."

We know of no one who is so severely hit by Dr. Haven, in the above extract, as Dr. Akers. We say that Dr. Akers, and of course Mr. Woodward in following him, had "no good reason" for his statement. And we have Dr. Haven on our side! The Bishop, a man of better education, and far more candor than these petty controversialists, fully sustains all that we claim on the question. If we had no Bible evidence, but admitted that it is to be settled by human authority, we would then rather stand with Dr. Haven, than with Mr. Woodward opposed to Haven, even with Dr. Stratton to introduce him! Was this a "whimsey" with Dr. Haven?

3. Mr. Woodward quotes from our Sunday-Law tract to prove his position, which is another rank deception on his part. He claims that the nations kept the patriarchal Sabbath, known as the first day of the week, while the truth is that not a single nation ever recognized the first day of the week as the patriarchal Sabbath. Our quotations, repeated by him, had no reference to any Sabbath, but to "the day of the sun," the first day of the week being dedicated to the sun,

and always distinguished from the seventh day. If Mr. Woodward's claim on the change of the week were true, we should find some trace of some nation reckoning the days of the week different from the reckoning of the Jews. But no such trace can be found. Every nation, and in all times, reckoned the days of the week just as did the Jews. This is a strong point which cannot be evaded.

4. Mr. Woodward's reason for the change of the week and of the Sabbath is not only fanciful, but foolish. He says:—

"The original Sabbath day had become so connected with idolatrous worship, and buried beneath superstitions, and so desecrated by immoral practices, that it was practically impossible to free it, at that time, from these pollutions, and make a day so clean and pure that it would always, by its associations, suggest to Israel the true worship of God, and be helpful to that nation struggling for liberty and purity."

Our printers have not "exclamation marks" enough to spare to do justice to this "reason." Let us take its dimensions.

1. Because the nations had abused the original sanctified rest-day of Jehovah, the Lord, when he separated his people from the nations, gave them a *purer* day to keep, one which was never sanctified, and which nobody had ever regarded as a sacred day!

2. Because the holy rest-day of the Lord had been abused by the nations, therefore the Lord caused his chosen people, to whom he committed "the lively oracles," to disregard it altogether; to count it, and to use it as, a profane day!

3. The Lord found it absolutely necessary to break off all association in their minds, of the new Sabbath with the old or original Sabbath; yet when he enforced this new Sabbath upon them he told them, in his own person, and himself wrote the words in stone, that it was *the day* upon which he rested when he made heaven and earth!

4. If any inquire where *the evidence* for this "reason" is found, we reply that it is an entirely *new version*, fresh from the brain of "Rev. T. H. Woodward, A. M." "Irresistible," is it not?

5. Again he says, of the necessity for this change: "While the heathen were worshiping, Israel was working; and while Israel was worshiping, the heathen were working." This is another deception; for it is a fact that the heathen never observed the first day as a rest-day, or Sabbath. Although it was called "the day of the sun," and venerated as such, no rest from labor was required upon it, either by precept or custom, until the time of Constantine. The alleged reasons of Mr. Woodward never existed as facts.

6. He contradicts himself in this "reason," for he says: "This disregard for *the sacred day* of each other would produce a mutual dislike, which was the very thing necessary," etc.; yet in another place he says (as we quoted last week) of the first day of the week: "even under the Jewish economy, as the *great day*, the *Sabbath of creation*." That is to say, that the Lord took steps to cause them to turn entirely away from the original Sabbath of creation, to "produce a mutual dislike," and thereby effectually separate them from the nations, and yet took steps to cause them to regard it, and to observe it by holy convocations and special observances, as "the great day," "the Sabbath of creation," superior to the new Sabbath given to them! Truly, "the legs of the lame are not equal." It is no relief to his inconsistency that we proved that his assertion is not true concerning these holy convocations; they were not on the first day of the week, as he affirmed, but the first day of the feast, which came but once a year. Rather it is a double contradiction on his part; he contradicts himself and the Bible also.

The thoughtful reader may like to have a mystery solved. Mr. Woodward informs us that the Lord turned his people away from the original Sabbath because it had been so defiled by the heathen that it was impossible to free it "from those pollutions, and make a day so clean and pure that it would always suggest to Israel the true worship of God." Where he obtained that information he seems unwilling to tell! But the singularity of the case is that, after the heathen had continued to pollute it for full fifteen hundred years longer, and Israel had totally disregarded it and profaned it for the same length of time, it was suddenly found to be exactly adapted to the pure worship of a Christian people! As Mr. Woodward is the only man that ever lived who had any understanding of this matter, as he has now for the first revealed it, he ought assuredly to "rise to explain."

We will close this part of our review by referring in few words to the use that is made of Deut. 5 and Ex. 31. Mr. W. says: "The sacred record gives another reason why they should observe this Sabbath;" and then quotes Deut. 5:15, referring to the Lord having brought them out of the land of Egypt. Now there may be local and temporary reasons for observing a duty in addition to the general reasons. But mark this fact: When the Lord gave the reason of the institution of the Sabbath, and told the Jews why the seventh day, which he commanded them to keep, was the Sabbath, he *always* referred to the fact that he made the world in six days and rested the seventh day. He never gave, anywhere nor to anybody, any other reason. Americans are often told that they ought to give homage to God because of our being so highly favored of Heaven as a nation. That is good as a local reason, *but it is not the ground of the obligation*. So with the keeping of the Sabbath. Israel could not keep the Sabbath—they could not serve God, Ex. 8:1—in "the rigor of their servitude in Egypt. Thus there was force in the appeal to them to keep the Sabbath because they were redeemed from bondage. *But that was not the ground of obligation to keep the seventh-day Sabbath*. That duty originated when God made the heavens and the earth, and sanctified the seventh day.

And the Sabbath was a sign between the Lord and the children of Israel. This is supposed to mark it as peculiarly "Jewish." But *why and of what* was it a sign? Read Eze. 12:20. "Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." "Hallow my Sabbaths, and they shall be a sign between me and you, *that ye may know that I am the Lord your God*." This is most important knowledge, and it is a blessed privilege for any people or individual to possess it. But the full answer remains to be given; it is found in Ex. 31:17. This chapter—see verses 13–17—refers to the seventh day, which the Jews were commanded to keep. It says: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Mr. Woodward quoted only the first part of this text in commenting on the sign; he did not quote that part which tells us that it was the *memorial of creation*. If Israel kept the seventh-day Sabbath which was commanded them in the wilderness, they would thereby know that Jehovah was God; Eze. 20:20; why? because it was proof to them of his creative power; on it he rested when he made the world and all things therein.

We submit the subject from the Old Testament with one question, which we ask every reader to consider, and answer as before God and in view of the Judgment. Did God command to Israel in the wilderness any other weekly Sabbath than that of the fourth commandment of the decalogue? We affirm that he did not; and we affirm that that was the creation Sabbath. Read Ex. 20, and see. That being so, Mr. Woodward is engaged in an unequal warfare in fighting against that Sabbath. He is fighting against God, who sanctified that Sabbath and always claimed it as his own.

Our Lord's Last Passover.

(Continued.)

