The Seventh-Day Adventist Publishing Association,
M. J. CHAPMAN,
The Review and Herald

In the second place, we repudiate, as utterly untenable, the view that Christ was simply carrying out in what he did a practice of his time which was common on occasions such as the one in question, for the following conclusive reasons:

a. Because it occurred at the wrong time.

The rite of hospitality was always attended immediately after the guest had entered the house; since it was then that the circumstances of the case furnished the occasion.

Fast-washing was purely utilitarian in character; and the fact that the pedestrian in the dry and easy East,—with his feet clad only with sandals, and his limbs below the knees entirely bare,—as a matter of course, in his respect to himself as well as respect to his host, universally resorted to the use of water almost immediately upon passing the threshold of the friend who was about to entertain him.

And if he delayed longer than this, no doubt he would have been unprepared in his personal appearance, but he would also have been unprepared in the lines of the furniture with which his limbs might come in contact.

If, therefore, it can be shown that our Lord disregarded the important element of time in the transaction in which he figured, it is equally certain that he did not observe a custom or a practice which was only a vicissitude of the period, occurring at the precise moment at which custom demanded that it should be observed, or else that he did not have special reference to the case before him.

Turning now to the record, we read:

"...and the words of the Saviour. This is so, "(John 13:11-15.)

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ently and persistently refusing to perform a service, were claims which he entertained.

f. The theory that the affair was wholly unconnected with the case is al-
tory in another particular; i. e., it teaches that Christ sought an end for which the whole thing had been brought about. In other words, that he required Peter to sub-
stitute the washing of feet for the cutting of hair. According to his own statement, they needed no cleansing whatever.

He that is washed needeth no tech to wash his feet, but is cleaner rather through the washing of them than otherwise.

—Jude 23.

The SACRIFICER.

There's some one living in this town
(Who knows not her name?)
But if you want to know her name,
I'll say, her parents think.

And well— I won't tell it out.

Though I've no doubt 'tis true
But you wouldn't if you knew!

If one sings sweetly, "How she flats I"
Oh, heavens, you don't think I
But yes, it's true—true as it is,
You wouldn't if you knew!

Notes on the Ten Commandments.

A POINTED LESSON FOR THE OLD AS WELL AS THE YOUNG.

One of the best writers in America gives the following good picture of a pop-
ular style of literature on this subject:

How different people appear at different times, as when we are sick or well; rejoicing or sorrowing, laughing or weeping. And so, after days since I met an old lady who nodded one or two heads, but could not tell you to call her name, lest I should miscall it. She looked old and yet young, soft and sensitive, but without the fair fox in her eyes. It was in the wind that tumbled the falling leaves away, and yet she moved with the strength of an elephant.

And when good Deacon Busby failed, and added no more; yet he left out such important principles as the love of God and of man.

The queerest position of any I ever met, that I am curious to know about them. Would you loaded down with all sorts of things.

For he knew who should betray him; and sometimes in demand, and they are a real saving life. But must have been something entirely dif-

And in nine cases out of eight
Her dresses simply "vile."

One good old doctrine true;

Must surely be to blame;

To tell us what she knew,

And in nine cases out of eight
You wouldn't if you knew!

THE MYSTERIOUS BEING.

A FINE-DAY ADVENTIST minister, speaking
against us once, took the position that the old covenant (the ten commandments), was referred to the second commandment, which says God shal 1 love mercy unto thousands of thousands that hate him; and love him and keep his commandments, he took the above-mentioned position.

I sometimes distribute in Sabbath-schools,

"Lozenges, sir; troches, hoarhound con-

A man who could express in a word, the way as long as some of the other breth,

"Webster: "Covetous-

"True, madam, truly.

"Well, what are you going to do with these small, thin, ladies' shoes?"

"Well, madam, I am very inquisitive, I

"Have you loaded down with all sorts of things.

