

# The Signs of the Times.

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

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## The Signs of the Times.

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

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### NEARER.

"NEARER my God, to thee,  
Nearer to thee;  
E'en though it be a cross  
That raiseth me."

What solemn words to utter!  
What a prayer of trust, as well!  
What reaching toward the mountain  
Where holiness doth dwell!  
What yielding all to the Father,  
Believing he knoweth best!  
What cup, be it joy or sorrow,  
Must to our lips be pressed!

And oh, when the clouds drift over,  
And places grow strangely steep,  
To feel we are getting nearer,  
And to trust instead of weep!  
How many can sing in gladness,  
When all their sky is fair!  
But the mind that was in Jesus  
Alone can pray this prayer:

Nearer, nearer, my God, to thee.  
Who would carelessly sing?  
Nearer to God is blessedness  
Which only trust can bring.  
How oft 'tis the cross that raiseth  
The soul most near to God!  
How oft is the face most lifted  
Beneath the chastening rod!

Nearer, yes, we shall get nearer,  
Who to the King belong;  
Prayers are the steps that shall reach him,  
Be they speech or silence or song:  
Blessed each day to be nearer,  
And every night more near;  
And every thought grow sweeter  
And plainer, his voice to hear.

"Nearer, my God, to thee,  
Nearer to thee;  
E'en though it be a cross  
That raiseth me."

—May E. Warren.

## General Articles.

### Nehemiah Desires to Restore Jerusalem.

BY MRS. E. G. WHITE.

NEHEMIAH, the Hebrew exile, occupied a position of influence and honor in the Persian Court. As cup-bearer of the king, he was familiarly admitted to the royal presence, and by virtue of this intimacy, and his own high abilities and tried fidelity, he became the monarch's counselor. Yet in that heathen land, surrounded by royal pomp and splendor, he did not forget the God of his fathers or the people who had been intrusted with the holy oracles. With deepest interest, his heart turned toward Jerusalem, and his hopes and joys were bound up with her prosperity.

Days of peculiar trial and affliction had come to the chosen city. Messengers from Judah described to Nehemiah its condition. The second temple had been reared, and portions of the city rebuilt; but its prosperity was impeded, the temple services disturbed, and the people kept in constant alarm, by the fact that its walls were still in ruins, and its gates burned with fire. The capital of Judah was fast becoming a desolate place, and the few inhabitants remaining were daily embittered by the taunts of their idolatrous assailants, "Where is your God?" The soul of the Hebrew patriot was overwhelmed by these

evil tidings. So great was his sorrow, that he could not eat or drink; he "wept and mourned certain days, and fasted." But when the first outburst of his grief was over, he turned in his affliction to the sure Helper. "I prayed," says he, "before the God of Heaven." He knew that all this ruin had come because of the transgressions of Israel; and in deep humiliation he came before God for pardon of sin and a renewal of the divine favor. He addressed his petitions to the God of Heaven, "the great and terrible God;" for such the Lord had shown himself to be in the fearful judgments brought upon Israel. But with a gleam of hope, Nehemiah continues, "that keepeth covenant and mercy with them that love him and observe his commandments." For repentant and believing Israel there was still mercy.

Faithfully the man of God makes confession of his sins and the sins of his people: "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee; both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses."

And now, taking fast hold, by faith, of the divine promise, Nehemiah lays down at the footstool of heavenly mercy his petition that God would maintain the cause of his now penitent people, restore their strength, and build up their waste places. God had been faithful to his threatenings when his people separated from him; he had scattered them abroad among the nations, according to his word. And Nehemiah finds in this very fact an assurance that he will be equally faithful to fulfill his promises. His people had now returned in penitence and faith to keep his commandments; and God himself had said that if they would do this, even though they were cast out into the uttermost part of the earth, he would gather them thence, and would cause the light of his countenance again to shine upon them. This promise had been given more than a thousand years before; but it stood unchanged through all the centuries. God's word cannot fail.

Nehemiah's faith and courage strengthen as he grasps the promise. His mouth is filled with holy arguments. He points to the dishonor that would be cast upon God, were his people, now that they have returned to him, to be left in their state of weakness and oppression.

Nehemiah had often poured out his soul thus before God in behalf of his people. Day and night had he offered this prayer. And as he prayed, a holy purpose had been forming in his mind, that if he could obtain the consent of the king, and the necessary aid in procuring implements and material, he would himself undertake the arduous task of rebuilding the ruined walls of Jerusalem, and seeking to restore the national strength. And now in closing his prayer he entreats the Lord to grant him favor in the sight of the king, that this cherished plan may be carried out.

Four months he was compelled to wait for a favorable opportunity to present his request to the king. During this period, while his heart was oppressed with grief, he constantly endeavored to carry a cheerful and happy countenance. In his seasons of retirement, many were the prayers, the penitential confessions, and the tears of anguish, witnessed by God and angels; but all this was concealed from human sight. The regulations of Eastern courts forbade any manifestation of sorrow within them. All must appear gay and happy in those halls of luxury and splendor. The distress without was not to cast its shadow in the presence of royalty.

But at last the sorrow that burdened Nehemiah's heart could no longer be concealed. Sleepless nights devoted to earnest prayer, care-filled days, dark with the shadow of hope deferred, leave their trace upon his countenance. The keen eye of the monarch, jealous to guard his own safety, is accustomed to read countenances and to penetrate disguises. Seeing that some secret trouble is preying upon his servant, he suddenly inquires, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart."

This question fills the listener with apprehension. Will not the king be angry to hear that while outwardly engaged in his service, the courtier's thoughts have been far away with his afflicted people? Will not the offender's life be forfeited? And his cherished plan for restoring the strength of Jerusalem—is it not about to be overthrown? "Then," he says, "I was very sore afraid." With trembling lips and tearful eyes he reveals the cause of his sorrow,—the city, which is the place of his father's sepulcher, lying waste, and its gates consumed with fire. The touching recital awakens the sympathy of the monarch without arousing his idolatrous prejudices; another question gives the opportunity which Nehemiah has long sought: "For what dost thou make request?" But the man of God does not reply until he has first asked the support of One higher than Artaxerxes. "I prayed," he says, "to the God of Heaven."

A precious lesson is this for all Christians. Whenever we are brought into positions of difficulty or danger, even when surrounded by those who love and fear not God, the heart may send up its cry for help, and there is One who has promised that he will come to our aid. This is the kind of prayer that Christ meant when he said, "Pray without ceasing." We are not to make ejaculatory prayer a substitute for public or family worship, or for secret devotion; but it is a blessed resource, at our command under circumstances when other forms of prayer may be impossible. Toilers in the busy marts of trade, crowded and almost overwhelmed with financial perplexities, travelers by sea and land, when threatened by some great danger, can thus commit themselves to divine guidance and protection. And in every circumstance and condition of life, the soul weighed down with grief or care, or assailed by temptation, may thus find comfort, support, and succor in the unfailing love and power of a covenant-keeping God.

Nehemiah and Artaxerxes stand face to face,—the one a servant, of a down-trodden race, the other the monarch of the world's great empire. But infinitely greater than the disparity of rank is the moral distance which separates them. Nehemiah has complied with the invitation of the King of kings, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." He has enlisted in his behalf a power in whose hand is the heart of kings, even as the rivers of water, and who "turneth it whithersoever he will." The silent petition sent up to Heaven was the same that he had offered for many weeks, that God would prosper his request. And now taking courage at the thought that he has a Friend, omniscient and all-powerful, to work in his behalf, the man of God calmly makes known to the king his desire to be released for a time from his office at the court, and be authorized to build up the waste places of Jerusalem, and to make it once more a strong and defenced city. Momentous results to the Jewish city and nation hung upon this request. And, says, Nehemiah, "the king granted me according to the good hand of my God upon me."

While Nehemiah implored the help of God, he did not fold his own hands, feeling that he had no more care or responsibility in the matter.

With admirable prudence and forethought he proceeded to make all the arrangements necessary to ensure the success of the enterprise. Every movement was marked with great caution. He did not reveal his purpose even to his own countrymen; for while they would rejoice in his success, he feared that they might, by some indiscretion, greatly hinder his work. Some would be likely to manifest a spirit of exultation which would rouse the jealousy of their enemies, and perhaps cause the defeat of the undertaking.

As his request to the king had been so favorably received, he was encouraged to ask for such assistance as was necessary to carry out his plans. To give dignity and authority to his mission, as well as to provide for protection on the journey, he secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as was needed for the wall of Jerusalem and such buildings as Nehemiah proposed to erect. Nehemiah is careful to have the authority and privileges accorded him clearly defined, that there may be no room for complaint that he has exceeded his commission.

The example of this holy man should be a lesson to all the people of God, that they are not only to pray in faith, but to work with diligence and fidelity. How many difficulties we encounter, and how we hinder the working of Providence on our behalf, because prudence, forethought, and painstaking are regarded as having little to do with religion. This is a grave mistake. It is a religious duty to cultivate and to exercise every power which will render us more efficient workers in the cause of God. Careful consideration and well-matured plans are as essential to the success of sacred enterprise to-day as in the time of Nehemiah. If all who are engaged in the work of God would realize how much depends upon their fidelity and wise forethought, we would see far greater prosperity attend their efforts. Through diffidence and backwardness we often fail to secure that which is attainable as a right, from the powers that be. God will work for us, when we are ready to do what we can and should do on our part.

Men of prayer should be men of action. Those who are ready and willing will find ways and means to work. Nehemiah does not depend upon uncertainties. The means which he has not he solicits from those who are able to bestow. All the world, with its riches and treasures, belongs to God, although it is now in the possession of wicked men. If his servants take a wise and prudent course, so that the good hand of God may be with them, they can obtain the means they need to advance his cause.

### An Appeal from Italy.

[The following we received from Prof. Pettin-gell, with a request to publish. He says: "I hope you will find it practicable to use it, even for the information it contains, if for no other reason." We trust it will prove of interest to our readers.—EDITOR SIGNS.]

THE case of Rev. Mr. Dening, English Missionary in Japan, from whom the Church Missionary Society have withdrawn their support for his adherence to the Bible doctrine of immortality only in Christ, is known to the friends of the cause in this country. A committee has been formed in England who have assumed his support, and he still continues at his post.

Also the case of Rev. Charles Byse, of Brussels, who has recently been tried for the same heresy, and excluded from the Evangelical Synod, and whose house of worship has been taken from him, the great majority of his church and congregation adhering to him, has been published and commented on in several of our papers. He has rented a hall, and still continues his faithful labors with encouraging prospects. But for the present he is obliged to depend in part upon pecuniary help from abroad. Dr. Petavel of Geneva, and Rev. Mr. White of London, who are also interested in supporting Rev. Mr. Dening, are trying to do what they can to aid Mr. Byse in his work in Brussels.

Now comes an earnest appeal of the same sort from Italy. We ought to be thankful for the

evidence we have that the truth for which we are laboring is extending and gaining adherents all over the world. But it lays upon us additional burdens and responsibilities, and gives us an opportunity of proving our faith by our works. The friends of this cause in this country are very generally pecuniarily weak, and very much scattered. No doubt we all feel that we have all, and more than we can well do, to meet the pressing demands of this cause in our own several localities and in our own country. But still, we may do something out of our poverty in behalf of our common faith in other parts of the world. The formation of the committee proposed does not seem to me practical in our scattered and divided condition. But I should be very happy to be made the medium of sending such contributions as our Christian friends in different parts of this country may find it in their hearts and in their power to give to our brother in Italy. It seems to me, in view of the responsibilities already assumed by our friends in England, and especially in view of the fact that this brother has hitherto been supported by an American society, that his appeal to us comes with a peculiar force. The letter below, which I have translated for publication, speaks for itself, and needs no explanation. Let it be carefully read. Let us all at least pray for him, as he requests, and if the Lord shall dispose and enable any to send me contributions of money for him, whether large or small, I shall gladly acknowledge them and faithfully transmit, as he has designated.

J. H. PETTINGELL.

739 *Corinthian Ave., Philadelphia, Pa.*

TORRE PELLICE, Italy, Oct. 22, 1883.

REV. MR. PETTINGELL: In the latter part of last April I received a letter from Dr. Petavel, informing me that he had written to you concerning my position and work. But as my position was not decided, and my work in the cause of conditional immortality had not been commenced, and as I was waiting to be free, I preferred to postpone writing to you.

I am a Baptist Evangelist in the service of the Southern Baptist Convention of Richmond, of which society Dr. G. B. Taylor of Rome, is the agent in Italy. After considerable correspondence with him on the subject of my new views, he asked me if I would promise to keep absolute silence in public and in my private conversation on this subject. I replied that I could not. Then he informed me of his grief, and his fear that it would be an obstacle to the continuance of my relations, adding that he could not take upon himself the responsibility of either dismissing or retaining me.

Then I requested him to send all our correspondence to the committee. This he did. I asked of the committee entire liberty in my preaching. They replied that this could not be granted, in view of their position as dispensers of the funds of the Baptist Union, which would not permit them to employ their funds in support of preaching which set forth doctrines contrary to those of their church.

Thereupon I offered my resignation. Fifteen days after this my place in the Baptist chapel here was filled by another minister. Dr. Taylor came to install him. Everything passed off pleasantly, Dr. Taylor simply informed the congregation of the facts in the case, without any direct allusion to the doctrine in question. I thanked the committee and its representative. Dr. Taylor closed by saying, "I have suffered much, and still suffer on account of this rupture, but if anything could console me, it is the fact that everything has been done in the most perfect charity, and without the loss of mutual esteem and friendship."