We have now to consider the remaining events of the passover supper, and the institution of the Lord's Supper. Although in Exodus 12, where the directions for the passover are recorded, there is no mention made of wine, we learn from the Rabbinical writings that four cups were drunk during the meal. Matthew and Mark speak only of the cup which Christ blessed as the emblem of his blood. Luke speaks of two cups, chap. 22:17, 20. The first one mentioned is one of those drunk during the passover supper; the second, verse 20, is plainly said to be the emblem of Christ's blood. And this verse furnishes proof that the Lord's Supper was instituted at the close of the passover supper; for Luke says: "Likewise also [he took] the cup *after supper*, saying, This is the New Testament in my blood, which is shed for you."

There is no disagreement between Luke 22:20, and Matt. 20:26. The first says: "Likewise also [he took] the cup *after supper*;" the latter says: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." The

unleavened bread was on the table as part of the passover meal. While they were at table, and some of them still eating, Jesus took of this bread, and did as is recorded. This act, and the solemn manner of Christ marked the close of the passover meal, so that when he took the cup it was indeed *after* supper.

We have now sufficient data from which to ascertain whether or not Judas partook of the Lord's Supper. All of the evangelists state that it was while they were at supper that he was pointed out. Matt. 26:21–25; Mark 14:18–21; Luke 22:21–23; John 13:18, 21–26. Thus the prophecy in Ps. 41:9 was fulfilled. John tells us (13:26) that the traitor was designated by Jesus giving him a sop when he had dipped it in the dish. But this shows that they were then partaking of the passover, which as we have seen, was *after* the feet-washing, and *before* the Lord's Supper. John further tells us that when Judas had received the sop he "went immediately out." John 13:30. The conclusion, then, is unavoidable, that Judas was not present when Jesus instituted his memorial supper.

Matt. 26:27 is urged as an objection against this conclusion. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Mark also says that they all drank of it. But we reply that "all" need not necessarily refer to the twelve, but might refer only to all who were present; for after Judas had left them, and Christ was in the garden with only the eleven, he said to them, "All ye shall be offended because of me this night." No one will claim that Judas was present with them.

Luke's account is supposed by some to disprove this conclusion. In order to make the subject perfectly clear, we will give his account in full. Verse 17: "And he took the cup [one of the passover cups], and gave thanks, and said, Take this and divide it among yourselves; 18. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. 20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 21. But, behold, the hand of him that betrayeth me is with me on the table."

The objection is, that Christ is here represented as mentioning the traitor in connection with the Lord's Supper, but not until after it had taken place, and that, consequently, Judas was at the Lord's Supper. To this we answer thus: 1. We have already proved that the Lord's Supper *followed* the passover (see verse 20), and that Judas left *during* the passover supper. See John 13:30, in connection with other proof given above. 2. We have also seen that Luke's account is not chronological; that he mentions many events out of their regular order. There is, therefore, no alternative left us but to conclude that Luke has not followed the consecutive order of events in this instance. Should we conclude otherwise, we not only make confusion of the accounts of the other evangelists, but we make Luke inconsistent with himself.

But it is still further objected that there is no break between verses 19 and 20, and that the statement, "Behold, the hand of him that betrayeth me is with me on the table," closely follows the words, "This cup is the new testament in my blood, which is shed for you," the two sentences being connected by the conjunction "but." Keeping in mind the two points already brought out, as just mentioned above, a reference to the Greek of the text will remove this objection. The word translated "but" in verse 21 is *pleen*. Liddell & Scott's Lexicon gives this definition: "Adv. after parenthesis, yet, still, but." Robinson says of it: "At the beginning of a clause, *much more, rather, besides*, passing over into an adversative particle, *but rather, but yet, nevertheless*;—Also where the writer returns after a digression to a previous topic." Andrews' Latin Lexicon says the same of the corresponding word in the Vulgate. Thus this objection is entirely removed. Luke introduces the subject of the passover, and speaks of the cup. This seems to remind him of the Lord's Supper, and he briefly describes that in verses 19, 20, they being thrown in parenthetically, and in verse 21 he resumes the narrative concerning the passover.

We think, therefore, that Luke's account does not disagree in the least with that of the other evangelists, nor disprove our conclusion that Judas was not present when the Lord's Supper was instituted.

This fact is not without weight upon the subject of

open or close communion. When we consider the nature and object of the Lord's Supper, it will appear that Christ could not have allowed Judas to remain on that solemn occasion. The object of the Lord's Supper is stated thus: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. This information Paul says he "received of the Lord." The supper, then, was intended as a memorial, to keep in mind the death of Christ. And not merely to keep the fact in mind, but as an expression of the partaker's belief in Christ's death.

But a mere belief that Christ died is not sufficient to constitute Bible belief in his great sacrifice. The devils believe, but their belief is of no benefit to them. There are many disbelievers in Christianity who will admit that there was such a being as Christ, and that he died; and yet their belief is of no profit to them, for they do not discern Christ's divine nature, nor the object for which he died. We must understand that he died to vindicate the claims of justice; that God's law had been broken, and that the death of the sinner was demanded; that Christ died in man's stead, that through faith in him we might be saved from death. But "faith without works is dead," and therefore our faith in Christ is nothing unless accompanied by obedience. To reap any benefit from Christ's sacrifice we must turn from our sins, and keep the whole law of God. See Isa. 1:16-18; 55:7; Rom. 6:1-6; Matt. 7:21-23; Luke 6:46, etc. Now no one, however "liberal," would claim that one who has no faith in Christ could be allowed to partake of the Lord's Supper. No one would think of inviting a heathen or a profane worldling to that ordinance.

But, as we have seen, faith in Christ implies an honest desire to keep God's law; consequently, no one who is a violator of the law of God, even though he may profess faith in Christ, has a right to come to the Lord's table. We think this proposition cannot be controverted. We do not say that one must be without fault before he can commune, but he must have repentance for his sins, and an earnest desire to put them away. With trust in God, that he for Christ's sake will forgive sin, the individual must humbly strive to walk in the light as fast as God shows it to him.

Now how was it with Judas? We find that he had cherished his selfish and avaricious feelings, and had finally yielded to them altogether, and had been stealing from the common purse which our Lord and his disciples had. John 12:6. He had been carrying on a constant deception. He had become so hardened, even under the sublime teachings and solemn warnings of Christ, that he had bargained to betray his Lord. He had deliberately sold himself to the devil for twenty dollars. He was a thief, a liar, a murderer, and a traitor; a villain of the deepest die; a hardened, unrepentant sinner. And his sin is augmented by the fact that he sinned against the greatest light that any man could have. It would have been sacrilege for such a one to eat of the Lord's Supper; to partake of the body and blood of Christ. We read: "If we walk in the light, as he [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. But Judas was walking in darkness, and could have no fellowship with Christ and his loyal disciples. He had nothing in common with them. He was with them, but not of them.

These two positions strengthen each other. From the very nature of the Lord's Supper, as explained by the Holy Spirit, we see that it would have been morally impossible for Judas to remain on that occasion; and by our Lord's action we may learn something as to what persons may be permitted to eat of the supper which is called by his name. For in the light of the foregoing testimony it seems clear that Christ designed that the traitor should be pointed out at the time that he was, so that he might withdraw and not be present at the ordinance which was to follow. This idea is strengthened by our Lord's words to Judas, "What thou doest, do quickly." Although none of the disciples fully understood that Judas was to betray Christ (or that he was to do it immediately), John 13:28, yet the fact that Christ knew of his intentions, and that nothing could be gained by further attempt at concealment, would naturally cause him to obey Christ's command to go at once.