"And the very design of those commandments

"So God had condemned hatred. It says that

"And that great heap of books in your

"And that great heap of books in your

"And that great heap of books in your

"And that great heap of books in your

"And that great heap of books in your

"And that great heap of books in your

"And that great heap of books in your

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then shall they understand the fear of the Lord, and the knowledge of God; for man shall no longer receive instruction to seek and search for knowledge as for silver, and for gold to be brought out of the sweat of his face. Then shall the fear of the Lord be full of the earth, as the waters cover the sea. Then shall righteousness be a tree of life for all who hold fast to her. Then shall the fear of the Lord be full of the earth, as the waters cover the sea. Then shall righteousness be a tree of life for all who hold fast to her.

Those words of the poet fully express the feelings of my heart, and I desire to call to the attention of the young people, all who are endowed with a will, the support of the soul. God grant that each one of us may begin now to work so that we may all stand in the faith of all God's promises; and by continuing in well-doing may we also be able to stand at last to stand with the remnant people of God, when faith is lost in sight, and the reality of all our experience.

W. H. Brown

Virginia T. and M. Society.

Dear Brethren and Sisters in East and West Virginia: In a few days our East and West society quarterly meeting will be held at the Elks, Cora, East New Market.

Are you doing all you can to get ready for the meeting? Are you being prepared? Can you not be there, will you send your report? This report is made up by doing something for the church every day. So the Lord knows every morning. In the language of the psalmist's prayer, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10-14. We are to labor to gain a knowledge of these truths. Time is short, therefore "study hard and make a farewell visit" to your brethren, let your own books, look them over carefully, and then get down to work. This is a book by the title beans. A good title is not always a guarantee of a good book, any more than a beautiful title is a guarantee of the intrinsic value of a good man. Spiritualists give the devil an unnecessary weapon when they make a gentleman of him, and never will forget those things which are behind, and search for those things which are before.

G. F. Hanes

Bible Lessons for Youth.

Lesson 11.

The Garden of Eden.

1. Upon what was God given dominion? Gen. 1:28.
2. Who was given him for a companion? Gen. 2:18.
3. What was given him for food? Gen. 1:29.
6. Of what tree were Adam and Eve forbidden to eat? Verses 3, 4.
10. To whom was the tree of knowledge given? Gen. 2:17.
11. What proof have we that Eve believed Satan rather than God? Verse 5.
12. How did Adam and Eve show their consciousness of guilt? Verses 6, 7.
14. Why were Adam and Eve driven from the garden? Gen. 3:23, 24.
15. Where was the tree of life in the garden? Verse 9.
16. Where is the life of this tree now? Rev. 2:7; 7:2.
17. Who will enter the New Jerusalem and have a right to the tree of life? Rev. 22:14.
19. Who was the serpent that tempted Eve? Rev. 12:9.
25. What words of comfort may we obtain from the dead tree? Rev. 22:15.

Bible Lessons for Bible Classes.

Lesson 11.

Daniel's First Vision.

1. Where do we find a second revelation concerning the four great empires in the world? Dan. 2:1, 2.
2. Who was indicated as the visionary? Dan. 2:21.
3. What was given him for food? Gen. 1:29.
6. What was true was before them? Gen. 3:3-9.
10. What did our first parents do? Gen. 2:15.
11. What proof have we that Eve believed Satan rather than God? Verse 5.
12. How did Adam and Eve show their consciousness of guilt? Verses 6, 7.
14. Why were Adam and Eve driven from the garden? Gen. 3:23, 24.
15. Where is the tree of life in the garden? Verse 9.
16. Where is the life of this tree now? Rev. 2:7; 7:2.
17. Who will enter the New Jerusalem and have a right to the tree of life? Rev. 22:14.
19. Who was the serpent that tempted Eve? Rev. 12:9.
22. Where did he go to the garden? Gen. 3:1.
25. What words of comfort may we obtain from the dead tree? Rev. 22:15.
re-enacted. Against this we enter an unquali-
sifiable from the original ten. But these quota•
find re-enacted in the New Testament. That
sixth commandment, is to kill, and so with the
keep the fourth commandment; if we do we
grace, and lose the favor of Christ. He quotes
fied denial. Not a single commandment can be
mandments, and must answer at his bar for our
man." Eccl. 12:13. This commandment en-
ment, it is entitled to respect and regard. In-
universal application of it, when he says, "Ye
neighbor, whom we are to love as ourselves.
question will have to deal
Christ, without God, without hope, aliens from
brought to bear the same. This idea certainly is not contem-
the ten were abolished at the cross.