Notwithstanding this, I remain a Baptist, and a member of this church. I frequent their meetings and often take part in them. Meanwhile I have entered on my special work. I have rented a hall in a neighboring locality, at St. Jean Pellice, where I was a minister of an independent church from 1865-69, and where I have many friends. I opened this place of worship yesterday, Oct. 21, with a special discourse to an audience of forty persons. I hope soon to open another also, at Torre Pellice, which is the chief place in the Vaudois Valleys. I am intending also, to give lectures in the principal towns of Italy, and to lay the question before the Italian public generally.

Now I write you, dear sir, to solicit your inter-

est in my work. My English friends will provide for the wants of myself and family through the year upon which I have entered. Dr. Petavel and other friends are assisting me in the payment of the rent of our places of meeting. But it is absolutely necessary to publish some popular tracts to make known our views among all classes of the people, both in this locality and throughout Italy. I am just now about issuing a strong brochure in reply to the accusation of "Materialism" [in the sense of infidelity]. For this work Mr. White has given me 250 francs, but it will cost twice this sum. Could you, dear sir, institute a committee for the publication of French and Italian tracts, either original or translated from the English?

I speak these three languages, and could translate from the English into both of the others. You might send me tracts which you judge worthy of translation, and if they are adapted to our country I would cheerfully translate them. Our friends in England will also send me some. It is only on this condition that one can hope to do anything. Will you kindly interest yourself in this project, to form a committee, and if the effort succeeds, send your contributions to Rev. Edward White, or to Dr. Petavel, who are in correspondence with me, and who, being nearer here, could oversee the work. Hoping that we may be able to have a pleasant exchange of letters, I salute you in Jesus Christ.

OSCAR COCORDA.

P. S.—Could you send me your work on "Immortality?" Pray for me. O. C.

### Which Shall It Be?

I AM sadly conscious that thousands of mothers are so over-burdened that the actual demands of life, from day to day, consume all their time and strength. But, "of two evils choose the least;" and which would you call the least, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habit of thought, who never felt that she could spare a half hour to read or talk with them. I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing—one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tins which were already bright and clean; forty minutes in frosting and decorating a cake for tea, because "company" was expected.

When the mother, a good orthodox Christian, shall appear before the great white throne, to be judged for "the deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:—

"Where are the boys and girls I gave thee?"

"Lord, I was busied in keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice, and impurity?"

"Lord, I was polishing furniture and ruffling dresses and making beautiful rugs!"

"What hast thou to show for thy life-work?"

"The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

Oh! these children! these children! The restless, eager boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother! are the days of childhood; and speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Harriet M. Morris, in Woman's Journal.*

Our happiness and misery are trusted to our conduct, and made to depend upon it.

Love.

"He that loveth not, knoweth not God; for God is love." 1 John 4:8. Very many texts might be adduced to prove that love is a virtue inseparable from the Christian character. Love is one of the ingredients which form the fine gold spoken of in Rev. 3: 18, and from what is said in that chapter to the Laodicean church, we may infer that one great cause of the lukewarmness existing, would be a want of this love; for the fine gold is placed first; and we believe that the fine gold alluded to here, is union of faith and love. "I counsel thee to buy of me gold tried in the fire," Rev. 3: 18, is the language of the Revelator. Here this is placed first on the list of graces. Peter, in his arrangement of the Christian graces, also puts faith at the foundation: "Add to your faith virtue." See 2 Pet. 1: 5. Now as Paul asserts that faith worketh by love, and we are assured that true faith is mixed with love, we must believe that faith without love is a dead faith.

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," is the plain command of God. See Deut. 6: 5. Can we love God too much? or can we begin too soon? Can we take a single step in the Christian life, or maintain, or attain to, a single Christian grace without this love? Can we do anything acceptably to God in the absence of this love? When Israel heard God announce his law from Sinai, they fancied in their hearts that it would be easy to obey; but when the terror was withdrawn, their zeal abated; there was no love to God or to his law to anchor them to his throne. Some suppose that because Peter enumerates the graces, placing charity last, that this grace is not to be expected of those commencing the Christian life. They suppose that these graces must be laid as a mason lays his layers of stone, or brick, or marble, in due form.

Now the object of Peter, here, is to bring out to view these graces in order, relatively.

A person truly converted to God, will manifest all these graces in a greater or less degree, as soon as they are called for by circumstances. Often in the hour of his enlargement, his conduct is an illustration of each of them; but Peter would have each of these cultivated, and would have the attention of all drawn to them.

A Christian will not merely cultivate one of these graces to-day, another to-morrow, but each receives its due share of attention day by day. Charity, the last in his enumeration, is woven into the daily experience of the man of God, from the first of his experience; and faith, the first in Peter's list of graces, is as much cultivated in the last of the Christian life. We cannot classify the various graces just as we would in mechanics. No; for love and faith are the cement and strength of, and ingredients in, all the graces. Take away love from the Christian, and he is a dry tree, a barren heath, a desert. Without love, his benevolence becomes but a drudgery, and his prayers become hypocrisy.

From the plain testimony of John, we have no reason to hope in God's mercy, unless we love God, and our brother also. Here, then, is the grace of charity; love to the household of faith, even to the most imperfect. Not that this can exist alone, but they are all mutually dependent upon each other; and the better developed the Christian virtues are, the more perfect will the grace of charity become. No one of these graces can stand long alone. They all uphold, strengthen, and encourage each other; and often we cultivate those most difficult to attain, by the assiduous cultivation of the others which come up like the reserve of an army to the relief of the weaker portion. So that if we despair of one point, let us look the more closely to the others, with at least the forlorn hope of victory.

What can we attain to, then, without love? Whom can we help without love? Would you take a mote from your eye with a penknife, or with a needle? As soon may you correct the erring without love.

This love does not weaken the column of truth. We say it strengthens and polishes the pillars of wisdom, and settles and confirms the wandering and wayward in the path of truth. It restores the erring, and wins the froward from the influences of evil.

JOS. CLARKE.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

THE FOOL HATH SAID.

"THERE is no God!"—an easy thing  
For any fool to say.  
The fool hath said it in his heart  
This many and many a day.

"Prove this and that!" the fool demands.  
"Explain eternity!  
Reveal to me that awful form  
Which mortals cannot see!"

Of microscope and telescope  
The limits we can find;  
The limit of the human eye,  
The limit of the mind.

What we perceive is all that is,  
The sodden fool insists;  
Beyond the limit of our ken  
Nothing at all exists.

But any fool must still admit,  
If any fool reflects,  
That there are many things unknown  
Except by their effects.

We do not know the life within  
The merest blade of grass,  
Nor can we see the vagrant winds  
That lightly come and pass.

Nor form nor size the lightning has;  
We only feel the stroke.  
An unseen force, we hold and bind  
And tame it to our yoke.

We mortals boast of what we know,  
Exalting reason's throne,  
While there is, far beyond our reach,  
An infinite unknown.

The lessons of eternal space  
The fool takes not to heart,  
And all the endless universe  
He gauges by a part.

If he could pass his narrow bounds  
And freely range abroad,  
He must confess that all he sees  
Are but effects of God.

—Edward Willett, in *Independent*.

Humility.

THE Saviour came to our earth to save the lost. So interested was he to rescue man from the ruin to which, through the fall, he was doomed, that he eagerly watched for every opportunity to turn the mind of the sinner toward Heaven. Whenever he saw a poor, afflicted mortal reaching forth to touch but the hem of his garment, or crying after him for help, he was ready to relieve.

One day as he was traveling through the coasts of Tyre and Sidon, a woman of Canaan, being in the same coast, came crying after him to have mercy on her, for her daughter was grievously vexed with a devil. Not a word does the Saviour utter in reply to her entreaties. The Master's silence develops the spirit of perseverance and earnestness in her, and also the spirit that is in the hearts of his disciples. They did not have that deep love for the suffering that the Master had, and becoming weary of hearing those pitiful tones, "Have mercy on me, O Lord, thou Son of David," they besought the Master to send her away.

The lovely Jesus, who was always touched with the cry of distress, gave his disciples to understand that it was just such poor, worthless creatures that he came to save; so he replied, "I am not sent but unto the lost sheep of the house of Israel." The woman, drawing near to him, worships him, saying, "Lord, help me."

The Master, wishing her to fully realize her unworthiness, said to her, "It is not meet to take the children's bread and cast it unto the dogs." She did not become offended with an answer that set forth in such strong terms her humble condition. Nor did she, like many, of to-day, when they see their true condition, fall into despair. Acknowledging the truth of the Saviour's statement, and willing to take the same place at his feet that the dog occupies in his master's dwelling, she said, "Yet the dogs eat of the crumbs that fall from their master's table." The heart of our blessed Lord was touched, and he exclaimed, "O woman, great is thy faith; be it unto thee even as thou wilt; and her daughter was made whole from that very hour."

The Lord requires that we shall see and acknowledge our sins; then that we shall seek him in great earnestness and humbleness of heart, and in faith believing that he can and will help us.

Medford, Minn.

E. HILLIARD.

THE ways of humility are admired by all; but few, however, attain to the practice of this virtue.

New York Sunday Laws.

THE Sunday laws of the old statute in their new dress in the Penal Code have, on this dragon's head, developed two lamb-like horns as follows:—

Sections 272 and 273: "An attempt by means of threats or violence to compel any person to adopt, practice, or profess a particular form of religious belief, is a misdemeanor." "A person who willfully prevents, by threats, or violence, any person from performing any lawful act enjoined upon, or commended to such person, by the religion which he professes, is guilty of a misdemeanor."

This is the reverse of the ancient fable of the ass in the lion's skin—it is the dragon in the dress of the lamb. The Sunday laws enforced, commit the very "misdemeanor" here defined, and it looks for all the world as though these two sections were thrust in here as a "blind," but it is a bungling attempt of the authors of this new Sunday law, the New York Sabbath Committee, to cover their tracks. Notice the following facts:—

First: The old statute was a mere "police regulation," and as such, even, was sufficiently dangerous to religious liberty, and yet it did not go so far as to call the Sunday the "Sabbath, or holy time." It did not recognize its "religious uses." The things which it prohibited were not defined to be interruptions of the "religious liberty of the community." It did not place the Sunday on religious grounds at all, but the new Penal Code has changed the statute in all these, and in other similar particulars, and leaves no doubt as to what the animus of this charge was, or who are its real authors.

Second: Section 260 says, "A violation of the foregoing prohibition is Sabbath-breaking." The Penal Code makes the first day of the week to be the "Sabbath," set apart to rest and religious uses and as holy time.

Sections 259 and 264: And "all manner of servile labor, except in works of necessity or charity," invokes a fine of \$10, and imprisonment for five days. What is this but an attempt by means of threats or violence to compel persons to adopt and practice a particular form of religious belief? They are forced to "adopt and practice it," whether they believe it or not. John, the revelator, saw a "beast coming up out of the earth, and he had two horns like a lamb, and he spoke as a dragon." Rev. 13: 11. Is not this new Sunday law of the Penal Code the very "critter"? But this law is based on an assumption, and that assumption is false.

Section 259 says: "The first day of the week being by general consent set apart for rest and religious uses, the law prohibits," etc. There is no such "general consent" outside of the churches to "set apart this day for religious uses," and very little consent by the mass of church-goers, for the greater part of the day is devoted to the novel or the newspaper, to rambling, riding, and visiting to the park, the public library, the beer gardens, or country resorts and recreations, and many of the clergy uphold and patronize some or all of these departures from the "rest and religious uses" of the day. This law then is an attempt on the part of the few advocates of the "Puritan Sunday" to enforce their religious views and practices upon the entire community. How strange it is that the spirit of the nineteenth century should have compelled the bigots of the old world to lay down the weapons of their prosecution and permitted our young and free America to take up and use these very weapons! But the attempt to enforce these Sunday laws of the Penal Code ought to prove a failure, and it will. The very persons who want this law enforced are not willing to sacrifice their convenience to its rigors. They must have their pint of milk and pound of meat on Sunday, if on no other days, and their newspapers as well. But how could they have these and other necessities and luxuries of life if the law in question was rigidly enforced? "Live and let live."—L. C. Rogers, in *Sabbath Recorder*.

PARTICULAR notice is taken, of the amicable agreement of Esau and Jacob, in solemnizing their father's funeral, to show how wonderfully God had changed Esau's mind (since he vowed his brother's murder), immediately after his father's death. God has many ways of preventing bad men from doing the mischief they intended; he can either tie their hands, or turn their hearts.—*Matthew Henry*.



## Death of Christ Vicarious.

(Continued.)

THAT which is done for another is vicarious. Death suffered for another is vicarious death; but in the preceding cases brought from the Scriptures, the sin offerings *never* were slain or offered for themselves, or for their own wrongs, but *always* for the sins of others. Their blood was shed in the stead of that of others; their deaths were truly vicarious. And if we take away from them all ideas of substitution or vicariousness, we take away the sole reason of their being slain, and all possibility of an atonement consistent with justice.

It needs no more than a mere reference to the Scriptures to show the relation those transactions bore to the gospel of Christ, and that the death of Christ was in truth substitutionary and vicarious. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6. "Who his own self bare our sins in his own body on the tree." 1 Pet. 2:24. "So Christ was once offered to bear the sins of many." Heb. 9:28. Thus he bore our sins—they were laid on him—he was made sin for us; standing in that relation to the law in our stead. And the wages of sin being death, because our sin was laid on him, "he was wounded for our transgressions, he was bruised for our iniquities." "For the transgression of my people was he stricken." "His soul" was made "an offering for sin." Isa. 53:5, 8, 10. He that doeth not all the words of the law is cursed; but Christ is made a curse for us to redeem us from the curse of the law. Deut. 27:26; Gal. 3:10-13. "Christ died for the ungodly." Rom. 5:6. "Was delivered for our offenses." Chap. 4:25. "Christ died for our sins." 1 Cor. 15:3. He died for all, for all were dead, or condemned to death, for all had sinned. 2 Cor. 5:14. He "suffered for sins, the just for the unjust." 1 Pet. 3:18. "Christ hath suffered for us." Chap. 4:1. In all these expressions the idea of substitution is prominent, as it was in the type.