E. J. W.

(To be Concluded.)

The Missionary.

Bible-Reading Institute.

THE Institute for instruction in Bible-reading commenced at Battle Creek, Mich., Oct. 30, and has continued with increasing interest to the present time. It is the largest gathering of our leading brethren from different parts of the country that we have ever had. Over three hundred have joined the class, and the Bible-readings have created an unusual interest. The subjects presented thus far have been, the Sabbath, the question of tithes and offerings, the coming of Christ, and the perpetuity of spiritual gifts. Among the subjects mentioned none has created a greater interest, nor shone forth more clearly from the sacred page than has the one last named. Not only has it been proven that the Scriptures clearly teach the perpetuity of Spiritual gifts, and that there will be manifestations in the last days, but also that the gift of prophecy has ever been manifested, from time to time, in connection with the people of God, and will be seen especially in the closing work of the gospel. A common expression has been, "We never before saw such evidence on this point."

One feature of the meetings, making them of unusual interest, has been, while considering the question of Spiritual gifts and applying the various Scripture tests whereby the true are distinguished from the false, the fact that there are present many living witnesses who testify that they have seen these tests verified in instances where this gift has been manifested in connection with the work of God in our time. The Scriptures teach that those having visions from God do not breathe while they are in vision. Dan. 10:17. And that they are as dependent on the Spirit of God to bring to their minds what they had seen as to give the vision in the first place. Instances were related where this particular test had been applied, and there were twenty-three living witnesses who bore testimony to having seen the same.

The attendance at these meetings has increased from a congregation of a few hundred persons, principally ministers and delegates, to over one thousand, including many of the citizens of this city. The Bible-readings will be continued, more or less, through the Conference, and will be conducted by different ministers from various parts of the field who will prepare lessons to present.

The order of exercises at present is a special meeting of the ministers at 5:30 A. M., to seek God for a fitting up for his sacred work; a general meeting of like nature from 8 to 9 A. M.; Bible-readings from 9 to 10:15 A. M.; a meeting to consider the general wants of the cause from 10:30 to 12 M. In the afternoon a missionary meeting is held from 2 to 3 o'clock; and from 3 to 4, instruction is given in canvassing for "Thoughts on Daniel and the Revelation," by Bro. Geo. King; and from 4:15 to 5:30, Bro. W. J. Boynton instructs a class in the SIGNS canvass. Another Bible-reading from 7 to 8:30, which sometimes continues until after 9 o'clock, completes the day's programme.

Sr. White attends many of the meetings that pertain to the general interests of the cause, and her testimony was never more free and apparently accompanied by the Spirit of God than it is at present.

The General Conference convened Thursday, Nov. 8, at 9 A. M. Seventy delegates holding credentials, representing twenty-two Conferences and two missions in America, took seats in the Conference. The English, German, and Scandinavian missions were also represented. An interesting address was given by Elder Geo. I. Butler, President of the General Conference. He presented the general condition of the cause and the necessity of our people taking advance steps. Missions should be established in all the principal cities in this country. Immediate steps should be taken to establish at least four additional papers in Europe; a Swedish, German, Italian and English. At a subsequent meeting the various Conferences presented maps drawn for the purpose, showing where there are churches and scattered Sabbath-keepers in each Conference, and the field yet unoccupied. Interesting statistics were given, showing the rise and progress of the cause in the various States. This at a glance brought before the minds of the brethren the

work to be accomplished by those who believe in the Third Angel's Message.

Elder Loughborough spoke of the wants the cause in England. Bro. Rasquvist, who has just arrived from Sweden, gave a very interesting account of the work there, and of his experience in connection with it. He is a young man, has preached about three years, and has been instrumental in raising up several good churches in Sweden. The first of these was organized at Guttehethed and has at present a membership of fifty-eight. In Stockholm there is also a company, with other churches in other parts of Sweden. This country has a State Church, the head of the church being the king of Sweden. There are thirteen bishopricks, with a bishop over each, and an archbishop over the whole. These various bishopricks constitute a Chief Council, under which there are subordinate councils which look after the religious interests throughout the country. These councils can forbid any one preaching whose views are not in harmony with the State Church. In the good providence of God the truth had secured quite a strong foothold in Sweden before attempts were made by officials of the State Church to arrest its progress. Bitter opposition, however, finally came, and Bro. Rasquvist was brought to trial, condemned, and sentenced to pay a fine of fifty crowns, or be imprisoned and live on bread and water. Not thinking it right to pay the fine, and also not being able to do so, he was thrust in midwinter into a cold prison, his own clothes taken from him, and a thinner prison-suit given in place of them; and thus he was left to suffer for his faith, and for preaching the truth of God. Bro. Rasquvist experienced much of God's presence while in prison, and to use his own words, "Angels of God were all around me while I was there." On being released a much greater interest was manifested to hear the truth, and the people wanted to see the man whom the priests had caused to be imprisoned.

Just before Bro. R. left to come to this country, a second attempt was made for his arrest. Thus we can see that the spirit of the dragon is stirred, and, as John declares, makes war with the remnant church, who keep the commandments of God and the faith of Jesus. Rev. 12:17. The conflict is coming closer and closer; the last solemn message is doing its work, and ere long the captivity of the people of God will be turned, and they will stand triumphant on Mount Zion.

Oct. 9, 1883.

S. N. HASKELL.

The Return to the Valleys.

WE have now reached a period in the history of the Vaudois when the light of the Reformation had so dawned upon Europe, and the interest of other nations had been awakened in their behalf, that through these means the Lord began to bless them with freedom and liberty. They were scattered among the Reformed cantons. In every way possible they manifested gratefulness for the favors they received from their benefactors. "We are indebted to you alone for life and liberty," said these stricken people. The German princes opened their States to these exiles; but the influence of their great enemy, Louis XIV., was too powerful in these parts to permit their residence being altogether agreeable. The question of their permanent settlement was one of interest. The project of carrying them across the sea to Holland was talked of; but to this poor people their native land was more precious than every other earthly blessing. Their yearnings of heart to go back to the valleys could not be repressed. They would rather face the cold mountains, and the enemies which were then in the valleys, than remain among friends in the cantons of Switzerland.

The 10th of June, 1688, was the day appointed to return, but they failed to carry out the enterprise. There were now about 800 fighting men among those who felt that they must return to the home of their fathers. God's providence raised up a distinguished man to lead them, and on the 16th of August, 1689, they succeeded in setting out for their native possessions. It is said that 800 of these people bent their knees in prayer, and then began their march through a country covered with foes. In passing the mountains of snow they seemed to be especially helped of God. Intrigues were laid to take their lives, but God favored the journey. Their courage was good, and they were determined not to be baffled, but

to reach their native land or die in the attempt. About 100 lost their lives in crossing the mountains.

It was a singular sight, says the historian, to witness their first worship in one of their own meeting-houses, that was cleared of the popish paraphernalia. The preacher took his text from the 129th psalm. "Many a time have they afflicted me from my youth, may Israel now say." The worship closed by the 700 warriors chanting in magnificent chorus the psalm from which their leader had preached. This was in the village of Prali, and it was a place of horrible outrages at the time of their exodus. The pastor of this church, years before, was discovered by the soldiers under a rock, praying. He was dragged forth, and tortured and mutilated, and then hanged. So here, these noble spirits began their worship in the valleys.