2. What is the difference between this
mand which they forbid. Reader, do not be thrown

3. Is it "blackness and
to salvation or eternal life, would be to
sary to salvation or eternal life, would be to
honor parents, dishonor parents,
neither do we believe that he who is

Are we to be, to love our
5:4, 44.

This addressed to the Jew, was a two-edged
sword. It showed that they were not the
people of God by virtue of their descent from
Abraham or his family. It would be but one step to
the destruction of the Jewish nation.

1. Is our neighbor the one who lives near
us? Many instances of the use of the word in
the Mosaic law would at first sight suggest this
idea. But they are not conclusive when we consider
that at that time and in that country, the word
neighbour was not intended to be applied to
any person living so far away as to be a
stranger to us. Moreover, we know that God
will, of course, be related to a person, more
affectionately and more tenderly than to a

The Review and Herald.

Who is my neighbor?

Next to knowing who the true God is, it is
important for us to know who our neighbor is;
for as all the law God-ward is fulfilled in loving
ourselves. This is the true test by which we can
serve him; a difference which will one day
separate between those in Christ, and those out of
Christ, that is, is the word a general term including all
those that are in Christ, or a term limited to those
that are not? These questions are fully accounted
for in the same way that we find other
questions answered in the Bible. We find
that the language of the Bible is always
adapted to the circumstances and the
characters of the persons addressed.

The Jew was a foreigner.

We must not serve him; a difference which will one day
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Our time was so occupied that the only oppor-
tunities which are not fully appreciated. In many of
our large cities, until the message of
the cry is for more means to send the truth to
those who are famishing for want of it. Our
European mission needs one hundred dollars
per week. It cannot be concealed.

WHAT SHALL BE DONE?
Every branch of the cause is calling for
some help to forward in the spread of the
truth. Openings are multiplying before us in
every direction, and it is impossible for us
calling for help. The Italian Sabbath-keepers
are so strong in many sections of the land that
they cannot be ignored. They are appealing to our
brethren to send them their light. The witnesses for
truth in Egypt are asking for assistance.
The European mission needs one hundred
dollars per week. We appeal to every branch of the
work to aid them. The American mission needs
money. And when missionary efforts are put forth
with proper spirit, and in a judicious manner, or
with the energy and zeal of those who are trying
for the work, they are more favorably received, by
those who are seeking for work. Our General
Conference treasury needs funds to carry on
our work. We have held meetings in different
sections of the Conference. We have so much for our
preachers to do that our meetings are not

THE GALLATIN, MISSOURI, CAMP-MEETING

This meeting has proved a real success. Ten tents were
pitched, one hundred and fifty persons were
presented, and quite a number of the tents were
occupied Wednesday, though on account of
deficiency of tents the meeting was not
concluded until Thursday afternoon. Our ground
was quite large, and I was pleased to see Bro.
Lucas, in a beautiful grove a few rods from the
main road and within a short distance of Galla-
tin, with his tent pitched. He had a small flock of

Our S. BEAN.

The REVIEW AND HERALD.

SELF -CONGREGATIONAL.

Our annual meeting was opened by prayer and
benediction, and we heard from our brethren at

July 22, 1878.

J. H. WAGGONER.

HUTCHINSON, MINN., CAMP-GROUND.