Again, the same truth is taught in all those scriptures which speak of Christ having purchased us. He gave "his life a ransom for many." Matt. 20:28. To ransom, says Webster, is to redeem from captivity, by paying an equivalent. "Who gave himself a ransom for all." 1 Tim. 2:6. "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20; 7:23. "Denying the Lord that bought them." 2 Pet. 2:1. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Pet. 1:18, 19. "Hast redeemed us to God by thy blood." Rev. 5:9. "Which he hath purchased with his own blood." Acts 20:28. Now the sole idea of redeeming, purchasing, or buying, with a price, is that of substitution by equivalent, or receiving one instead of another.

George Storrs, of New York, in a small work on the Atonement, rejected the idea of Christ dying in the stead of the sinner; and his views ought to be noticed, especially as he represented a class. He said the atonement must correspond to man's nature, and to the demand of the law, for "it is such a satisfaction as justice rightfully demands." The best satisfaction to law is obedience; an atonement is satisfaction rendered for disobedience. It is indeed such a satisfaction as justice demands. But it would be difficult for any one to explain why the Atonement must correspond to man's nature, and to the claim that justice has on man, if the death of the atoner be not substitutionary. How otherwise could it meet the claim? Again he said that "by dying, though death had no claim on him, justice was vindicated." Now if "death had no claim on him," how could justice be *vindicated* in his death? And is justice ever vindicated in the death of one on whom it has no claim? No; it is rather a perversion of justice. But all admit that death had no claim on Christ, so far as his own actions were concerned; therefore if justice was upheld or vindicated in his death, it was because he died "in the room and stead" of those on whom death had a claim. That there was a transfer of sin all will admit; our sins were laid on him. But death has a claim on the sinner, for the wages of sin is death. And if the sin was transferred, of course the claim of death must also have been transferred. So death had a claim on him; but only as he stood in our stead. He was made sin

for us; therefore he was made a curse for us. 2 Cor. 5:21; Gal. 3:14. The idea of vicariousness, or complete substitution, is as plainly taught as language can teach it; and the wonder is that the question was ever raised by Bible-readers, or that the possibility of the negative being true was ever admitted.

We must further notice the objection that if a complete substitute is accepted, justice is satisfied, and the release of the accused is of justice, not of mercy. Many respectable speakers and authors seem to have become strangely confused on this subject. The objection seems, at first glance, to have force; but it is really founded on a very partial and superficial view of the gospel plan. It is mercy to the criminal for the Government to accept a substitute; and mercy to him also for the substitute to offer or consent to stand in his stead. It is nothing but mercy, pardon, free gift, to the sinner, in every part of the transaction. And it would be so if he had himself procured a substitute; much more when the Governor provides the substitute, and this even the Son of his delight, and invites the sinner to return to his allegiance and obedience, that he may receive pardon and life through his blood. It has been noticed that justice and mercy must unite in order to both honor the Government and spare the sinner. Paul shows that they do unite in the gospel, for therein God can be just and the justifier of him that believeth in Jesus. His justice is shown by maintaining the dignity and honor of his law, even at the expense of the life of his Son; his mercy is shown by justifying us through his blood. But inasmuch as Christ was not a sinner, it would be very difficult to show wherein God was just in the death of his Son, unless he died to meet the just desert of our sin in our stead.

Burge on the Atonement, a work which reflects a somewhat popular view, says:—

"If a man engage to perform a certain piece of work, for a reward which is proposed, it makes no difference whether he do the work himself, or procure another to do it for him. Let the work be done according to agreement, and he is entitled to the reward. So, if Christ has done for believers the work which the law required them to do, God is now bound, on the principle of strict justice, to bestow the promised reward, eternal life. There is no grace, but stern, unbending justice here." Pp. 202, 203.

Barnes takes substantially the same view, and both aver that Christ did not suffer the penalty of the law, but something substituted for the penalty. Did this illustration merely go to show the insufficiency of Christ's obedience to moral law to make an atonement, without the suffering of death, there could be no objection raised against it. But it goes far beyond this. In order for an illustration to be worth anything, there must be some analogy between its main points and the thing illustrated. In this case there is none whatever.

Man is a rebel, condemned to death; the law can only be satisfied with the taking of life. Now in regard to rendering satisfaction to a broken law there cannot possibly be anything existing between sinful man and his Creator, answering to the nature of a contract, as this illustration supposes. But its defect is most plainly seen in this, that man does not, and cannot, *procure* a substitute. If man by his own efforts had *procured* the substitutionary sacrifice of Christ, the Atonement would rest on an entirely different footing from what it now does. Any illustration based on such an utter impossibility, which is so contrary to evident truths, and to the whole revealed plan of the Atonement, cannot aid in a correct understanding of it. God has *set forth* his Son to be a propitiation—to suffer death, the penalty of the law, for us; so that his substitutionary sacrifice is *the gift* of God, even as Christ himself was the gift of God. "For God so loved the world that *he gave* his only begotten Son." If we take for granted that the death of Christ meets every demand of the law, yet so long as he is the gift of God, there is mercy in the transaction. But Dr. Barnes thinks there was no mercy if it met the requirement of the law. He remarks:—

"If it should be said that there was mercy in the gift of the Saviour, and that so far as that is concerned the transaction is one of mercy, though so far as the law is concerned the transaction is one of justice, it may be replied that this is not the representation of the Bible. The idea of mercy pervades it throughout. It is not only

mercy in providing an atonement; it is mercy to the sinner. There *is* mercy in the case. There is love. There is more than a mere exaction of the penalty. There is more than a transfer. There is a lessening of suffering," &c. Pp. 232, 233.

No one doubts that in the Atonement there is mercy to the sinner; but we are not prepared to admit that the transaction (death of Christ) is not one of justice so far as the law is concerned. We think this is the representation of the Bible. The death of Christ either met the demand of law and justice, or it did not. If it did, then it was, *so far*, a legal transaction; then "stern, unbending justice" was honored in his death. But if it did not, then we fail to see how divine justice is vindicated in granting pardon through him; how God can be *just* in justifying the *believer* any more than he could have been in justifying an *unbeliever*, seeing that justice had no part in the transaction. We have been accustomed to regard this declaration of the apostle (Rom. 3:24-26) as positive proof that justice was satisfied in his death, in order that pardon might be granted to the believer without slighting the claims of the law; and it does not seem to be possible to vindicate the system on any other principle than this. And if we only admit that Christ suffered the penalty of the law, which was death, as the Scriptures abundantly show, then there is no difficulty whatever in this view.

And we can only decide that "there is a lessening of suffering" by being able to measure the extent or severity of the sufferings of Christ, which no finite mind can do. Dr. Barnes' statement is made on the supposition that the sufferings of the lost will be eternal. But we have seen that the idea of "eternal punishment" does not embrace eternal suffering, but rather eternal death; "everlasting destruction," as the apostle says. It is possible, and the thought is not at all unreasonable, that the sufferings of Christ, the Son of God, as far exceeded the sufferings of a human being, as he is high in his nature above man, or as his blood is more precious and of more worth than that of man. It is safe to say that that remark of Dr. Barnes was made without due consideration. EDITOR.

(To be Concluded.)

## Cheap Pleasure.

DID you ever study the cheapness of some pleasure? asks some writer. Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, or a smile, do the work. There are two or three boys passing along—give them each a chestnut, and how smiling they look! they will not be cross for some time. A poor widow lives in the neighborhood, who is the mother of half a dozen children. Send them half a peck of sweet apples, and they will be happy.

A child has lost his arrow—the world to him—and he mourns sadly; help him to find it, or make him another, and how quickly will the sunshine play over his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few moments, or speak a pleasant word to him, and he forgets his toil, and works away without minding it. Your apprentice has broken a mug, or cut the vest too large, or slightly injured a piece of work. Say, "You scoundrel," and he feels miserable; but remark, "I am sorry," and he will try to do better.

You employ a man; pay him cheerfully, and speak a pleasant word to him, and he leaves your house with a contented heart, to light up his own hearth with smiles and gladness.

As you pass along the street, you meet a familiar face; say "Good morning," as though you felt happy, and it will work admirably in the heart of your neighbor. Pleasure is cheap. Who will not bestow it liberally? If there are smiles, sunshine, and flowers all about us, let us not grasp them with a miser's fist, and lock them up in our hearts. No, rather let us take them and scatter them about us, in the cot of the widow, among the groups of children in the crowded mart, where men of business congregate, in our families, and everywhere. We can make the wretched happy, the discontented cheerful, and the afflicted resigned, at an exceedingly cheap rate. Who will refuse to do it?—*Ex.*

It is impossible to find out how much religion a man has in his heart by measuring the length of his tongue.

## The Sabbath-School.

Lesson for Pacific Coast.—December 8.

1 CORINTHIANS 10-15.

### NOTES ON THE LESSON.

PAUL's first epistle to the Corinthians was written because grievous errors had arisen in the church, which he wished to correct. The fifth, eleventh, and fourteenth chapters are especially directed against certain evils of which that church was guilty. The existence of these faults was made known to Paul, not by revelation from Heaven, but by the reports of those who came from Corinth, and because one sin, at least, was so well known as to be the subject of common talk. See 1 Cor. 1:11; 5:1; 11:18.

FROM the consequences attending their perversion of the Lord's Supper (chap. 11:30), we may well suppose that this error was even more displeasing to God than the sin described in chapter five; the reason why is, that it shows great lack of spiritual discernment, and such a degree of irreverence as would lead to the commission of almost any sin. We learn from verses 20-22, 33, 34 that they were in the habit of making a regular meal of the Lord's Supper, each one helping himself to all that he could get, making this solemn ordinance a disgraceful revel. There are at the present day well-meaning persons who, although they do not behave so badly as did the Corinthians, make the Lord's Supper an occasion for partaking of an ordinary meal. Concerning such a custom the apostle exclaims in astonishment: "What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." Verse 22. Dr. Barnes has so excellent a comment on this verse,—condemning not only the gross perversion of the Lord's Supper, but another evil that has sprung up in most modern churches,—that we quote it:—

"Do you not know that the church of God is not designed to be a place of feasting and revelry, nor even a place where to partake of your ordinary meals? Can it be that you will come to the places of public worship, and make them the scenes of feasting and riot? Even on the supposition that there had been no disorder, no reveling, no intemperance, yet on every account it was grossly improper to make the place of public worship a place for a festival entertainment."

What would the good Doctor say if he could know that many, even of the denomination which he so worthily represented, think that a church is not well equipped unless it has a commodious kitchen attached. As for those who eat a regular meal in church, as an act of piety, let them learn by these words of Paul, how displeasing their course is to God: "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation." 1 Cor. 11:33, 34.

IN the twelfth chapter of 1 Corinthians Paul corrects some errors in regard to Spiritual gifts. It seems that the church at Corinth had some members who were highly gifted, and others who aspired to prominent positions. There was strife among the brethren as to whose endowments were the greatest. Many seem to have thought that one who had no remarkable gift was of no use in the church, and accordingly became puffed up when they viewed their own gifts. In the course of the chapter, the apostle, under the figure of the body, shows that although different members have different offices, none are to be despised on account of their lowly position. He then gives them a strong but delicate reproof for their course. He urges them to earnestly desire the best gifts that God has to bestow, but proceeds to show them something more excellent than high endowments, without which these amount to nothing. That something is charity, or, more properly, love.

THE first three verses of chapter 13 show the importance of love. From them we learn that it is possible for a person to have faith in the highest degree, to be able to prophecy, to have all wisdom, to be able to speak as an angel, to

be charitable (in the common acceptance of the term) to the extent of giving away all his goods, and finally, to give up his life as a martyr, and still amount to nothing in the estimation of God. Such a statement as this must certainly have caused the Corinthians to regard themselves with less complacency. It should have this effect on us.

WE cannot here enter into any extended examination of this subject. One or two references must suffice. John says, "For this is the love of God, that we keep his commandments." 1 John 5:3. Paul says that "love is the fulfilling of the law;" and Christ himself said that all the law and the prophets were summed up in two great principles, love to God, and love to man. Matt. 22:36-40. We conclude, then, that this thing which is greater than all gifts of prophecy or of wisdom, and without which they are nothing, is simply the keeping of the commandments of God, not as a matter of outward form, but from the heart. Peter says that charity [love] covers a multitude of sins. 1 Pet. 4:8. And James says that the same result is accomplished by converting a sinner from the error of his ways. James 5:20. But a sinner is converted only by the application of the law of God. Ps. 19:7; Rom. 7:7-10; James 2:25. So we see again that the keeping of the commandments is that charity of which Paul writes.

IN the fifteenth chapter of 1 Corinthians we have direct and most unmistakable proof of the falsity of the doctrine that men are naturally immortal, or that they receive their reward at death. The apostle first proves (verses 3-8) beyond all cavil that Christ was really raised from the dead; for if the testimony of above five hundred persons who saw him alive after he had been put to death, does not establish the fact beyond all contradiction, then nothing can be proved. But, since it is a fact that Christ is raised from the dead, how can any one say that there is no resurrection from the dead? See verse 12. The same power that raised up Christ, has promised to raise all mankind; and the fact that Christ was raised is proof of his power to fulfill this promise; hence Christ's resurrection is a pledge of the general resurrection. Whoever says that there is no resurrection, denies that Christ is risen, and virtually declares that the twelve apostles and the "five hundred brethren," were false witnesses. Verses 13-16.