They had entered the land, but they had not got the possession of it yet. Their leader seemed to be inspired by God with courage and faith. Victory crowned their efforts at every step. An effort was put forth to destroy this patriotic army. The privations and hardships which they endured were as great as the victories which they won in their daily skirmishes. But nothing could daunt their courage. They had neither ammunition nor provisions, save what they took from their enemies. Winter was near, but their courage faltered not. They sought a secluded spot in the mountain range where they made their stand to encamp for the winter. It was a castle of God's own erecting, and the builder of their home for that winter was the Almighty Architect himself.

Their army now was reduced to 400. They dug out some four score cellars in the rock to hold provisions which they might gather in from their enemies. Three springs gushed out from the rocks that supplied them with water. After they had resorted to this place of rendezvous, battalions of the French army arrived and enclosed the mountain on every side, but the effort of their enemies to dislodge them from their place of retreat was entirely fruitless, so they postponed the work of taking them until the spring of 1690. It seemed that the providence of God gave them success in securing fruit and sheep and oxen and grains necessary for their sustenance. The historian says, "Bread to last them all the winter through had been provided in a way so marvelous as to convince them that He who feeds the fowls of the air was caring for them." Ample magazines of grain had been hid in the mountains right around them which at first they knew not of. The snow that year fell earlier than usual, and the inhabitants who had taken possession of their fields had not had time to cut it; so from this unexpected store-house they drew as they had need. Little did their enemies think the spring before when they sowed the seed, that it was to supply 400 Waldenses the coming winter. At the foot of the mountain was a mill which had formerly been owned by M. Trou-Poulat; and three years before, when going into exile, he took the stone and cast it into the river. "For," said he, "it may yet be needed." This was discovered, and the mill set in motion that ground the corn.

With the return of spring the armies of France and Piedmont reappeared, and they had a combined force of 22,000 to take the company of 400 hid in the caves and rocks. After repeated unsuccessful attacks upon the Waldenses they sought for the first time, and probably for the only time in the history of the world upon that place, to bring a cannon and baggage-wagons from the French army. On the 14th of May all was ready and the grand assault was made. The French took with them at this time 400 ropes, that when they captured these Waldenses they might hang them every one. As they were preparing to celebrate the Lord's Supper, the firing of the cannon was heard, and the fighting continued until night. At night their safe retreat was completely demolished, and to all human appearances this noble band must fall an easy prey to their foe. The French postponed fighting until morning, when it was expected the Waldenses would fall helpless into their hands. But during that night a cloud of mist gathered and rested down upon the mountain side, so that the enemy could see nothing that was transpiring. The Waldensian leader was acquainted with the mountain passes, and taking advantage of the darkness of the night, through a passage with which he alone was acquainted, led out the brave company, every

one, even through the pickets of the French army, to a place of safety.

"He who has not seen such paths," says the historian, "cannot conceive the danger of them, and will be inclined to consider my account of the march a mere fiction. But it is strictly true; and I must add, the place is so frightful that even some of the Vaudois themselves were terror-struck when they saw by daylight the nature of the spot they had passed in the dark." For several days they wandered from hill to hill, lay hid in the wood, suffered great privations, and encountered numerous perils. Finally they succeeded in reaching Pra del Tor, when to their amazement and joy they found the deputies from their prince awaiting them with an overture of peace.

They were as men that dreamed. "How was this? A coalition, including Germany, Great Britain, Holland, and Spain, had been formed to check the ambition of France, and three days had been given to Victor Amadeus to say to which side he would join himself—the Leaguers or Louis XIV. He resolved to break with Louis and take part with the coalition." And he then committed the keys to the Alps to the trusty Vaudois. Their churches were re-opened; their brethren still in prison at Turin were liberated, and those that remained in Germany had passports to return to their homes. So closed the famous period of their history of persecution, which had existed for centuries except at brief intervals.

S. N. HASKELL.

Laytonville, Cal.

In company with Bro. McElhaney, I spent two weeks at this place. The church here, fourteen in number, were brought out in the truth by Eld. Briggs, something over one year ago. Not having attended our general meeting, they had heard but little preaching since Bro. Briggs left them, and consequently they were in great need of help. During our stay we had Bible-readings with them, twenty-one sessions in all, averaging about two hours each. Five of these were for the special benefit of the children. The rest were on different Bible topics, adapted to the wants of our brethren. We also held two meetings on first-day for the benefit of the public. Some interest was manifested.

The brethren showed a commendable spirit in giving their whole time to attend these meetings. The sessions increased in interest from the first, and God witnessed by his Holy Spirit to the study of his word. Hearts were made tender by the sweet, melting love of Christ. Those who had listened to evil reports were brought back to the fold. One dear brother who had been addicted to the use of tobacco resolved, by the help of the Lord, to overcome this habit. Four signed the teetotal pledge. One name was added to the covenant. Several persons desire baptism. With one exception, all the church pledged to pay tithes, and fifty dollars was willingly subscribed for foreign missions.

Bible-reading has done much for this little company. They have thus become established on some points of our faith essential to salvation. I shall look back with pleasure to this good meeting, and can say, The Lord was with us. To him be all the praise.

WM. INGS.

Willits, Nov. 10, 1883.

DR. PIERSON, of Indianapolis, in one of a series of Monday evening lectures, delivered in his church, is reported by the *Indiana Baptist* as follows: "He said that a tithe was not the most, but the least, that the people were to give to the Lord; but even that was enough to carry on the Lord's work. Ten men can support a pastor; for if any ten men would give each a tenth part of his income to the eleventh man—his pastor—that eleventh man would have as much as each of the ten, and his own besides. If they could live on what they had left, he could live on what they had given him; so that any church of ten members can have a pastor for all his time. If any one should say that he cannot live on nine-tenths of his income, and therefore cannot give a tenth, it needs only to be replied that any man can live on one-tenth less than he thinks he can, or even does, if he had to do it.

THERE is more joy upon the earth over one sin found out than over ninety and nine sins forsaken.—*Boston Transcript*.

Temperance.

"Go Home and Make the Best of Your Sorrow."

Last evening after tea, a gray-haired mother, accompanied by her beautiful daughter, called at my house to ask me if there was any way to save herself and her family of children from the curse of the rum traffic. For two weeks her eldest son and her husband have been on a drunken debauch.

Night after night these men have returned from the saloon near by, drunk and abusive; night after night these women have been obliged to endure all this, with no redress whatever at their command. They have begged, they have pleaded, they have threatened these diseased men, but to no avail. Hearted-broken, they came to see if there was no protection for them under the law. The following interview took place:—

"Do you know where they get their drink?"

"Yes," replied the mother, "at John R.'s saloon."

"Have you warned him not to sell to your husband and son?" was asked.

"Yes," the mother replied. "I have gone to him and pleaded with him, telling him how he was ruining my family, and that seemed to do no good; then I took witnesses and warned him according to law, and he told me insultingly, that I 'had better get a pair of pantaloons to wear,' and blew a policeman's whistle to frighten me. He gives them drink at all times; his place is open on Sunday, and poor, ragged, destitute children can be seen going in and out of his place on that day, carrying beer to their homes, and we have no rest from this curse even on the Sabbath."