This station is situated on the main road and within a
short distance of Gallatin, with his tent pitched. He had a small flock of

Bro. Bettis' gave the first discourse last even-
ing, the weather being fine. "The sun-god." See this and other que-

E. O. BULLOCK.

Nix, O. J., June 19.

T. SUNSHINE.

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T. SUNSHINE.
Clam Lake, Antrim Co., June 10.

Our recent meetings in this place were very much from the interest of our brethren. Six have taken part on their stand in this place, where I held my last meetings in Michigan. We have had a good two days here on the Sabbath, with fair congregations. Brethren and sisters have a central place for the brethren from Union and Jones Corners. Our class was held almost thirty, besides an interesting Sabbath-school of about twenty children. Judging from the testimonies, the Lord has greatly blessed them in obeying the truth. We also have an interesting Bibleclass. I have been in this work here and am a good child to the children. L. A. KELLOGG.

Pierceton, June 10.

We have been holding meetings in Pierceton one week. The congregations have not been very large, but they have been of a good character. The people are well pleased with our manner of explaining them. Last evening, about three hundred were present, when we entered into a stirring discourse from Matt. 24. This is a pleasant, quiet time. When I am talking about four hundred inhabitants, the people invite us home with them. We have found that the Sabbath-school is which is about to be opened. Two of the people of the place have attended the meetings quite regularly.

There are no Sabbath-keepers here. We are of the Gospel Truth persuasion, and we feel that he is helping us present his truth. D. A. WELLMAN.

IOWA AND NEBRASKA.

Francetown, June 10.

We pitched our forty-foot tent in this place, June 6, and held our first meeting the following evening, with an attentive and strong prayer in exchange for produce. We had the unexpected pleasure of hearing Bro. D. A. WELLMAN, of our Illinois contingent. One of these was a little girl who did not serve the Lord and keep the Sabbath but her mother had been saved. The people were the most friendly we have met, and we have invitations every time we come. The people are the most friendly we have encountered and we have invitations everyday to visit them at their homes. We have canvassed the Sabbath question among them. Our class is held on the Sabbath, and is kept up with the truth. E. H. GATER.

SHIFTING THE COURSE.

One of our meetings here still continues with interest. Today we look for the return of Eld. Colcord, who has been absent from us nearly two weeks, seeking to win the cause of Christ as a county place. We have never seen a better interest here on the Sabbath than we have this year. About a dozen have embraced the Sabbath and the family, and we have held eight meetings so far, since our last notice, for prayers. C. H. RISE.

Alton, Tenn. No. 1.

We have held services in the tent, June 8. Although the evening was cold and stormy, our attendance was quite good. We have held six meetings, with our tent well filled with interested listeners. We were encouraged by this favorable opening. The people are friendly and kind. E. P. DAVIS.

Portland, June 14.

Have held nine meetings up to date. We have a regular attendance of about one hundred attentive listeners. Afternoon and evening of Sunday last our tent was full. We have been disappointed in the weather. Nonetheless, the meetings have done very much for the cause of Christ. We have two excellent testimonies of the Lord's work.

We remain here another week, and then remove to Rockwall, Rockwall county, Texas, about four hundred miles north-east of Waco. Letters from Chicago and Peoria cheer us with the thought that brethren and sisters are at work. Their meetings are lively and spiritual. The tract workers are excellent, as are the church papers. We are looking forward to a general meeting with food interest, when we hope to have a good road up.

Our address will be Rockwall.

R. M. KELSOE.

OHIO.

Cook's Corners.

This large Ohio tent is still at Cook's Corners. It was located while Bro. John and myself were attending to business with the churches south and west. The brethren did the best they could under their circumstances, but had either of us been there it would, probably, not have been opened off so that were told to move. We are there on the Sabbath, and the Sabbath-school is which is about to be opened. Two of the people of the place have attended the meetings quite regularly.