IN this manner Paul establishes the fact that there will be a resurrection. There can be no misunderstanding of his argument; it is as simple as it is conclusive. Then he goes over the ground again, and shows what would be the consequences if there were no resurrection. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 16-18. Mark that Paul does not say that if the dead rise not something terrible will happen to those who have fallen asleep in Christ; he does not say that in such a case they *will* perish; but he says that if the dead rise not, those who have fallen asleep in Christ *are* perished." Then it necessarily follows that they are in the same condition *now* (with a resurrection in prospect) that they would be in to all eternity, if there were no resurrection. Why is it that they are not really perished? Because they have the promise of a resurrection from the dead,—a promise made by One who never fails. The condition of the dead now is in no wise different from what it would be if Christ had not died and rose again, nor from the condition that those will be in who will suffer the second death, except that in that case there is a limit and in these there is none. There can be no other fair construction put upon Paul's words here; whosoever, therefore, affirms that the righteous dead are now enjoying the bliss of Heaven, must leave Paul out of the account.

"BUT now is Christ risen from the dead and become the first-fruits of them that slept." Verse 20. Some have imagined a discrepancy between this statement and the fact that some were raised from the dead even before Christ's death; and others have tried to make a difference between the resurrection of those persons,—Lazarus, the widow's son, etc.,—and that of those who were raised at or after Christ's resurrection. But this is not necessary in order to harmonize the Scripture

narrative, for there is no discrepancy. Lazarus had as literal a resurrection as did Dorcas, or Christ himself. His resurrection, however, was accomplished only by virtue of Christ's promised death and resurrection, which, since God had promised it, was the same as already accomplished. Christ was the first-fruits; not the first in point of time, but the chief. And since his resurrection was that by which the resurrection of all was made possible (see verse 21), it might be said to be the first. In one sense it was indeed the first, for as soon as it was promised it was virtually done; had this not been the case, no miracles of raising the dead could have been done before the resurrection of Christ.

"FOR as in Adam all die, even so in Christ shall all be made alive." Verse 22. There is no condition to this statement; it includes both good and bad. Those who claim that only the righteous are raised, must also claim that none but the righteous die in Adam; for the "all" in the latter part of the verse must mean the same as the first "all." Adam sinned, and thus fell under the power of death; and since he could not transmit to his posterity that which he did not possess himself, all men are mortal. We receive mortality as part of our inheritance from Adam. But to all the promise of a resurrection is given. This, however, can give no satisfaction to the universalist, for Paul immediately adds: "But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." This implies that there will be some who are not Christ's at his coming, and this fact is plainly stated in Matt. 13:38-42; 25:31-41, etc. The first are raised to life eternal; the second, to damnation, eternal death. John 5:28, 29.

As shown above from verses 13-18, Paul declares that the dead have no conscious existence—neither good nor bad have inherent immortality. In verses 51-55 he tells us how and when immortality will be given to the righteous. At the last trump the living shall be changed "in a moment, in the twinkling of an eye," and the dead shall be raised incorruptible. "For this corruptible must put on incorruption, and this mortal must put on immortality." This must be done because corruption cannot inherit incorruption. Verse 50. It follows from this that the good do not at death receive their incorruptible reward, for incorruption is not put on till Christ comes. When that event shall take place, and the mortal shall have put on immortality, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then, and not till then, will the redeemed shout, "O death, where is thy sting? O grave, where is thy victory?"

THE apostle fitly closes this chapter with the following words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The word "therefore" shows that this is a conclusion from what has preceded. Why should they be always abounding, and how do they know that their labor is not in vain? Because they now know that there will be a resurrection, and that death is not the end of all things; they can look beyond for a reward. The conclusion is unavoidable, however, both from this and previous verses, that if there were no resurrection from the dead, all their labor would be in vain. The common view that man is naturally immortal, robs Christ of his highest prerogative, that of life-giver, and opens the way for men to ignore him altogether; but the view which we advance is in harmony with the Bible statement that "the gift of God is eternal life, through Jesus Christ, our Lord," and is consistent with the fact that the redeemed will be able to say, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." E. J. W.

IT was a saying of the martyr Bradford, "that he would never leave a duty till he had brought his heart into the frame of the duty; he would not leave confession of sin till his heart was broken for sin; he would not leave petitioning for grace till his heart was quickened and enlivened in a hopeful expectation of more grace; he would not leave the rendering of thanks till his heart was enlarged with a sense of the mercies which he enjoyed, and quickened in the return of praise."

# The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.  
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.  
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 29, 1883.

## Death of Eld. J. N. Andrews.

THE telegram which was sent Sunday evening, October 21, announcing the death, that day of our dear Bro. Andrews, has already reached the friends on the other side of the water, bearing a burden of sorrow to many hearts. Doubtless a fitting tribute to his life and work has already been offered in the columns of the *Review*, by those better qualified for this task than I. It only remains to me, therefore, to speak of these last weeks of association with him, and the laying down of his life work, the incidents of which will, without doubt, be of interest to his many friends in America.

When we arrived here, the 26th of last July, we found Bro. Andrews very feeble, wasted almost to a skeleton, able to take a few steps with great effort, and to sit up a little while during the day; yet at work whenever he had a little strength. He was finishing his articles for the July number of *Les Signes*, which was already much behind. The prospect of death seemed very near to him, yet he clung to the work, and to life for the work's sake. We persuaded him to omit his articles for the August issue, hoping he might gain a little strength, but he continued to fail, and if at times there seemed to be a brief truce with the dread disease, it was soon broken by the re-appearance of the severe symptoms, which left him each time weaker.

His pen, once laid down, was not taken up again, but he continued to read the proof of the paper, as had been his custom, lying in bed, in spite of the entreaties of all that he would spare his strength. The evening of the day he finished his work on the October number he was taken with severe pain in his bowels, and though everything was done that could be done for his relief, it seemed to grow more and more severe till his sufferings were intense, and no relief was found until an opiate was administered the next evening. This partially subdued the pain, and he found some rest. As the pain subsided, he was troubled with hiccoughs, which continued at frequent intervals until the day of his death. But the intense severity of his suffering seemed past, and the merciful Father, to whom our prayers for his relief went up almost without ceasing, was pleased to give him partial respite from suffering.

For some weeks he had been unusually cheerful and calm, willing to live or die, as God saw fit, and this feeling of cheerful trust seemed to deepen. Even in the midst of severe suffering he praised God and dwelt upon his mercy and love. The cares and burdens of the past were all laid aside, and though his interest in the work did not abate till he lost all consciousness of this world, he seemed to feel no anxious care. No murmur of impatience or complaint escaped him, even in the midst of severest suffering, but he expressed much affectionate gratitude to those who administered to his wants.

The Swiss Conference, which was appointed to meet here, assembled according to appointment, and I was necessarily much occupied; but found time to go to his room occasionally and assist in caring for him. He begged me not to leave the meetings to do for him, as his interest, he said, was wholly in the meeting. Lying on his bed, away from the sound of the meeting, he seemed to feel a constant sympathy with the work going on, and realized more than ever the blessing of the Spirit of God. Friday evening he said to his mother that he felt sure the brethren had been praying for him, for he felt such a blessing, and relief from suffering; and this was true. At the close of the Sabbath a special season of prayer was held for him in the meeting hall, by the brethren and sisters assembled. In speaking that evening of his desires, he said that he would not, if he could, take the responsibility of deciding whether he should live or die. He would gladly live to work in the cause if that were God's will, but he was willing to die if God saw best. He felt that his case was wholly in the hands of the Lord.

Sunday morning, at his request, a few met in his

room for prayer, after which he seemed much relieved, although he continued to fail steadily through the day. Half an hour before his death he seemed to lose consciousness, and at five o'clock P. M. he fell asleep, without a struggle or a groan, surrounded by those nearest of kin, and those who loved him tenderly.

During the last two weeks of his life he had completed what business arrangements he had to make, and as his last act, about three hours before his death, with his own trembling hand and with great apparent satisfaction, he assigned to the mission \$500 of his estate not already disposed of.

His mind seemed clear as long as consciousness remained. It was a privilege highly appreciated by his aged mother to be able to minister to her only remaining son, in his last hours,—a service which was rewarded by his grateful and affectionate appreciation.

The funeral was held Tuesday afternoon in the mission hall, and attended by a large proportion of the brethren and sisters, who remained one day after the Conference for that purpose. A goodly number of the citizens paid their respects to his memory, accompanying the funeral cortege to the cemetery. Brief remarks were made by the writer from 2 Tim. 4:7, 8, which were translated into the French. Bro. Bourdeau followed with remarks in French, and Bro. Erzenberger concluded the services in German at the grave.

A lot in a pleasant part of the beautiful cemetery was purchased by the mission, and we laid him away after the custom of the burial service in America. The coffin was covered with beautiful flowers, the sincere offerings of loving hearts and tributes of respect from the citizens, and we left him to peaceful rest till He in whom he fell asleep shall awaken him to the full fruition of the "blessed hope" which cheered him through life.

The following resolutions were passed, with deep feeling, by the Conference:—

WHEREAS, Our Heavenly Father has seen fit, in his providence, to lay his hand upon us in the removal from our midst of our dearly beloved brother, Eld. J. N. Andrews; therefore,

*Resolved*, That while we humbly and reverently bow in submission to the will of God, we feel that we have sustained an irreparable loss, both personally and in the work, and that in view of this loss we will consecrate ourselves anew to the work to which he gave his life, seeking to follow his example of sacrifice and devotion to the cause of God.

*Resolved*, That we hereby tender to his afflicted family our deepest sympathy in this their great bereavement.

We need not speak of the sense of loss we feel in the household and in the work. A place is left vacant; and we know not how it can be filled, but we are comforted by the faith that our loved brother rests in Jesus, and that the work is God's. Though he may "bury his workmen," yet he will "carry on his work."

*Bale, Suisse, Oct. 24.*

B. L. WHITNEY.

## "A Check on Adventism."

WHILE we are reviewing that which assumes to be a check on Adventism, it becomes necessary to inquire, What is Methodism? We used to think we had some understanding of the faith of the Methodist church. We think so still; but that is, we understood what the Methodist faith *was*, but it appears now that that is no certain indication to what *it is*. The question may be asked to us, Do you not believe in change, in progress? Yes, when it is in the right direction. But we have heard of *progress in error*, and their change is manifestly of that kind. And we hold that when a religious body virtually repudiates its own standards and landmarks, it ought to have the frankness to avow its purpose, and prove its sincerity by stating the reasons for the change. The Methodists fail to do this, though they are denying their own standards, and building again the things they once destroyed. Gal. 2:18.

We might notice several important points wherein the Methodist Church is changing its faith, but we will confine ourselves to the present issue. When we read, years ago, in the Discipline, that "no Christian whatsoever is free from the obedience of the commandments which are called moral," we knew that reference was made to the decalogue or ten commandments. We knew it because they, pre-eminently above all other commandments, "are called moral." Had this *sixth* in their "Articles of Religion" referred to something else than the decalogue it would have been deceptive without an explanation, because, as before said, these are "the commandments which are called moral." We give a few proofs:—

1. Dr. Webster, in his Dictionary, says "The moral law is summarily contained in the decalogue, written by the finger of God in tables of stone."

2. Alexander Campbell, in his justly celebrated discussion with Bishop Purcell, said the ten commandments, "not only in the Old Testament, but in all revelation, are most emphatically regarded as the synopsis of all religion and morality."

3. John Quincy Adams, writing of God's revelation to his people, said: "The decalogue having been spoken by the voice, and twice written upon the stone tables by the finger of God, may be considered as the foundation of the whole system."

4. Dr. Chalmers, in his Sermons, said: "For the permanency of the Sabbath, however, we might argue its place in the decalogue, where it stands enshrined among the moralities of a rectitude that is immutable and everlasting."

5. Dr. Clarke, on Ex. 20, says: "It is worthy of remark, that there is none of these commandments, nor any part of one, which can fairly be considered as merely ceremonial. All are moral, and consequently of everlasting obligation."

6. Bishop Haven, in his book entitled, "The Pillars of Truth," being sermons on the ten commandments, said: "This decalogue can never become obsolete. It was designed for all men; and, obeyed, would render all men noble and worthy of immortal blessedness. It is a kind of concentration of the moral teachings of the Bible."

Much more to the same intent might be given, but these are sufficient on this point. We have thus proved the meaning of Article 6 of the Discipline.

When we reviewed Dr. Benson's pamphlet we called attention to the fact that his argument undermined the fourth commandment, and was antinomian in its tendency. And still stronger was this tendency manifested in the pamphlet of Mr. Armstrong. If the Methodists still stood on genuine Methodist ground, and deprecated antinomianism as did Wesley, Fletcher, Clarke, and others, they would have heeded the caution which we gave them on this point. But no; "Adventism" was in their way, and in their estimation "the end will justify any means," to put "a check on Adventism." And so Mr. Woodward comes to the front, recommended by the *Christian Advocate*, introduced with laudations by Dr. Stratton, and, waxing exceedingly bold, openly teaches the abrogation of the fourth commandment! This we shall prove by his own words. And we shall apply the rule laid down by James, that "he who offends in one, is guilty of all," and insist that the moral force of all the decalogue—the moral law—is weakened in the minds of his readers, by destroying the fourth commandment. Mr. Woodward's pamphlet is a virulent antinomian production, endorsed by the exponents or representatives of Methodism on the Pacific Coast.