What could I say to this woman? I could reply, "Madam, Mr. John R. does business under the seal of State. Back of his bar he has an official document, duly signed and paid for, that licenses him to destroy your son, your husband, and your home. He has a right, under the protection of the State, to break your heart, to silver your hair with sorrow, to make paupers of your children. You must grin and bear it as best you can."

"But my son is in jail to-day—beaten up by a drunken man, poor boy—and it seems as if my heart would break," said the poor mother.

"O, yes," we replied, "Mr. John R. is protected by law in making men drunk, and, of course, this brings their brutal passions to the surface, and our jails and prisons must take these dangerous men out of the streets. The State makes all this strictly legal, and there is no redress for you. Mr. R. is all right—you are all wrong. You are a woman; go home and make the best of your sorrow; there are hundreds and thousands of wives and sisters who have the same trouble to bear, all over this land, whose laws are built upon the foundation principle that all law derives its just power from the consent of the governed."—*Helen M. Gougar, in Home Protection Monthly*.

A Sad Remedy.

WE have long known that the licensed saloon leads to the penitentiary, but it is a sad thought that we have to use the penitentiary as a remedy for the saloon. The *Paterson Journal* relates a case which occurred in New Jersey:—

A few days ago, Judge Woodruff, in sentencing a young man for theft, said:

"It is in evidence that when you are sober you are a peaceable, law-abiding citizen; you have repeatedly tried to overcome that appetite for strong drink, which is your greatest enemy. The sentence of the court is that you be confined in the State Prison at Trenton, for two years. In fixing the term, we have been guided by the belief that, in that time, you can master your appetite and come out a reformed man."

Think of the State licensing rum shops, and then having to send her ruined citizens to State Prison; that being the only place where prohibition prevails, and consequently the only place where her drunken sons may be safe. "It conduces to the public good."

COLONEL INGERSOL having said that the preaching in this country cost the people \$12,000,000 every year, answer is made by one of the religious newspapers that the lawyers cost about \$70,000,000, the criminals \$40,000,000, and whisky \$60,000,000.

The Home Circle.

THE LIGHT-HOUSE.

High o'er the black-backed Skerries, and far
To the westward hills and the eastward sea,
I shift my light like a twinkling star,
With ever a star's sweet constancy.
They wait for me when the night comes down,
And the slow sun falls in his death divine,
Then braving the black night's gathering frown,
With ruby and diamond blaze—I shine!

There is war at my feet where the slack rocks break
The thunderous snaws of the rising sea!
There is peace above when the stars are awake,
Keeping their night long watch with me.
I care not a jot for the roar of the surge,
The wrath is the sea's—the victory mine!
As over its breadth to the furthest verge,
Unwavering and untired—I shine!

First on my brow comes the pearly light,
Dimming my lamp in the new-born day.
One long last look to the left and right.
And I rest from my toil—for the broad seaway
Grows bright with the smile and blush of the sky
All incandescent and opaline,
I rest—but the loveliest day will die—
Again its last wan shadows—I shine!

When the night is black, and the wind is loud,
And danger is hidden, and peril abroad,
The seaman leaps on the swaying shroud;
His eye is on me and his hope in God!
Alone, in the darkness, my blood-red eye
Meets his, and he hauls his groping line.
"A point to nor'ard!" I hear him cry,
He goes with a blessing; and still—I shine!

While standing alone in the summer sun,
Sometimes I have visions and dreams of my own,
Of life-long voyages just begun,
And rocks unnoticed, and shoals unknown;
And I would that men and women would mark
The duty done by this lamp of mine;
For many a life is lost in the dark,
And few on earth are the lights that shine!
—Good Words.

ELAINE is soon to be married. This morning she comes into Aunt Lettie's sitting-room with a troubled and perplexed look on her usually bright face.

"Aunt Lettie," she says, as she tosses her hat on the table and sits down on a hassock close by her aunt, "you and Uncle Fred have the most ideal marriage that I ever knew or heard of. Your home is a paradise, and would be, I believe, if you lived in one room, on bread and water. All the husbands who come here go away enchanted with you, and the wives go away enraptured with Uncle Fred, while we neutrals are charmed with both of you."

"Really, Ellie, did you come all the way over here on purpose to tell me this very astounding and rather-to-be-doubted piece of news?" asks Aunt Lettie, with an amused smile. "Our marriage is happy, dear, but it isn't a bit more 'ideal' than yours and Tom's will be, nor are we any more 'enrapturing,' or 'enchancing,' or 'charming,' than you two."

"Well, see," said Elaine, "my *Christian at Work* came yesterday, and I've brought it over to show you this article. See the title—?" Now I want you to answer it for me with an! that is, I want some affirmations. Are you prepared to stand in the witness-box this morning?"

"If it will do you any good, dear. What's the trouble?"

"Oh! I don't know. This article rather frightens me. Aunt Lettie, was your first year of married life your most unhappy one?"

"No year has been the 'most unhappy,' Ellie. To be sure, each year is happier than the last, but that is only because our capacity for happiness, and our appreciation of what constitutes it is yearly increasing. 'Unhappiness,' in any degree whatsoever, is not to be mentioned in connection with our married life."

"Well, then, when did you 'get acquainted,' so that you were 'able to trot along in the matrimonial harness without balk or friction?"

"Elaine Stanton!" exclaimed Aunt Lettie, half laughingly, and yet very much in earnest, "I won't have you speak of Uncle Fred and me as if we were a pair of country farm horses, nor of marriage as a 'harness!' Where did you get such pitiful notions, child? Take care or you'll start me off on my favorite hobby."

"Just what I want to do," cried Elaine. "You have ridden your hobby to such good purpose all

these years, that was just why I came to you of all others to help me disentangle my ideas. Please answer my last question, auntie. And I've a dozen others. Is the first year such a 'crucial test?' Must my temper be made more 'pliant and malleable?' Does Tom think me an 'angel' now (I can't imagine why he should), and will he be so afraid of me by and by that he will learn to choke down his cup of coffee in silence rather than 'bandy words' with me? That is, am I a virago under the guise of an angel? Will I find Tom less dear and charming in his shirt sleeves than I do now in his best coat? Won't he give me any more gentle 'attentions' when once we are married? Won't he love me if I ever appear in crimping pins? Must we 'put on our spectacles to scrutinize each other,' the minute we are fairly tied? Is marriage just a jogging along in 'matrimonial harness,'—a process requiring a vast amount of Christian grace?"

"Ellie, what *are* you talking about?" exclaimed Aunt Lettie, half bewildered. "Wait, child, till I can get my breath. Now, then, one at a time, dear. Any kind of life, to be lived well, requires a vast amount of Christian grace; married life no more than any other. Indeed, most girls seem to think it requires more grace to live unmarried than married. Still, if all these questions referred to the ordinary run of marriages, as they are, I might, perhaps, answer, 'Yes, you have all these perils to dread.' But if you refer to marriage as it ought to be and may be, as I know it and as you will know it, I say you are talking nonsense, Ellie—stuff and nonsense." And gentle Aunt Lettie set her work basket down with a bang which was very pronounced, for her.

"Glad of it!" said Elaine, promptly. "I hoped it was stuff and nonsense, but I didn't quite know. Now, Aunt Lettie go on, and tell me how you did it."

"Did what?"

"Achieved such a perfectly beautiful marriage."