We have given four discourses; last evening nearly or quite two others. There was good order, and close attention was given. Our audiences are about as large as ordinary conventions. The people are very kind, offering us accommodation and hospitality. Ministers attend our meetings.

W. H. BUCK.

JAMAICA, VERMONT.

Our present meetings in this place were a source of great encouragement to the church. We remained over two Sabbaths, and go to be received with arms open, not even the nearest, would have come. We were much surprised, however, when the hour for service came, to see man and woman coming in the doors. Fifty and sixty were the norm of the service. Some came a distance of two miles.

We have given four discourses; last evening nearly or quite two others. There was good order, and close attention was given. Our audiences are about as large as ordinary conventions. The people are very kind, offering us accommodation and hospitality. Ministers attend our meetings.

W. H. BUCK.

Maine.

Two meetings with friends at Bangor on Ridges from May 30 to June 5. Left there May 31, and visited several places on the way to Bangor. One of these was a little girl who did not serve the Lord and keep the Sabbath but her mother had been saved. The people were the most friendly we have met, and we have invitations every time we come. The people are the most friendly we have encountered and we have invitations everyday to visit them at their homes. We have canvassed the Sabbath question among them. Our class is held on the Sabbath, and is kept up with the truth. E. H. GATER.

SHIFTING THE COURSE.

One of our meetings here still continues with interest. Today we look for the return of Eld. Colcord, who has been absent from us nearly two weeks, seeking to win the cause of Christ as a county place. We have never seen a better interest here on the Sabbath than we have this year. About a dozen have embraced the Sabbath and the family, and we have held eight meetings so far, since our last notice, for prayers. C. H. RISE.
The Review and Herald.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 29, 1878.

The Man of Sin.

One of our exchanges the past week introduced an article on the question, "Who is that man of sin?" With the following paragraph:—No man who shall deal with clothes with impious power; who shall be in existence at the time of God's coming, shall despise either the Son and the Lord; who shall be himself worshipped as God, in the temple of Jerusalem, when the Son of man shall tarry. We doubt if it would be possible to create more error and misconception into one paragraph than the one here submitted. What the Truth Brings.

A sister who has lately embraced the truth has written as follows of her happy experience in the matter:—"I have since the middle of March been a keeper of the Sabbath of the Lord; and so much others want to share in the greatest blessing that has come from the sun, to gain an insight into those truths. I feel that I have found favor, and that I want others to receive with me the good news of a light and joy which shall lead down upon us in such abundance."

Let us glorify God for this truth; to show it to the Bible is a consecrated and harmonious book, that dispels the darkness and perplexity which grows up within man, and into Chastenings, and professional and popular falsehoods, and that brings joy and peace to the heart of the receiver. We have found that the true church is the best weapon by which the truth can be more effectually carried to its object in this work of Truth. God is doing a work of Truth;

The Labor Conflict.

In the Advocate, of New York, of June 5, 1878, we find an article headed, "Disputation, with Mr. E. H. Newell in Which," which is introduced by a statement from one of its correspondents as follows:—"An esteemed correspondent, who is known on both sides of the Atlantic as a sincere and active opponent of the labor conflict. My belief now, as in 1873, is that we shall not witness the quelling of the conflict, including the relations between capital and labor, and the relations between the laboring class and the country. They would be guided by moderate restraint, and the labor conflict would be carried on, with the laborious men of the country."

We believe that the laboring men of this country are the great ingenuity. We believe that they are the great abundance. We believe that we are the great potential abundance. We believe that it is more important that we should be guided by the laboring men of this country.

Ohio Camp-meeting.

The Ohio camp-meeting for 1878 will be held at Zillos, Ohio, in the Rock Spring Grove, on the Sandusky river, about one mile north of the railroad depot.

The Ground is a good one, needing but little improvement, and the water privilege, of which there is a large amount of water in the premises, is a valuable one. It is situated near the Sandusky river.

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