First, we will expose his deception (or his ignorance, for one or the other is involved, and he may take which side he pleases,) in his comment on Matt. 5:17. On the word "fulfill," and its use by Adventists, he says:—

"The word *law* in this text cannot mean the decalogue, for the simple fact that it is followed by the word *fulfill*. Nowhere in the Bible is it said that the decalogue is fulfilled, for the reason that the decalogue is not a prophecy. It is said of the decalogue that it is kept or transgressed, but never fulfilled. It is not possible for the ten commandments to be fulfilled; they are not prophetic. It can only be said of prophecy that it can be fulfilled. 'That it might be fulfilled which was spoken of the prophet,' is a Biblical phrase with which all are familiar. If it were necessary we could fill pages to show that the word *fulfill* never relates to the decalogue, but *only* and always to prophecy. Therefore as this word '*law*' is followed by the word '*fulfill*,' it must have been a prophecy."

And at considerable length he descants on the folly of Adventist preachers and writers for using the word '*fulfill*' in reference to law or obligation. Now let us consider a few facts.

1. Worcester, in his Dictionary, defines fulfill: "To perform whatever has been prophesied, promised, desired, *commanded*, or intended." And under synonyms, he says: "See accomplish, complete, *keep*."

2. Dr. Webster also says it means to carry into effect a requirement, "to answer the requisition of." And quotes Jas. 2:8, which will presently be noticed.

3. The Bible Commentary, on Matt. 5:17, says: "The original word is frequently used by St. Matthew in the sense of fulfilling a prophecy, but this is not the sense which best suits the present context in which it is opposed to destroying."



4. Dr. Clarke, on Ex. 20, said: "Though Christ is said to have fulfilled the law for us, yet it is nowhere intimated in the Scripture, that he has so fulfilled these *ten laws*, as to exempt us from the necessity and privilege of being no idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. *All these commandments*, it is true, *he punctually fulfilled himself*; and all these he writes on the heart of every one redeemed by his blood."

5. Jesus said to John the Baptist: "Thus it becometh us to fulfill all righteousness." Matt. 3:15.

6. Paul said: "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

7. James said, and speaking of the ten commandments also: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." And he adds: "For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all."

Every word quoted from the above authorities is a direct refutation of Mr. Woodward's position, and the words of Dr. Clarke and of the apostle James are a direct condemnation of Mr. Woodward himself. He says he could fill pages to show that the word fulfill never relates to the decalogue; but Dr. Clarke says Christ fulfilled every one of the ten commandments, and Dr. C. is in harmony with the dictionaries, and Mr. W. contradicts them. We have noticed this point at this length because it is material to the main issue, and the proof is such a sweeping condemnation of Mr. Woodward's trickery in dealing with the word of God. We may add, that Wesley contradicts his conclusion on Matt. 5:17, for he refers it to the moral law. We say on this point as we said of another: We would like to see Dr. Stratton come forward and try to vindicate that which he so "cogently" indorsed! Before we finish this review he may have occasion to change his mind as to which party has the "whimseys," and which has reason and the Bible with them. The *Advocate* said that Mr. Woodward and Dr. Stratton are able to take care of themselves. But to clear themselves of their unenviable position they must set aside the testimony of Webster, Worcester, the Commentaries, Clarke, Wesley, James, Paul, and the Saviour himself. When they have successfully refuted all these, then Adventism will acknowledge that it has received a "check!"

The matter on our hands so limits our room that we are compelled to reserve for next week the effort he makes to set aside the fourth commandment.

### Our Lord's Last Passover.

(Concluded.)

TO THE proposition that none but those who show their faith in Christ by obedience to God's law can rightfully partake of the Lord's Supper, it may be objected that, although Christ, who was its founder, had a right to bar whomsoever he saw fit, his followers are not competent judges as to who is worthy and who is not; that they have no right to deprive any one of the privilege. It is claimed that such an act savors of bigotry, and is a mark of illiberality.

To this we would reply, (1) That it is the Lord himself who sets the standard; his followers dare not go beyond him. (2) That the question of liberality or illiberality is not concerned in the case. One may be liberal with that which is his own, and may dispose of it as he pleases; but to take the same freedom with that which is another's would be sin. But the supper in question is "the Lord's Supper;" consequently no one but he can dispense its privileges. The word "illiberal," when used with reference to those who do not believe in communing with law-breakers, is sadly misapplied. (3) Those who do so cannot be said to deprive anybody of the privilege of communion. They simply refuse to commune with them for the obvious reason that communion with them is impossible. There is not perfect union and harmony. There cannot be while one keeps the law and the other persists in breaking it. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (4) No one decides as to another's fitness or unfitness; the individual does that for himself. If he professes to have faith in Christ and to love God's law, no one can have any right, or wish to exclude him. He may be at heart a law-breaker, although correct in his profession; but of this no one can judge. God alone can read the heart. If the individual presumes to act the

part of a hypocrite, the responsibility is his own. And (5) As to being deprived of the privilege of the Lord's Supper, we would reply, that it is very far from being a privilege to one who is unworthy. Paul tells us in 1 Cor. 11:19 that he who does not discern the Lord's body is an unworthy partaker. The phrase, "not discerning the Lord's body," means that the individual does not realize the nature and object of the ordinance. This would be the case if the person did not realize that Christ's blood was shed "for the remission of sins that are past," and that when we accept it in our case we virtually pledge ourselves to abstain from sin in the future; "to walk even as he walked." In short, if a person presumes upon the mercy of God, and thinks that the sacrifice of Christ renders any effort on his part unnecessary, he would certainly be unworthy. And Paul says that he who eats and drinks unworthily, eateth and drinketh damnation to himself.

The ordinances of the gospel are duties to be performed, and not merely privileges to be enjoyed. But they are not duties that are enjoined upon all, irrespective of their condition. There are two kinds of duty—primary and secondary; and it is the non-performance of the first that makes necessary the performance of the second. It is every person's duty to keep the law of God. There is no individual who is free from this obligation. Had man never sinned, keeping the law of God would have been his whole duty. But all men have sinned, and now God commands all men everywhere to repent. Christ died that we might find forgiveness of our sins by repentance and faith in him, and we are called upon to show our faith by performing certain duties. But we are not called upon to do these duties without first having repented. Christ's teaching was, "Repent ye, and believe the gospel." Paul preached "Repentance toward God, and faith toward our Lord Jesus Christ." This is the true order. And the repentance must be complete. We must keep the whole law. Keeping eight-tenths or nine-tenths of the law is not enough.

As we have before remarked, then, there is no exclusiveness about the matter. Certain ones who do not render obedience to all the law of God, will say, Come, let us partake of communion together. We would be glad to do so, but how can there be communion when there is disagreement? When they say, Let us commune together, it is equivalent to saying, Let us show our union or agreement; let there be perfect harmony between us; and yet they refuse to agree. It is sometimes said: We will waive this point; we will not let our opinions interfere; we will agree to disagree. But an agreement to disagree is disagreement still, and brings no union. Besides it is not our opinion that separates us, but the commandment of God.

But what if the person asking to commune does not understand all the law, but is walking up to all the light that he has? Then give him the further instruction that he needs. If he has *been* conscientiously walking in all the light that he had, he will thank God for further light, and will at once accept it. But what if he cannot see as you do, and is still honestly trying to do right? Then pray that his eyes may be opened. If he is really honest, God will not permit him to wander in darkness. But whether honest or dishonest, whether walking in the light or self-deceived, there can be no true communion where there is material disagreement. The Saviour prayed thus for his disciples: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. And in this prayer he included his whole church, for he said: "Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Verses 20, 21. Christ, then, did not contemplate many churches, nor one church with the individual branches "each serving God in his own way," but an individual church, between the members of which the union should be as close as it was between him and the Father.

And this union and harmony was not intended to be a union which should be brought about by an agreement to ignore certain doctrines of the word of God, for that would be union only in name. The prayer of the Lord Jesus was: "Sanctify them through thy truth; thy word is truth." Christian union, therefore, can only exist where all believe and speak the same thing. The apostles continually urged this state of things upon those to whom they wrote. See Rom. 12:16; 15:5;

1 Cor. 1:10; 2 Cor. 13:11; Phil. 2:2; 3:16; 1 Peter 3:8; etc. To say that it is impossible for all to see alike, is to impeach the wisdom of Christ and his inspired apostles. The exhortation of Paul in 1 Cor. 1:10 is peculiarly noteworthy: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same judgment." Nothing could indicate more perfect unity than this. All must have one mind and one judgment. And this state of things existed in the early church, as we learn from Acts 4:32. "And the multitude of them that believed were of one heart and one soul." What has been done can be done; and this condition must necessarily exist among the true followers of Christ.

There is another lesson that we may learn from the example of Christ on this occasion; one that all the followers of Christ should ever keep in mind, and which, if acted upon, would take the edge off from any such epithet as "exclusive" or "bigoted." It is this: Christ could not suffer Judas to commune with his loving followers, and yet he washes his feet. What an amazing instance of humility! The King of glory condescends to wash the feet of his betrayer, a vile wretch with whom he could have nothing in common. No word of harshness or reproach for his perfidy, but a manifestation of tenderness, as though he were his best friend. And after giving Judas this proof of his gentleness and humility, he gives him to understand that all his villiany is known, and delicately requests him to do his work at once, that his presence may not mar the scene of harmony and love that should follow. E. J. W.

### College Matters.

WE are now nearing the close of the first half of the present College year. Only four weeks remain, and then follows the holiday vacation of two weeks, beginning December 19, 1883. The commencement of this year has been one of unusual anxiety to many friends of the College. An untried field of responsibility was entered upon in uniting physical employment with mental labor, and every step in the development of this system was watched with intense interest. The theory of this union had everything in its favor, and we all had faith in it; but it remained to be tried by that test that determines the merits of all theories.

Four months have elapsed since the experiment was entered upon, and all are more than gratified with the success already attained, and with the prospects before us. Almost from the very first there has been a steadily increasing interest on the part of the students, in the practical workings of this new system, and I doubt that there is one of our number who would willingly return to the old method.

The attendance has been greater than we had anticipated; 130 have been enrolled during the past four months, and our present daily attendance is 107. At our College Boarding Hall there are now thirty-seven student boarders, nine of whom are ladies.

The best of feeling prevails throughout the entire school. The students are hard at work, at their various employments, and they are happy because they are faithful. At the boarding hall the harmony is complete. There is no spirit of disaffection or unrest among the students. It is an interesting sight to see them at their work during the intervals of labor. One would admire the energy and activity with which they apply themselves. With scarcely an exception, each takes pride in doing well the greatest amount of work in the shortest time.

The variety of employment adds a new charm to our daily programme. Three intervals of labor occur during the day, at present aggregating two hours. The twenty-eight young men and boys are separated into five companies for the convenient distribution of labor. Each company has a leader, who has in charge the particular work allotted to his company. One company is assigned the job of painting; another, of fence-building; another, of gardening; another, of carpentering; and the fifth, of caring for the College Building. The different companies exchange work every few weeks, thus giving each student a wider experience in common labor. Each one has an additional responsibility in performing a part of the general work about the premises, commonly called choring. The entire management is intended to inculcate habits of industry and thoroughness, and to give experience in the most practical affairs of daily life.

Our general programme of daily recitations has been greatly improved, in the estimation of all, by arranging for one session a day, which opens at 9, and closes at 1:55. There are two short intermissions which separate the time of recitations into three equal intervals.

The special instruction, in charge of Dr. Waggoner, to those preparing for missionary labor, is constituting an important feature of this College year. The class somewhat exceeds thirty in number, and appears to be intensely interested in the special work. Their labor is chiefly devoted to the study of the Bible. Beside the forty-five minutes spent daily in class recitation on Bible subjects, they meet daily also as a missionary class. This exercise is proving of incalculable benefit to all, but especially to such as have not had much experience in the work. The Dr. also meets a class in physiology daily, and one in vocal music twice a week. The Bible students receive instruction also in reading, spelling, penmanship, and English language. In all these branches immediate, practical results are aimed at.

We feel that all are receiving what is well adapted to prepare them most speedily for their work. The only regret expressed by teachers and others is that no more are enjoying the benefits of this instruction. There are but eight from a distance that are over thirty-five years of age, while there should be here a score or more of men and women in middle life to prepare for the work. We have good reason, however, to expect quite an increase of this class of students in January. We trust that it will be so.

The Lord's blessing is attending the work at Healdsburg. There are indications of his willingness to pour out his spirit upon students, teachers, and church far surpassing anything hitherto enjoyed. His spirit is impressing the minds of the youth with the importance of living godly lives, and several young men and women are endeavoring for the first time to be Christians, and to obey God's commandments. Five or six students have requested baptism. The impression prevails in College and church that God is in the school, and that this is the place for young men and women to come to prepare themselves for practical life, and to insure true mental and spiritual growth. S. BROWNSBERGER.

Healdsburg, Cal., Nov. 21, 1883.

AGE, when somewhat advanced, rises as a barrier to many against any further effort toward mental improvement. They say, when even in the prime of life, Oh, if I were young I would have some hope of learning something, but it is too late. The proverb has it, "As long as there is life there is hope." If the proverb be true with reference to *prolonging* existence, why not equally true with reference to *improving* that existence? But even advanced age is not a discouragement to all. There is one student here at Healdsburg College that will be sixty years old just one month before the coming Christmas. Though his hairs are as white as snow, and his early education was wholly neglected, yet he feels like doing all he can to become more efficient in the cause so dear to his heart. He loves to be at the school, and expressed his fears that he might become so much attached to it, that he would not want to leave it to go to his field of labor. However that may be, we love to have him with us, and shall feel our loss when he leaves us. We all honor and love him the more for his efforts in old age to make up for the want of an early education. May God bless him, and may many others follow this worthy example. S. B.