"It is no more beautiful than any marriage might be made, Ellie," answered Aunt Lettie, earnestly. "The rule for it is simple, and you and Tom are following it. We—Fred and I—*knew* each other and, *loved* each other. We did not wait till the first year of marriage to get acquainted. Those who are foolish enough to become engaged in a week after introduction, and married in another week, must wait so for their acquaintance, and will suffer for their folly. Those who never see each other before marriage except in 'dainty ringlets,' or 'broadcloth and shining boots,' at the 'German, concert, or opera,' must wait for their acquaintance, and suffer for their waiting. We did not do so. In truth we began by disliking each other (that is by no means necessary, however), but the courtesies of everyday life threw us together; we could not be rude, so we became civil, then friends."

"Finally, after many months, we became engaged. Circumstances were such that we could not marry very soon, and I shall never cease being grateful for that. Now we began to 'get acquainted.' We were much together. We discovered that our tastes were very similar, but our mental characteristics very different. But we grounded ourselves firmly, from the very first, on the rock of intense love, and perfect mutual confidence, and on that rock we have always stood. While we were engaged we read and discussed the same books. Fred saw me in nearly every imaginable circumstance. He saw me well and pleasant, he saw me sick and—must I confess it?—cross. He saw me in my fine feathers; he saw me in flannel bloomer suits, in calico dresses, in morning wrappers. But he never saw me untidy, Ellie, or collarless, and he never will."

"As for my hair, he saw it crimped, and he saw it plain. When I crimped it, I put it up at night and took it down when I made my morning toilette. Or, if I was obliged to leave it up, I put on a pretty little cap. I never, in all my life, went around in crimping-pins, pure and simple. That wasn't for Fred's sake. I couldn't bear to think of myself as looking so hideous, Fred or no Fred."

"Most trying of all, Fred saw me seasick—wretchedly, abjectly seasick—lying on the deck of a small steamer, my calico wrapper and my disheveled hair wet by the spray, a green tin by my side—picture it, Elaine, and you will not wonder that I never could doubt his love. I happened to mention this episode to an aunt of mine, and she was aghast. She exclaimed in holy horror:—

"Letitia Watton! you *didn't* let that man see you seasick!"

"Yes, I did," I replied, "and he held my head, too!"

"You foolhardy girl," she gasped, "I should think you would have been afraid he would break the engagement."

"Humph!" I said, "I should have wanted him to break it if he couldn't stand that much."

"And I think so now, Ellie. As for me, I knew Fred as well as he did me. I had seen him in his shirt-sleeves, and in muddy boots, many a time. Perhaps we had unusual facilities for getting acquainted. If so I'm thankful for my mercies. But engaged people don't live up to the facilities they have for getting a thoroughly premarital acquaintance. That I know."

"And so we married, neither of us thinking the other an 'angel,' but knowing ourselves and each other to be faulty mortals. But our love and confidence carried us through and made the learning of the things we did not know very easy and happy work."

"Go on, auntie," said Elaine, delightedly. My punctuation marks stand in this proportion, now, ? ! and I am so relieved, but I want to hear more."

"Well," said Aunt Lettie, "what I have already said shows you that the first year was no 'crucial test' for us. We did not have to spend it in rubbing off corners, and learning how to jog along somewhat peacefully in 'matrimonial harness.' O Elaine, dear," she exclaimed earnestly, "Never think of marriage in that inferior way! It is not a 'harness!' It is not a voyage which will plunge you into a 'sea of trouble!' There is no need of 'marital quarrels!' I say all this, not from the stand-point of an unpractical, poetical visionary, but from blessed personal experience. Think of it always as you do now, as a union, a *oneness*, and your marriage will be as happy as mine."

"We were married, as I said. I was only nineteen, Fred somewhat older. You, dear, have the advantage over me, in that you have a good mother who has taught you in all domestic duties, and had many loving, practical talks with you about married life. I had been on my own responsibility after the age of fourteen (my mother, as you know, has long been dead), and I had been brought up with eight or ten servants always at my beck, so to boil an egg, make toast with milk, and chocolate caramels, was literally the extent of my culinary education, and I never had cut or made the simplest garment. So I, if any one, have the right to know whether such ignorance need prove fatal to the peace of a married life. I went right to housekeeping, without a servant, in a little country parish."

"Why, auntie, how did you manage?"

"In the first place I had courage, and was willing to try. Then I had faith in Fred's patience and love. And I had been to college, you know, and brought to my work education and judgment, trained, at least to some degree. How much service my college course has been to me in my kitchen! More than anywhere else. Whatever disciplines the mind and trains the judgment does just so much toward making a good housekeeper, and something which nothing else can do. I armed myself, too, with a dozen or more cook-books, notably Marian Harland's. That blessed woman has been a tower of strength to me, though I always omitted the wine she so freely advises in cooking. Lastly, I used my common sense, and kept my eyes open. Of course I made my mistakes and had my failures, but of the main results Uncle Fred never complained."

"I should think not, indeed," exclaimed Elaine. "I've many a time heard him say that there never was such a cook and housekeeper as you have been from the first. And I am sure all your guests tell the same story."

"Thank you, dear," said Aunt Lettie, "but you must make allowance for Uncle Fred's partiality. And now I guess I've said enough to ease your mind, little girl. I have been married fifteen years, and each year has been happier than the preceding. We have had trials, cares, and sorrows, but we have borne them *together*, with God's help, and they have never made us unhappy. Our love was founded deep, on mutual respect, and was never dependent on 'shining boots,' and 'dainty ringlets,' nor even on a 'well-broiled beefsteak.' We have trusted each other implicitly, and lived in and for each other. Whatever interests one interests the other. I have

discussed election and free will with Fred, while he has been helping me wipe dishes. His pocket-book is mine, and open to my inspection or use, as my saucepans and larder are to his. In short, dear, we are one, in so far as two entities can be one. We have always been too busy in loving and helping each other, training our children, and serving God, to have time to 'put on our spectacles to scrutinize each other,' and to hunt for and magnify the petty foibles each may have. I never had to miss 'gentle attentions,' either, nor hear sharp words. Love God. Love each other. Love God and each other heartily, and your marriage must, and most surely will, be happy. God bless you, dear."

"Auntie," said Elaine, with a suspicious shaking in her laughing voice, and a dew in her sunny eyes, "my interrogation is changed into an exclamation or affirmation." And so the "?" was changed into an "!"—*Lucy S. White, in Christian at Work.*

Religious Notes.

—The Lutheran Church of North America comprises about 800,000 communicants.

—At a Winconsin Methodist Conference there was present a lay delegate ninety-five years old.

—The collection of "Peter's Pence" for the pope, in New York, on Sunday, the 4th inst., amounted to \$15,000.

—The American Archbishops now in Rome recommend the appointment of a papal nuncio for the United States.

—A Chinese mission is being established in Portland, Oregon, where 7,000 Mongolians reside, with Rev. A. J. Hansen as superintendent.

—A church quarrel in a quiet New Jersey village, recently, ran so high that one of the parties turned into a mob and tarred and feathered the organ.

—The project of consolidating the Northern and Southern Provinces of the Moravian Church of America has failed. The matter has been agitated in the church for some years.

—The *Advance* says the contributions made in one year to benevolent objects by Plymouth Church, Minneapolis, Minn., in addition to carrying on its own work, amounted to \$61,557.

—A boy in a San Francisco public school was recently rebuked for reciting the 23d psalm as a declamation. Some have complained of this treatment; but the fact is not at all surprising, as that psalm abounds in cutting rebukes of the wicked, and it may have sensibly hit somebody.