### Brahmo Somaj.

THE advent of Mr. Mozoomdar, "the Hindu reformer," in the United States is having a tendency to popularize the cause he represents. His personal appearance, polished manners, and withal his superior English, are sources of attraction, and have created no little sensation among the literati of New England and New York, and consequently draw favorable impressions of his theoretical reformation. We can probably do no better by way of explanation of this Oriental innovation now seeking recognition among the religious systems, than to give the following extract from the New York *Independent*:—

"Mr. Mozoomdar is one of the prophets of the Brahmo Somaj, a movement which no well-wisher of India can afford to oppose or ignore. Its aim is to help a people who are sunk in wretchedness and despair under the Hindu system of philosophy, in the mazes of which they have been blindly groping for centuries, finding no light, to cast off idolatry, to worship the one supreme God as a beneficent ruler; to install the divine principle of

human brotherhood in place of the Satanic principle of caste; to elevate woman; to diffuse the blessings of education. In its spirit if not in its creed, in its practical work if not in its philosophy, the Brahmo Somaj is essentially Christian, though it does not call itself so. It recognizes Christ as a prophet; it glorifies him; it makes large use of the Christian Scriptures. But it is eclectic, and culls, much as a Frothingham used to do, the best from all systems. Mr. Sen has written grandly of the Galilean; but he insists that we have made of him a Western Christ. It is the Oriental Christ which the Brahmos love to contemplate. What their conception of him is, Mr. Mozoomdar's new book, *The Oriental Christ*, plainly declares. Christ is divine, he is the Son of God; but neither the author nor Mr. Sen means by these terms what we understand by them. "Christ," we read, "as the Son of God, was the manifestation of divine character in humanity." And "that character descends in Christ for the enlightenment, conversion, regeneration, and adoption of all men." This Christ, as the perfection of human character, the Brahmos regard as a model; and to be like him and do what he says, but not to worship him, is their declared purpose."

"So near, and yet so far!" One can see in the foregoing a great improvement upon the idolatrous superstitions of the unenlightened Hindus, and if it could be made but a stepping-stone to a more perfect knowledge of Christ,—to that which its promoters almost, but just fail to, reach,—we could well add this commendation of the *Independent*: "As long as it remains true to its mission, it should receive Christian sympathy and support."

But we can see no prospect of the Brahmo Somaj leading its votaries to a comprehension of the chief object of "the manifestation of divine character in humanity"—the atonement. We fail to discover any ground of hope for Christian development in a system which seems to have selected *all it wants* from the mission of Christ, discarding the chief good, and seeking elsewhere for material to complete its ideal of a religious reform. We quote again from the *Independent*:—

"Brahmoism aspires to universality. It expects not only to win India, but the world. It claims to embody the best of all systems of religion, and it aims to unify them. It will neither be absorbed by Christianity nor fall back into Hinduism, but is fitted to be the best exponent of Christianity and to represent the good and true in Hinduism, Islam, and other faiths. Such is Mr. Mozoomdar's outlook."

So we see that this reformation is open to almost anything. Everything that can put on a fair front may come in. It is a twin sister of American Free-thinkism, which will admit anything, even Christ himself, if only the atonement be left out. Throw this aside, and the incarnation and the resurrection fall to the ground. It is easy to see in this Brahmo Somaj movement just where Satan stepped in, in the theory of Christ, and took the reigns, saying, "Christ was not pre-existent, or truly divine in himself; he did not rise from the dead; he made no atonement." From this point onward his leadership is plainly visible. He is willing that men shall believe in the morality of Christ's teachings—this much for a liberal compromise; but beyond this, he would impress their minds with the good to be found in something else.

If Mr. Mozoomdar is seeking a multiplicity of sources from which to select material for his "reformation," he has judged well in coming to America. He will find plenty of admirers, and plenty of suggestions; and when he shall have added evolution and a few other Spiritualistic and infidel adjuncts, he will probably realize that his Brahmo Somaj (in various forms) already enjoys a good degree of "universality." Indeed we are of opinion that he will find that, instead of bringing something new to our shores, the main features of his "Oriental dream," as the *Independent* styles it, have already been copyrighted.

We notice also that the Mr. Sen referred to above has introduced a system of new ceremonies as an auxiliary to the success of the movement. But the author of these is quite liberal,—he submits to no dogmatism, but he imposes none upon his followers." We are told that "these new ceremonies, the shadows of *Christian* as well as *Hindu* rites, are designed to appeal to the popular mind." We suppose that the idolators of India, being accustomed to "Hindu rites," cannot dispense with them altogether. Having Christ set before them in a compromised manner, there is created the necessity for further compromise in the matter of ceremony. This feature of the new religion, then, is confessedly a bid for popularity.

Whatever of social reformation may be accomplished in India by such machinery, we see nothing in the Brahmo Somaj to encourage a hope that it will in any degree further the cause of Christianity. There is nothing

in it that Christians can encourage as a means of bringing the heathen to Christ as a *Saviour*, but there is much calculated to counteract the efforts of true Christian missionaries in that vast field. And whatever encouragement Christians give to the enterprise is just so much influence against the truth of the Bible, and against the true interest of the heathen. W. N. G.

## The Missionary.

### Closing Sketch.

THE history of the Waldenses from 1690 is briefly told. They had everything to begin anew. Their numbers were greatly reduced; they were in extreme poverty; but they had good courage; and their brethren in England and Germany hastened to assist them in re-establishing themselves in their native land. At this time England took a noble part. Within two years they had twelve churches in the valleys. Prosperity seemed to come to them. The rugged mountains and everlasting hills would fitly represent the character of a people who had received the instruction which they had received from God's word for many generations. Holland lent material aid, while the Protestant cantons of Switzerland appropriated their academies to the students from their valleys.

The year 1789 brought with it astounding changes. "The French Revolution rung out the knell of the old times, and introduced, amidst those earthquake shocks that convulsed nations and laid thrones and altars prostrate, a new political age. The Vaudois once again passed under the dominion of France. There followed an enlargement of their civil rights, and an amelioration of their social condition; but unhappily, with the friendship of France came the poison of its literature, and Voltairianism threatened to inflict more deadly injury on the church of the Alps than all the persecutions of the previous centuries."

But from time to time deliverance came, until this people obtained a full emancipation. In 1808 a visit from Felix Neff was to them the first dawning of a new day. A visit from Dr. William Stephen Gilly, in 1828, also gave them great encouragement and help. "The result of Dr. Gilly's visit was the erection of a college at La Torre, for the instruction of youth and the training of ministers, and a hospital for the sick; besides awakening great interest in their behalf in England." General Beckwith also proved to be a friend. He had fought at Waterloo; was ambitious and brave; but in that battle-field he had received a wound in the leg from the discharge of a musket drawn at a venture. While upon a bed of pain he drew forth his neglected Bible and embraced the truths of the sacred volume. After reading the history of the visit of Dr. Gilly to the Waldenses, his sympathy was enlisted in their behalf. He devoted his fortune to their interests, building schools, and churches, and parsonages. He provided improved school books, and suggested better modes of teaching. He was their advocate at the court of Turin. And thus God favored this down-trodden people.

The revolution of 1848 overthrew all their restrictions. They fell in one day, and "the Waldensian church became the door by which freedom of conscience entered Italy. When the hour came for framing a new constitution for Piedmont, it was found desirable to give standing-room in that constitution to the Waldenses, and this necessitated the introduction into the edict of the great principle of freedom of worship as a right. They had contended for this principle for ages. For it they had suffered martyrdoms, and now God had turned their captivity and given them the freedom they so much desired. The whole of Italy, from the Alps to Etna, the States of the Church excepted, the result of the brilliant campaign of Garibaldi in Sicily and Naples, now became the field of the Waldensian Church. The result of the brief but terrible campaign of 1870, in which the French Empire disappeared and the German arose, was the opening of the gates of Rome. And let us mark—for in the little incident we hear the voice of ten centuries—in the first rank of the soldiers whose cannon had burst open the old gates, there entered a Vaudois colporteur with a bundle of Bibles. The Waldenses now kindle their lamp at Rome, and the purpose of the ages stands revealed."



One wonderful feature among this people at the present day is their reverence for the Bible, and although much error and superstition has crept in with them, as with all denominations, they yet revere that sacred book as we have seen in no other people with whom we have ever become acquainted. And while visiting this people last summer, every family, with the exception of one or two, had children who were devoting themselves, or about to do so, to the gospel ministry. The missionary spirit still lives, and no doubt from this people will be gathered, in the great day of God, a large representative number that will stand upon Mount Zion.

S. N. HASKELL.

### Downey, Los Angeles Co., Cal.

SINCE my last report, seven more have signed the covenant here, making fifty-two who are faithfully striving to walk in the light which they have recently received. Many of these have been slaves to the vile habit of tobacco-using; but this evil is fast disappearing, and we trust it will be soon eradicated from among them. One of those who have been received into full church fellowship, is a brother who was a Methodist preacher, and who has just given up the use of tobacco in which he had indulged fifty-seven years. Let none say that they cannot break away from this habit. We have just purchased a lot, and ordered lumber, for the erection of a church building. Pray for the work here.

Nov. 22, 1883.

E. A. BRIGGS.

### A Chinese Boy.

ABOUT fifty miles from Shanghai, in the city of Quin San, there is a little Baptist Church. One of the members is a boy sixteen or seventeen years old now, who before his conversion had formed the habit of drinking wine. He soon saw that this was sinful, so, after asking God to help him, he decided upon the following plan of overcoming the sin which had gotten hold of him. A small wooden box was made, closed all around except a hole in the top, and every day at the usual hour of drinking wine, the "wine man" inside (as he chose to call his appetite), would bite him and want wine. Then he would run to the box and put into it the money he used to spend for wine, exclaiming, "There now! you can't get any wine to-day, for your money has gone into the box." Each day this process was gone through until he ceased to want wine; and when the little box was opened he was surprised to find how much money was there, all of which then was given to the church as a thank-offering to that God who had saved him from a strong and wicked habit.

Let us see how many lessons there are in this true story. First, God will give us power to overcome great sins, if we only ask him and do all we can ourselves. Again, we see that much money that is spent in sinful and unsatisfying pleasures might be made to do lasting good by a little self-denial. But there is still a third lesson our story teaches us, and it is this: The gospel of Christ can do for the little boys and girls of China what it does for those in America. Does it make your home bright and give cheerfulness to every passing day? So it does for other homes. When the Saviour said, "I am the light of the world," he intended that the message of love and pardon which he came to bring should be carried by his people to all nations.—*Kind Words.*

"PROBABLY there is no greater need of the hour than that our pastors should impress upon the people of their charges, and especially upon those who have the responsibility of a household, the high and sacred obligation of training their children and youth in the ways of the Lord. This obligation can never be delegated to Sunday-school teachers. God has laid it upon parents, and all the instincts of nature should but serve to strengthen the obligation. It can never be rightfully discharged except by the parents themselves. And the proper place, the heaven-appointed place, is the home circle, the household altar, the family fireside. Nothing in this world can take the place of the household influence when that influence begins early and is exerted on Christian principles. What the church needs, and what all her children need, is true religion in all her families."—*Interior.*

## Temperance.

### Beef and Alcohol.

RATHER an astounding editorial appeared in the San Francisco *Bulletin* of the 17th inst., entitled "Beef, Brawn and Victory." Referring to an address of Prof. Hilgard, of the State University, who "seems inclined to the vegetarian theory," and to the fact that "a vegetarian colony had recently settled down in California," the premise is laid down that "the physical forces which have conquered the world, and which will conquer it hereafter, have not and will not be nurtured on an exclusive vegetable diet." It is further represented that the fighting qualities of the German army are maintained by bacon, beef, and beer; and that the British soldier is kept in fighting trim by a diet of beef, mutton, ale, and port. Now, people who desire to have savage dogs around their premises, or keep such animals for fighting purposes, usually feed them on raw meat, and as the lecture referred to by the *Bulletin* was upon the subject of cookery, the editor, to be consistent in his theory, should have advocated an uncooked flesh diet.

Admitting that the ferocious propensities claimed for the conquerors of the world are engendered and sustained by a diet of flesh and malt and alcohol, it is very questionable if it be better to have the world conquered and held in subjection by such a power. If this is the element that is goading the dominant powers of the earth to vie with each other in the production of munitions for the destruction of human life, is not this fact a sufficient reason to call for reform in diet? If it is better to feed the human race upon such food as will, from generation to generation, tend to the propagation of combativeness, then many good men have mistaken the design of the Creator. To argue that flesh and alcohol are the proper articles of food for man, in view of his welfare and happiness, is to impugn the wisdom of Providence, which the Christian editor of the *Bulletin* would not wittingly do. We have only to turn to the book of Genesis (which many Christians still hold to be good authority) to learn the original design of the Creator in this regard. That he permitted them to become meat-eaters, and even designated what should be clean and unclean unto them, is not more surprising than his permitting Israel to have kings over them, against his will, even pointing out the men whom his prophets should anoint—and often very bad men.

As to the question of physical endurance, a notable example is found in the exode of Israel from Egypt. When the Lord started his people across a wilderness country, upon a journey requiring both endurance and faith, intending that they should conquer a land densely populated with meat-eaters, he gave them a simple diet and purposely kept flesh from them. When they wickedly lusted for it, he gave it to them, but they would have been better off without it.

With reference to intellectual power, as well as physical, no better example could be found than that of Daniel. The story is too familiar to need repeating. Suffice it to say that, when carried to Babylon a captive in his youth, he, with three others, was selected by the king to be educated and fed at Government expense. These captives refused to take any food excepting a purely vegetable diet, and they came out not only fairer in flesh, but intellectually superior to all their fellow students. Daniel rose to be head of the wise men of the nation, and prime minister of the Government—the grandest that ever existed upon the earth, embracing 127 provinces.