—A secret organization known as the "National League for the Suppression of Mormonism" is the last effort against the "religious liberty" of polygamists. It will no doubt create a sensation as a society in the East, but it will not affect the situation in Utah to a great extent.

—Of 400 Mormon immigrants recently arrived from Denmark and Sweden, an Ogden dispatch says: "Not unlike the vast majority of the converts to Mormonism who have preceded them, they are a miserable, dupable set, and evidently the 'ragtag and bobtail' of the overcrowded centers of Europe."

—In her appeal for separation from the Rev. J. H. Boyd at Toronto, Mrs. Boyd stated that he was savage, cruel, violently tempered, and that during family prayers he would crawl across the room on his knees, keeping the prayer going all the time, and box his children's ears for supposed inattention.

—The recent session of the great General Convention of the Protestant Episcopal Church, which has been the cause of much comment by the leading religious journals, spent two or three weeks in discussing amendments to the Book of Prayer. If these amendments shall be ratified by the parishes, they will be finally adopted by the next General Convention in 1886.

—In less than thirty years, more than three hundred Baptist churches, comprising twenty thousand baptized believers, have been organized in Sweden. The work originated with Rev. Andreas Wiberg, a native of Sweden, educated at the University of Upsala, and for many years a Lutheran minister. Twenty thousand children have been gathered into Baptist Sunday-schools.

—The report of Rev. J. F. Yates, at the State Convention of Universalists, on the state of the church in New York, showed that from an examination of the registers of the past ten years in the United States and Canada, there had been a loss to the church of fifteen parishes and 3,504 families. In ten years there had been in the United States and in Canada an increase of 10,249 church members.

—In the *London Record* a "Church warden" makes the assertion that "it is well known that auricular confession is resorted to in some large public schools (professedly Church of England schools), and that the book used for the confessional, called "The Priest in Absolution," is of such an obscene nature that it would be punishable under Lord Campbell's Act to offer it publicly for sale, which alone ought to be sufficient to condemn the system."

—"ROME, November 13.—The American Catholic Archbishops held their first meeting to-day at the College of the Propaganda. All the Cardinals of the Propaganda were present. The principal question discussed was that of addressing a demand to the United States that the relations of church and State be based upon canon law." If the Protestant Religious Amendment folks in the United States are not on the alert, they will soon have to take second place in the movement.

—Monsignor Capel recently told an audience in Brooklyn, N. Y., that "the great want of the Roman Catholic Church is a higher social position." Whereupon the *Christian at Work* refers to the Methodist and Baptist churches as having achieved their greatest victories while social position was eschewed, and their worst difficulties have been encountered since they became rich and aristocratic. On the other hand, Unitarianism was cradled in wealth by distinguished men; yet in one hundred years it had a less number of churches in the whole country than Methodism had in one State.

News and Notes.

—The trial of 111 anti-Jewish rioters is soon to begin in Hungary.

—Extensive silver discoveries are reported in the Sierra Esmeralda, Bolivia.

—A number of the Pittsburg iron mills have closed down, owing to a depression in trade.

—One thousand cigar-box makers in New York are on a strike against working over time.

—In a railroad accident near Bradford, Tenn., three persons were killed and a number injured.

—Twenty thousand volunteers will be raised at Hankow, China, in the event of a war with France.

—"The forty thieves," robbed a passenger train on the Mexican National Railroad, last week, and secured \$8,000.

—The wharves of the American Steamship Company at Philadelphia were burned last Saturday night; loss, \$100,000.

—The *Christian at Work* says, "Chinamen are marrying young Irish girls in California." We have heard of one instance.

—The treatment of leprosy is becoming a hard problem in India. In Bombay Presidency 9,483 cases are under treatment.

—Germany will send a special envoy to Peking to exert his influence in behalf of a pacific solution of the Tonquin question.

—The New York trunk line railroads have discontinued the sale of through tickets to points west of Chicago and St. Louis.

—A furious wind-storm on Chesapeake Bay, last week, did considerable damage to shipping, and the loss of several lives is reported.

—Sofia Woskrepensy, a female Nihilist, was hanged at St. Petersburg on the 15th inst., and a female accomplice committed suicide.

—The City Attorney of Salt Lake City, a Mormon, says he will resist the surrender of his office to an appointee of the Governor.

—A heavy gale visited the northern part of Maine, on the 15th inst., and it is said damaged the forests to the amount of \$1,000,000.

—A fire in the railroad house at New York, on the 15th inst., destroyed property to the value of \$500,000, mostly cotton, lumber, and cars.

—R. F. Palmer's family at Akron, O., were all taken violently ill, it is supposed from trichinosis, from eating head-cheese. Two will probably die.

—A row between two parties of Chinese gamblers in Sacramento, last week, resulted in the death of two participants and the wounding of several others.

—Silk culture is becoming an important industry all along the Gulf of Mexico coast, from New Orleans to Mobile; it is thus a near neighbor to the cotton-fields.

—Gen. Grant has presented the Viceroy of China and the Mikado of Japan, each, with a new machine gun having a Government record of 505 shots a minute.

—Judge Ferris, the Second Auditor of the Treasury, says nine out of ten of the applicants for arrears and bounties are fraudulent and concocted by fraudulent pension agents.

—More than fifty cattle have died recently in Scott Valley, Siskiyou County, of black leg. Bleeding the healthy ones to the extent of a gallon or less prevented their being attacked.

—The uneasiness in Europe over the strained relations of France and China continues, and the result of the visit of the German Crown Prince to Spain is eagerly watched by diplomats.

—General Wallace, United States Minister to Turkey supported by the British Ambassador, has energetically pressed the Porte for punishment of the men who recently attacked two American missionaries in Asia Minor.

—An extensive gale in the latitude of the great lakes occurred on Sunday and Monday of last week. It extended from Michigan to New England, resulting in the destruction of much property and the loss of several lives.

—The Atchison, Topeka, and Santa Fe road is establishing hospitals for employes at four points, and has given \$2,500 to the widow of engineer Hilton, killed in the train-robbery at Coolidge.

—In Truckee a gang of fifteen tramps attacked the jail, where three of their comrades were incarcerated, broke the locks and doors and set at liberty the prisoners. Truckee is infested by the ruffians.

—In Russia last year it is declared that, from cold snow-storms and disease, 5,500 camels, 32,000 horses, 14,000 cattle, and 130,000 sheep perished; and that 70,000 cattle were killed by the wolves.

—A syndicate of banks, represented by the Anglo-Egyptian Banking Company, has offered to provide the capital necessary for the construction of another Suez canal, if the Government will undertake to build it.

—The London doctors are threatening to commence a campaign against canned goods, as several cases of sickness have recently been reported as having been caused by the eating of food which has been put in cans.

—The officers of the Union Pacific Railroad admit that the gross earnings for September and October were \$20,000,000 less than for the same period of last year. So much for the opposition of the Denver and Southern Pacific roads.

—A fire at Shenandoah, Pa., on the 12th inst., destroyed buildings covering five acres of ground. Loss, about \$500,000, with small insurance. It is said that 500 families are homeless, and contributions are being raised for their assistance.

—Five hundred of 1,000 men hired by the Canadian Pacific road at \$2 a day to work on the road north of Lake Superior, have arrived in Montreal absolutely destitute, and have entered 300 actions against the company for wages and damages.

—A Chinese Sunday-school teacher in New York, aged 25, who has been over five years in the country, was recently denied naturalization papers by the U. S. Commissioner. It was decided that he could not under the law become a naturalized citizen.

—The stock of window-glass in the Pittsburg warehouses has become very low, owing to the continued (two months) strike of operatives. Manufacturers are importing French glass to fill orders, rather than to submit to the demands of the strikers.

—Secretary Folger has written to the Collector at San Francisco that, if there is any reason to suspect fraud or imposition in landing Chinese, he must make a rigid investigation and refuse permission to passengers to land until satisfactory evidence is produced.

—Swarms of locusts have appeared in the Amu Darya region of Central Asia. Heretofore the Russians have destroyed millions of these insects, and they have now requested the Bokharan Ameer to assist them in the work, as it is believed that the locusts come from Bokhara.

—Judge Lynch's idea of reform is still progressing. Two notoriously bad characters were taken from the jail at Camanche, Texas, last week, and hanged in a grave-yard. And a mob mostly women, at Greensburg, Pa., attempted to hang a murderer with a clothes-line, but the officers succeeded in rescuing him.

—A fire in a clothing factory at Charleston, S. C., on the 12th inst., resulted in the death of four persons. Two women were burned in the building. Eight others jumped from a third-story window; two of them were killed, and all the rest, except a boy who was caught before reaching the ground, were seriously injured.

—The *Salt Lake Tribune* says: There is a report in circulation to the effect that all good saints have been ordered by the priesthood to refrain from entering into business anywhere on Second South Street, the object being to crowd the Mormon merchants to one part of the town and let the Gentiles have a street to themselves.

—The railroad bridge over the Missouri River at Blair, Neb., which cost \$1,000,000, was tested on the 27th ult., with six locomotives, the maximum deflection being two inches. The permanent iron structure is 1,270 feet long, and fifty feet above high water, with trestle-work approaches of nearly two miles at either end.

—Dr. Jackson, an English surgeon living in India, was stung to death by hornets recently when hunting tigers. He received over 200 stings and died from the erysipelas that followed. His companion in the hunt was saved from a like fate by the forethought of his servant, who dragged him into a jungle soon after the hornets attacked him.

—The Central Pacific Railroad Company has paid the \$300,000 compromise bonds over to San Joaquin County, and that amount less \$75,000 paid to the lawyers, is now in the county treasury. The *Stockton Independent* says it will pay off all outstanding debts of the county, and leave \$65,000, or nearly enough to build a new Court House.

—"Black Bart," the hero of twenty-three single-handed stage robberies in California, has at last been arrested. The aggregate rewards that have from time to time been offered for him amount to over \$18,000. His real name is said to be Charles E. Bolton, and he was known in San Francisco as a "mining man." His career in California dates back to 1877. He was a soldier in the War of Rebellion, and is over fifty years old.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 22, 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.

THE post-office address of Eld. C. L. Boyd is East Portland, Oregon.

WE have the promise of a report of progress from "our College" in Healdsburg. It may be looked for next week.

READ thoughtfully the report of the Bible-reading Institute in Battle Creek, Mich. We believe that this subject opens a new era in our work.

GOVERNOR STONEMAN has supplemented the proclamation of President Arthur, and appointed Thursday, Nov. 29, a day of thanksgiving, and a public holiday.

THE folding machine of which we spoke last week, has arrived in apparent good order. When we get this in operation we shall be able to put our paper in the mail in shorter time.

THERE will be Thanksgiving Service at the Seventh-day Adventist church in Oakland, Nov. 29, at 11 o'clock. All are invited. Let us not "appear empty," but remember the poor.

THIS is an unusually favorable season in California. The rains have fitted the ground for farming work, and the weather is all that could be desired. This State should have a genuine thanksgiving.

WE hope that all will read carefully the article in last week's SIGNS entitled "Our Lord's Last Passover." It was prepared with much careful study, and we think it will bear criticism. It is continued in this number and will be concluded next week.

NEXT week we shall commence a series of articles on "Nehemiah," written by Mrs. E. G. White. We are glad to know that her writings are ever welcome to our readers. One fact—a rare fact—we would notice. The reader may follow her a year, yes, through her life, and never find a paragraph or a single sentence which does not afford good instruction or breathe a reverent, truly Christian spirit.

TO F. E. H.—We cannot imagine wherein 1 Cor. 3:5 needs any explanation. The apparent paradox of verse 18 is easily explained. The wisdom of this world is opposed to the wisdom which is from above. If the truth of God, or the cross of Christ, is examined in the light of worldly wisdom they will not commend themselves to the understanding. But if the wisdom of the world is laid aside, and we approach the cross without pre-judgment, as knowing nothing, but having everything to learn, then we may become truly wise.

NEXT Sabbath, Nov. 24, and Sunday, 25, the Sabbath and Sunday-schools of California take collections in behalf of the Association to provide a Home and School for Feeble Minded Children. Parents whose hearts delight in their own bright little ones would do well to bring a thank offering for the goodness of Providence to them. Let the children also bring an offering to Him who gave them their reason. Each school should report the sum it raises, and it is requested that the name of each person who gives not less than half a dollar be reported to the Secretary of the Association.

Holiday Books.

"GET the best" is an injunction which should always be remembered when purchasing books. Next week we shall offer a more extended list of books, suitable for all classes for the holidays. About that time people do and will buy books. We offer none but good, first-class books. The list of Bibles given this week is rare and extensive.

Question Unanswered.

WE shall have to chide the *Herald of Truth* for its remissness. In the SIGNS of Oct. 25 we inquired if the article of Dr. Anderson on the Sabbath, in which he taught that the ten commandments are abolished, is

according to the present faith of the Baptist church. Two numbers of the *Herald* have been issued since that time, and the question remains unanswered. But "better late than never;" we still look for an answer. Of this we are assured, that if Dr. Anderson reflects the present faith of the denomination, then they have changed materially. For proof we can refer to the quotation from the works of Andrew Fuller, on the fourth page (520) of this paper. In preparing its answer we recommend to the *Herald* the reading of the extract from the "Address to the Baptists," by the Seventh-day Baptists, found on the second page of this paper. Its telling arguments cannot be gainsaid.

Oakland and San Francisco.

AT our prayer-meeting in Oakland on Tuesday evening, Nov. 13, we were impressed to make some remarks in regard to our own health, in view of the fact that we have been preserved from the power of disease for so many years. Occasionally we are prostrated with over-work, as at the time of our late camp-meeting, but it was not by disease. We have been remarkably free from disease for years past, in fact, ever since we commenced the observance of the Sabbath, over thirty years ago; and we are still. The meeting referred to took the form of a praise service, and the testimonies given were most cheering. We ought to praise more. It does us good.

Last Sabbath we spent with the church in San Francisco. It is seldom that we are able to leave our own church, our labors in the Office confine us so closely. We had not visited "the city" in a long time. It was a pleasure to us all. We had freedom in speaking, and all seemed to enjoy the opportunity. We were interested to see a class of adults in the Sabbath-school, all foreigners, gathered in by missionary work. It is a good mission field. Every city should have such work put forth. We need it in Oakland.

\$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.

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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 \$9,000, 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, 313 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 Grimby, 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.

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