The *Bulletin* alludes to the Franco-German war, and asserts that the result of that conflict could not have been as it was had the Germans been vegetarians. Inasmuch as the French are also great flesh-eaters and wine-drinkers, we can with fully as much show of logic, assume that had Napoleon's army been vegetarians, the result would have been different. But on this point of physical endurance, the following extracts from *Health and Long Life* are to the point:—

"The animal kingdom depends for support on the vegetable kingdom, and that is the reason both animal and vegetable food contain the same life sustaining properties; hence it is that man can live on vegetable food alone, or wholly on animal food. The vegetable-eater gets his nour-

ishment in all its purity from the original source, and converts it for the first time into his own flesh and blood; whereas the flesh-eater gets his from a second-hand source, and reconverts into his own flesh that which has been used by another animal.

"The brave Spartans, who, for muscular power, physical energy, and ability to endure hardships, perhaps stand unequalled in the history of nations, were vegetarians. The departure from their simple diet was soon followed by their decline. The armies of Greece and Rome, in the times of their unparalleled conquests, subsisted on vegetable productions. In the training for the public games in Greece, where muscular strength was to be exhibited in all its varied forms, vegetable food was adhered to; but when flesh meat was adopted afterward, those hitherto athletic men became sluggish and stupid."

The *Bulletin* further avers: "All great reforms involve an element of radicalism. Speech and action go to extremes. It is the excess of another kind of intemperance set over against that which is felt to be a great evil." This is a severe thrust at reform, but all reforms have had to stand such opposition. It is a well-known fact, though, that nothing short of the most radical radicalism ever effectually reformed anything, or ever will. Logically, to ignore the only means of a reformation, is to discourage the reformation itself.

Again: "The noblest kind of temperance is that which can use every good thing without abusing it." This is the grand argument of the the liquor traffic, and it is sad to see Christian men attaching it to the use of beer and ale and port, and lauding as "victory" the results of their use. It is not exactly abusing a good thing, it is using a bad thing. The use of the argument might have passed, in connection with beef alone, unnoticed; but it does seem a pity that such an influential journal should use a defense of beef as an excuse for ringing in a plea for alcohol. If the two are inseparable, there is certainly a call for more radicalism.

W. N. GLENN.

### The Strongest Drink.

WATER is the strongest drink. It drives mills; it's the drink of lions and horses, and Samson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into a mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, workhouses would never be built. The man who spends his money with the public and thinks the landlord's bow and "How do ye do, my good fellows," mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for laborers' good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of any house, let it be my own and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour is ignorant—very ignorant. Why, red lions and tigers and eagles and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering, if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Spurgeon.*

WHERE TO SEND DRUNKARDS.—A prominent citizen of Lincoln County, Ill., having fallen a victim to intemperate habits, became so unfit for business that, as a last resort, he fled to Kansas to escape temptation. After being there a while he writes a letter from Ottawa, Kansas, to a friend, as follows:—

"John, I have seen over a dozen men who had been confirmed drunkards and who came here to reform; all have succeeded. One man told me he came here two years ago, had been drunk twenty years and came here drunk, but has never touched liquor since. The fact is, when a man gets here he is bound to reform; he can't get whisky if he wants it."—*N. Y. Witness.*

## The Home Circle.

### THANKSGIVING.

Oh, the glorious Thanksgivings  
Of the days that are no more!  
How, with each recurring season,  
Wakes their mem'ry o'er and o'er;  
When the hearts of men were simpler,  
And the needs of life were less,  
And its mercies were not reckoned  
By the measure of excess.

Heaven send the glad Thanksgiving  
Of that older simpler time!  
Tarry with us, not in fancy,  
Not in retrospective rhyme;  
But in true and living earnest  
May the spirit of that day,  
Artless, plain, and unpretending,  
Once again resume its sway!

—E. A. Smuller.

### Mrs. Staples' Silk Dress.

#### A. THANKSGIVING STORY.

"I wish to goodness Mrs. Brown would bring home my dress," said Mrs. Staples as she set the breakfast on the table and took her place behind the coffee-pot. "No signs of it yet, and here it is almost Thanksgiving."

"Don't fret, Hannah," said her husband, "you can do without it if it don't come, can't you?"

"Do you suppose I want to wear that old gray alpaca again?" demanded Mrs. Staples, a little irritably. "I've worn it every Thanksgiving day for three years, and I'm about tired of seeing myself in it. And I don't want Giles to be ashamed of me before his sweetheart."

"O well, like as not the dress'll be here on time," said Mr. Staples soothingly. "Don't cross a bridge before you come to it, Hannah."

At this moment a timid, hesitating knock sounded on the kitchen door, and Mrs. Staples rose from her seat to answer it.

A small, delicate-looking woman, with a sweet, fair face, came in. She was dressed in deep mourning, which had long since lost its freshness, and carried in her arms a large bundle. There were lines of care on her face, and the melancholy look in her large brown eyes deepened perceptibly as Mrs. Staples exclaimed:—

"So you've come at last! I thought you'd forgotten me; and I'd set my heart on wearing that dress Thanksgiving day."

"O Mrs. Staples," cried little Mrs. Brown, looking ready to burst into tears, "I don't know what you'll say to me. The skirt of the dress is done, but the basque—"

"Well, what of the basque?" asked Mrs. Staples sharply, as the dressmaker hesitated.

"I—I spoiled it," faltered Mrs. Brown. "But I thought perhaps you had some more material, and I could make another if you would let me."

For a moment Mrs. Staples said nothing. Her indignation was too great for words. When she at length found her tongue, however, she delivered the poor culprit such a lecture as she had never heard before.

"I know I deserve scolding, Mrs. Staples," sobbed Mrs. Brown. "But my little Ruth has been sick, and what with nursing her, and losing sleep, and seeing to the housework, I got so confused that I cut the basque all wrong. I never made such a mistake before, and if you can give me only two yards more I can manage to get another basque out in time for you to wear day after to-morrow."

"There's no more material to be had," answered Mrs. Staples. "I took the last yard in Dickson's store. No, the dress is ruined. I might as well have thrown my money in the street as spent it on stuff for you to spoil. I ought to have known better than to have trusted you with the silk—common sense ought to have told me you'd ruin it."

"I never ruined one before," pleaded Mrs. Brown, still weeping.

"And I'll see to it that you never ruin another—in this village, anyway. It's my duty to let people know that you aren't what you profess to be, and know about as much of dressmaking as your baby does."

Mrs. Brown said no more, but pulling her veil over her face to conceal the traces of tears on her cheeks, she left the kitchen with a slow and weary step, while Mrs. Staples went back to her seat at the table, too angry to touch the break-

fast she had put upon her plate before Mrs. Brown's entrance.

The little widow had come to Barton only three weeks before, and, hiring a three-room cottage, had put out a humble sign to the effect that she would do dressmaking on reasonable terms. Mrs. Staples, though well off in this world's goods, was always ready to economize where economy was possible, and as soon as she saw the sign she determined to entrust her new silk, the only one she had bought within five years, to the new-comer.

And now it was spoiled, and she must wear her old gray alpaca on Thanksgiving day, when Giles, her only son, was to be at home, and was to bring a stranger with him, too! Could anything more provoking have happened?

"Seems to me you were rather hard on her, Hannah," ventured Mr. Staples, as he glanced at his wife's angry face.

"Hard on her!" repeated Mrs. Staples. "I didn't say half as much as I ought to have said. What will Mrs. Pettigrew think to see me in that old gray alpaca again? Giles, too!"

"Giles won't notice," said Mr. Staples. "He'll be so glad to see you, he won't care what you have on."

"But I care. Do you think I want to look like a scarecrow before that lady he is going to bring!"

"Couldn't you match the silk in Liscom?" asked Mr. Staples. "There's half a dozen big dry goods stores there, you know."

"Liscom! Eight miles off! And all the baking and cleaning to be done, too! [And s'pose I had it, who's to make it up! Miss Smart's just run to death."

John Staples got up and went out to the barn, giving up the argument in despair. He felt sorry for Mrs. Brown, whose sweet, sad face had touched his heart to pity, and he wished Hannah had not said quite so much to her. But then, of course, it was provoking to have the new dress spoiled. Sitting down on a bench by the barn door, the farmer drew from his pocket a letter, received the day previous, and read it over and over again, as if he would fain impress every word on his memory. It was from his son, and ran as follows:—

"DEAR FATHER: I have a great surprise for you and mother. I have found my dear little nurse again. You know that when I recovered from that terrible illness, through which Miss Emily Ray nursed me so tenderly and nobly, stranger to her as I was, I would have made her my wife had she not been promised to another, whom she loved. I have told you how terribly I felt when I learned this fact, and that I have never forgotten her, nor ceased to love her. Well, yesterday I learned from a friend that she is living in Bannock, only forty miles from Barton, and that circumstances have so changed that there is now a chance for me. I have written to her, telling her just what I feel, and that on my way home for Thanksgiving I will stop at Bannock to get her answer. I want both you and dear mother to know her, for you could not fail to love her, and if her answer is what I trust it will be, I shall persuade her to accompany me to Barton to spend Thanksgiving with you. I know that, if she comes, she will receive a warm welcome, for, but for her, I should be in my grave now. Expect me early on Thanksgiving day."

While the farmer was reading this letter at the barn, his wife was giving Mrs. Drew, a near neighbor who had dropped in to borrow a cup of molasses, a full history of the ruined dress.

"I am so glad you told me," said Mrs. Drew, as she concluded. "For I was calculating on having her make over three or four dresses for the girls. Of course, I shan't trust her with them now."

As soon as her visitor had gone, Mrs. Staples began to make preparations for the Thanksgiving day feast. And as she worked, sifting flour, weighing sugar, and stoning raisins, her anger against the little dressmaker cooled; she forgot about the ruined silk, and allowed pleasant thoughts to occupy her mind—thoughts of Giles, the son who was so dear to her, and of the woman he hoped to bring home with him as his promised wife.

"Giles' heart is just bound up in that girl," she muttered. "He's never been the same since he met her. I do hope she'll not disappoint him this time. She'd never find a better husband if she looked the world over. And of course I'll give her a warm welcome. He can be sure of that,

for I can never forget that I owe her my boy's life. I've got the letter in my trunk now, telling how she nursed him day and night as his own sister might have done."

When dinner was over farmer Staples put old Brag to the light wagon, and started off to a neighbor's to buy a leg of mutton for the impending feast. Turning into the Liscom road when he had traveled about a mile, he came suddenly upon little Mrs. Brown, who was toiling along in the snow as if already weary.

"Can't I give you a lift?" he asked, drawing old Brag up with a jerk.

"O if you only would," she answered. "I am so tired, and have yet a long distance to go."

He helped her over the wheel of the wagon to a seat by his side, and talked to her pleasantly until they reached Mr. Jackson's,—where he was to buy the mutton,—of everything that occurred to him; told her of Giles, and how proud he was of him, and rehearsed his many virtues, as only a loving father could.

"She's a good little woman," the old man said to himself, as, after helping her out of the wagon, he watched her walk off down the road. "She seemed to be real interested in all I said, and yet she never saw Giles. I wonder where on earth she's bound this cold day."

The sun rose clear and bright, the air was just cold enough to be bracing, and the snow was in splendid condition for sleighing on Thanksgiving morning. Hannah Staples was up by daylight, anxious to have her house in perfect order before the arrival of her guests, for, besides Giles and his sweetheart, she expected Mr. and Mrs. Pettigrew, distant relatives. She could not help giving a glance into the pantry every now and then, so well satisfied did she feel with her preparations for the feast. Such an array of good things had seldom graced those wide shelves. Pumpkin, apple, and mince pies, flaky doughnuts, cream and jelly tarts, golden cake, iced an inch thick, loaves of golden-brown bread, a big plumb pudding all ready for the pot, three glass moulds filled with ruby cranberry jelly, and in fact, everything calculated to make up a royal Thanksgiving dinner.

"Now, I s'pose I must go and put on that hateful gray alpaca," muttered Mrs. Staples, as the clock in the corner of the kitchen struck nine. "Father'll be back with Giles and his sweetheart before I'm ready if I don't hurry; the train comes in at nine."

She was about to leave the kitchen when a knock on the door arrested her. Opening it, little Mrs. Brown came in, looking nervous and agitated.

"I've brought you another basque, Mrs. Staples," she said. "I sat up all last night to get it done, and now you can wear the silk dress to-day, after all."

"Another basque!" repeated Mrs. Staples, in a bewildered manner.

"Yes, I matched the silk at Duncan's, in Liscom, and—"

"How did you get to Liscom?" interrupted Mrs. Staples.

"I walked part of the way and rode the rest," was the answer.

"And how did you get back?"

"I walked. But indeed, Mrs. Staples, I didn't mind it much. I felt so sorry about the dress that I would have walked as far again rather than have you wear your old dress to-day when you were so anxious to have the new one."

Hannah Staples couldn't speak for a moment. Something rose up in her throat and choked her.

"I'd rather have done without the dress a hundred years than have had you—" she began, but stopped suddenly, as the sound of a manly step rang on the walk outside.

"It's Giles!" she cried. "My own dear boy."

"Your son!" exclaimed Mrs. Brown, letting her bundle fall to the floor. She sprang toward the door to make her escape, but too late! Giles Staples threw it open as her hand was on the knob.

One instant he gazed at her in astonishment; the next, he sprang forward and caught her in his arms.

"Emily, dear Emily!" he cried in a voice deep and intense with emotion. "Have I found you again? And in my own mother's house?"

Little Mrs. Brown did not answer. Her face was hidden on Giles' breast, and she was sobbing hysterically.

The young man bent and whispered something to her. Her answer was only a faint pressure of

the hand he held; but it seemed to satisfy him.

"Mother," he said, in a tone of such love and pride as Hannah Staples had never heard before, "This is Emily—once my nurse, now my promised wife."

"That Emily Ray!" exclaimed Mrs. Staples, completely at sea. "O Giles, it can't be."

"Yes," he said. "This is Emily—Emily Ray Brown. I stopped at Bannock this morning to bring her on with me, and found that she had moved to Barton, and that my letter had been forwarded to her. She has just given me her answer to the question I asked in it, mother, and I have cause to consider this the happiest Thanksgiving day of my whole life."

One moment did Hannah Staples hesitate. It took her that long to conquer her pride; for seldom indeed had she craved pardon from any one. But the recollection of the great injustice she had done this woman, to whose unselfishness she owed her son's life, overcame every other feeling at last, and she ran forward and folded the little widow in her arms.

"Forgive me," she whispered. "Oh, my dear, my dear, I didn't know."—*The Household.*

### Religious Notes.

—The Martin Luther statue, to be erected in Washington, will cost \$20,000.

—The Christian denominations, in 1881, spent \$139,440 for education and missionary work among the Indians.

—A branch of the M'All Mission is to be opened in Calais, where, till lately, there has been no Protestant preaching for 200 years.

—The calculation has been made that every Protestant missionary in the South Seas creates on an average a trade of \$50,000 per year.

—Lord Granville is erecting a statue on his Cliffsend estate, to commemorate the landing in England of St. Augustine, on his mission to convert the pagan Saxons.

—Bishop Thorold, of Rochester, England, has expressed his approval of the Moody and Sankey mission, and urges clergymen of the Established Church to help it along.

—The Presbyterian Synod of New York has, by vote, refused to indorse the publications of the National Temperance Society, because they uphold the theory that the wine commended in Scripture was unfermented.

—Dr. Wilson, curate of St. George's Cathedral, Kingston, Ont., and a leading Anglican clergyman, has created a sensation by attending an all-night meeting of the Salvation Army, and partaking of the communion.

—The Pilgrim Baptist Church, recently organized in San Francisco, is mostly composed of members of Dr. Kallloch's old Metropolitan Church, which seceded from the main body of the Baptists. The new organization is in harmony with the denomination.

—The *Pacific* (Congregational), in noting the arrival of the Catholic coadjutor archbishop on this coast, makes this rather compromising remark: "So far as we have any right to do so, we give him welcome. If he prove to be the sort of man and ecclesiastic called for by the situation we shall be thrice glad for his coming."

—An Irish priest, Father Doney of Loughrea, on removing to another parish, sold his farm to one of his flock named Dervin. The new priest, Father Callahan, fancied it, and the purchaser, being unwilling to give it up, large numbers of people collected and stoned Dervin out of the place, shouting that the priest should have the land.

—The Ministerial Union of San Francisco, composed of all the Protestant ministers, has taken a stand for prohibition, State and National. The *Advocate* (Methodist) stands with the ministers, but the *Occident* (Presbyterian) seems to favor license. It says: "In the opinion of a large number of the best friends of temperance, East and West, a high-license law is the most effective method of regulating the liquor traffic, and of abating the evils of intemperance. The experiment is now being tried in several States, and so far has given great satisfaction." Satisfaction to whom? Certainly not to the temperance people, judging from the continued agitation.

### News and Notes.

—During last week 1,200 immigrants arrived in San Francisco overland.

—The next Congress will probably take the trade dollar from circulation.

—The yellow fever is again epidemic in Panama and along the Mexican coast.

—Ten persons have been shot for taking part in the recent insurrection in Servia.

—There is said to be an agitation in South Ireland in favor of a complete pillage of landlords.

—Several infernal machines have been found in the house of a leading Socialist in London, named Wolff.

—Hon. James Russell Lowell, U. S. Minister to England, has been elected Rector of St. Andrews University.

—Nelling, the murderer of Ada Atkinson, was lynched at Oxford, Ind., on the 19th inst., by a party of masked men.

—It is claimed in Albany, N. Y., that the introduction of the electric light has decreased crime forty per cent.

—According to the decision of a Baltimore Justice, a husband is liable and can be sued for slander his wife utters.

—Many disasters to shipping are reported on the Newfoundland coast. Several bodies have been washed ashore.

—The Mississippi Valley Bank, at Vicksburg, has failed for \$800,000, leaving many poor depositors in distress.

—A. H. Rowland, Clerk of Courts at Pittsburg, has been held for embezzling \$47,000 during his two terms of office.

—The Sisters of Mercy report sixty-seven Industrial School girls inmates of the Magdalen Asylum, in San Francisco.

—A 100-year-old carriage, in which President Monroe once rode, went for \$7.25 at a Vergennes, Vt., auction the other day.

—A fire at Williams, Colusa County, on the 19th inst., destroyed \$50,000 worth of property, including the post-office.

—Four hundred men have been thrown out of employment by the failure of the Novelty Rubber Company of New Jersey.

—A disastrous forest fire is raging at Jack's Mountain, in the vicinity of Mill Creek, Pa., and extends a distance of nine miles.

—The war on freight rates between the Missouri River and Salt Lake continues. The regular rate of \$3 has been cut to fifty cents.

—Justice Field, of the U. S. Supreme Court, has issued an order restraining the Northern Pacific Railroad Co. from doing express business.

—O'Donnell, the slayer of Carey, the Irish informer, has been officially recognized as an American citizen by the American Legation in London.

—An attempt was made last week to bring twenty-five Chinese into Washington Territory by means of affidavits. They were returned to Victoria.

—At a wedding in Currituck, N. C., recently, too much wine resulted in the shooting of two of the groomsmen. One was killed and the other mortally wounded.

—The Southern Pacific Railroad Co. will soon commence the erection of extensive salt works at Los Palamos, a station on the desert between Colton and Yuma.

—Harvard College has been disgraced by a cock-fight in one of its halls. Unfortunately both fowls were killed, instead of the abettors of the entertainment.

—Five masked men derailed the Southern Pacific express train, near Deming on the 24th inst., killed engineer Roberts, and secured \$700 from the express car.

—The trustees of the National Home for Disabled Soldiers, at Boston, have commenced suit against Governor Butler to recover \$18,275, for which he has failed to account.

—The Chinese Government declines to allow American Consuls to inspect certificates issued by Chinese officials to their countrymen who desire to come to the United States.

—Sergeant Mason, who fired at Guiteau while confined in prison for the murder of President Garfield, and was sentenced to ten years' imprisonment, has been pardoned by the President.

—A multitude of fraudulent land claims have been discovered in Dakota. It is estimated that half of the Government land disposed of in any one year is taken in some irregular manner.

—A movement is on foot in New York to raise a permanent fund for the benefit of General Fremont, who is now old and in poor circumstances financially. General Grant heads the list with \$1,000.

—In the Los Angeles Superior Court, Mrs. Amadon has been convicted as accessory to the murder of her husband. Her paramour had previously been convicted, and her sister's trial comes next.

—The United States Court, which has been in session at Solomonville, A. T., had to adjourn suddenly last week and flee from the vengeance of cowboys, two of whose comrades had been convicted of crime.

—In St. Louis, carpenters receive \$2 to \$3 per day; in Dakota, \$3.50; in El Paso, Texas, \$4 to \$5; in Charleston, S. C., the range is from \$1.50 to \$2.25; in Chicago, \$2.75 to \$3; in San Francisco, \$2.50 to 3.50.

—A cyclone in Izard County, Arkansas destroyed the town of Lacrosse, and did great damage at Melbourne. At the former place, three lives were lost, and four at the latter, besides several injured at both places.

—Egypt has received a severe blow. The grand army of over 10,000 men, under General Hicks, has been defeated,—report says completely annihilated,—by the army of El Mahdi, the "false prophet," at El Obeid, in Soudan.

—Paschal Coggins, a somewhat noted journalist of Sacramento, and at one time an independent anti-monopoly candidate for Congress, died on the 19th inst., from the effects of a self-inflicted pistol wound, after lingering several days.

—Governor Crosby, of Montana, urges that polygamous Mormons be not only disfranchised, but prohibited entering Government land, thereby checking their spread in the Territories.

—The *Natchez Crusader* gives some thrilling accounts of political doings in connection with the recent election in Mississippi. One man, aged 68, was given 600 lashes, and another, aged 60, was shot dead in his wife's arms, because they opposed the "Bourbon" ticket.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 29, 1883.

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TO BRO. T.—Unfortunately for your proposed solution of Isa. 65:20, the text says, "The child shall die." The translation is no stronger than the original.

DURING the past week, a postal note for \$2.25, drawn at Queen City, Mo., and a postal order for \$2.00, drawn at Newcastle, Cal., were received at this office, without any information as to how the money was to be applied. Will the senders please advise us?

In this number we publish the account by Bro. Whitney of the last days and death of our dear Bro. Andrews. With sad feelings we remove his name from our list of editors. Not long ago we had three "Corresponding Editors." Now we have but one. The two older ones, the real pioneers in this work, have gone to their rest till the Life-giver comes. But we have no fears for this work. It is the Lord's, and he is not straitened for means. Our prayer is that many may be strengthened to bear responsibilities, clothed with true humility, so essential to success in this cause, and filled with that charity which suffereth long, and endureth all things. Our hopes for the future are very high.

## A Correction.

A FRIEND writes from Kankakee, Ill., saying he had written to Grayson, Ky., concerning the report which we copied into our news columns, that a Baptist minister baptized a criminal just before he was hanged. He says he received information from Grayson that the immersing was done by a "Disciple" minister—not by a Baptist. We are always happy to make a correction where it is needed. It has become a common practice for ministers to assure murderers that the gallows is a means of a speedy flight to Heaven; and if that is warranted, there is nothing out of place in baptizing them before they start. But we hold that both are outrages. Christianity is made responsible for many unseemly things.

## The Work Reviving.

SEVERAL times during the last six months we have expressed our confident belief that we should soon see a decided revival in the work of the Third Angel's Message. We are now happy to say we were not mistaken. A letter received from Sister White, written during the General Conference, and the meetings attending it, gives the most cheering account of the work going on. The brethren are evidently being fitted up for their labors. A telegram from Eld. Haskell, sent after the close of the Conference, says: "The largest and best Conference ever held closed Tuesday night. Mrs. White spoke with great freedom." Several were named to go to Europe, but we withhold the names till we learn more of their intended movements. Of the disposition of laborers, he says: "Lane goes to Virginia, Rupert to Kentucky, Ostrander to Colorado, St. John to California, Henderson to Ohio." The Conference Committee was increased to five, and Brn. White and Olsen were put on it. A good move in all respects. Missions are to be opened in Indianapolis, Chicago, Kansas City, and Denver.

Other points of interest were noticed. We anxiously look for a full report. We have known Bro. St. John from his boyhood; and we congratulate our California Conference on this appointment. Pray for the workers.

## Spiritualism an Organized Religion.

THE "American Spiritualist Alliance" of the City of New York, lately issued a Circular Letter to the Spiritualists and Spiritual societies, asking for co-operation by means of a general alliance of Spiritualists throughout the country. The circular says:—

"The American Spiritualist Alliance is the outgrowth of a society of Spiritualists centered in the City of New York, and was incorporated the 28th day of June, 1881. The objects for which it was formed are briefly

stated in its charter, to be 'to promote the development and diffusion of Spiritual science and true Spiritual religion, as shown by enlightened reason and the highest teachings of the spirit-world.'"

In the same number of the *Banner of Light* from which we copy the above, we find the report of an address by Dr. Lyon, in which he outlined the present position and tendency of Spiritualism, as we find them in the lectures of many other speakers. The following will give the reader an idea of his sentiments:—

"The speaker held that those in the church who recognized the Spiritualism of the past, as recorded so fully in the Bible narratives, and refused to acknowledge the Spiritualism of to-day which was present with them—and those others among the Spiritualists, who recognized the angelic ministrations of the present hour, but refuse to give credence or importance in evidence to the testimony of the Bible regarding the Spiritualism of the past, were equally in error; the inspiration that was given to the apostles still lived and worked in the world's midst to-day, and Christian ministers, who were wondering at the diminished power of the church among men, would find the explanation of the difficulty in that church's refusal to comprehend this grand lesson of the age."

We have no doubt that this explanation will be received by the majority of the "Christian ministers," and they will look to Spiritualism for a revival of their lost power. Thus will prophecy be fulfilled.

## Expositions of Isa. 65:20.

SINCE our acknowledgement that we did not understand Isa. 65:20 we have received three expositions, in neither of which we receive any help toward its solution. In expressing a readiness to accept light on the passage, we did not express any willingness to accept theories which rest on suppositions or conflict with other scriptures.

That the passage is obscure is sufficiently shown by these attempts which are made to explain it. For the last thirty years we have noticed that our brethren easily come to a unity of faith on any doctrine upon which they study. But when they work upon Isa. 65:20 they run in contrary directions, and scarcely take a position in agreement from first to last. We advise them to lay it aside till the time comes when they can find nothing else to do.

## Changes in Reckoning.

THE new mode of reckoning time, adopted by the railroads of the United States, was put in practical operation Nov. 18. Instead of being regulated by the solar variations "all along the line," there are now but four stated reckonings between the Atlantic and Pacific Coasts, as follows: The Eastern, centering on the 75th meridian; the Middle, centering on the 90th meridian; the Mountain, centering on the 105th meridian; and the Pacific, centering on the 120th meridian. All the large cities and towns are adopting the railroad time of their various sections, as are also the stations of the Government Signal Service.

Almost simultaneously with this change of time-reckoning, a conference, in which England, France, Italy, Switzerland, Hamburg, and the United States were represented, has decided to reckon longitude from east to west only, beginning at Greenwich,—from 0° to 360°,—so that there will be no more east and west longitude. It was also decided to reckon the astronomical day from midnight, as the civil day is reckoned, instead of beginning it at noon, as has been the custom in the past.

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