

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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The Coming Day.

ALL nature seems, in solemn tones,
To warn the nations that the end is nigh.
The very earth is shaken, rent, and torn,
By frightful earthquakes; and the upheaving sod
Buries whole cities in a single night!
Though ghastly famine shows her hideous head,
And "pestilence stalks forth" by night and day
To visit judgment on the ungodly race,
Still, heedless of his doom, the robber lies
In wait for spoil! The murderer lifts his arm,
To strike his unoffending victim down.
The skeptic lifts his daring voice aloud,
Denies the Bible, and makes void God's law!

The idle scoffer joins the awful cry,
And wages daring war against Jehovah!
The hypocrite, with meek, averted eye,
Is plotting evil in his bosom still;
The "fawning publican," the Pharisee,
The midnight ruffian, and the ungodly mass,
All, heedless of their fearful, hastening doom,
Are rushing blindly on!

And thus it is, and thus 'twill be, until
He comes again whose right it is to reign.
Then will the earth be purified with fire,
And made to be the fit abode of saints.
Roll on, old earth, and bring the blessed day,
That day when thou shalt be restored again
To all the beauty which thou didst possess
Six thousand years ago!

—L. D. A.

General Articles.

THE PEOPLE OF GOD

DURING THE CLOSING TRIBULATION.

THE prophet Isaiah has presented many remarkable things relating to the people of God in the last days. He paints their tribulation, warfare, and victory, in living colors. In Isa. 33:9-24, we find a very interesting picture of the last trials of the people of God, and some stirring exhortations to be faithful unto the end.

"The earth mourneth and fadeth away." Isa. 24:4. The curse devours the earth on account of the transgression of its inhabitants. Verses 5, 6. "Sharon is like a wilderness." Then the Lord arises to judgment. The imagined wisdom of man is likened unto conceiving chaff and bringing forth stubble. And the people shall be burned in the fire as thorns cut up. Chapter 33:10-12. But the warning voice of God shall be heard in the earth:—

"Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Verses 13, 14.

Sinners and hypocrites in Zion are those who profess to be disciples of Christ, but at the same time do not walk in uprightness and honesty before God. They have retained their place in the church, but they are under the control of sin. They have deceived their fellow-men, but they cannot deceive God. The devouring fire has come. The everlasting burnings rage around about them. The noisome pestilence walks through the terrible darkness, and death is mowing down men with his scythe, until "a thousand shall fall at thy side, and ten thousand at thy right hand." Ps. 91:6, 7.

Up to this time, sinners have slept calmly in Zion. They were not disturbed by the warning voice of the watchman. He cried aloud of the great day that was near, but hypocrites smiled and would not be disturbed. They thought, There is no danger. These

warnings have sounded a great many years. Yet all things continue as they were from the beginning.

But now the flames of hell have surrounded them. They neglected prayer. They forgot to watch. The inward man was not renewed or nourished. The gold was not purified in the fiery trials. They never made room in their souls for Jesus, the hope of glory. Now they do not know whither they shall flee from the devouring fire. Their painful cries sound terrifying through the air: "Who among us shall dwell with everlasting burnings?"

They did not turn at the reproof of the Lord, when he would have poured out his Spirit upon them, and would have made known his word unto them. Therefore, the word of the Lord is now addressed to them: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord." Prov. 1:24-29. Oh! how these words will pierce like pointed arrows through the hearts of thousands, when dark despair enshrouds them like a pall on the great day of the Lord.

It seems as though none could be preserved in that terrible hour, yet the Lord will preserve and save his children. The pestilence shall not come nigh to them. "Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:7, 8. There is a people who can dwell with the devouring fire, whom the Lord will hide for a little moment, until the indignation be overpast. Isa. 26:20. Who, then, shall be numbered with this people?

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33:15, 16.

The religion that leads in this way is the religion of Christ. The grace that produces such fruits is the saving grace of God. Blessed is the man who thus receives Christ, and follows his footsteps, for this is to walk righteously; who bridles his tongue, and governs his temper; who would rather be poor than get gain by oppressing and deceiving his fellow-men; who would not change his judgment for money; who shuts his ears and eyes from the many evil things that are in this world. The angels of God will encamp round about him in the evil day. He shall find a habitation in the midst of the wilderness—a shelter with the Most High.

Ancient Israel waded through plagues and tribulations before they were delivered from the bondage of Egypt, and entered the promised land. So likewise must the Israel of God through much tribulation enter the heavenly Canaan. This will be the case in a special manner when the seven last plagues are poured out upon the earth. The sun scorches with great heat, until the seed is rotten under the clods; the pastures are desolate; the herds of cattle and flocks of sheep perish; while the food is cut off from the eyes of men. Joel 1:15-20; Rev. 16:8, 9. The sea, rivers, and fountains of waters turn to blood. The thirsty people cannot find one drop of water to cool their parched tongues, and the air is filled with poisonous substances from the multitude of decaying fish; for life has departed from every soul in the sea.

Then this promise of God will be very precious to his suffering people: "Bread shall be given him; his waters shall be sure." Once more the Lord will open the heavens with manna for his waiting Israel. Once more their thirst shall be slaked with water from the

flinty rock, called forth by the word of the Lord.

As the Lord appears unto his people to be tarrying, he comforts them in much mercy: "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him." Isa. 30:18.

The Lord points his waiting people to Jerusalem, where they soon shall dwell: "For the people shall dwell in Zion at Jerusalem; thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." Verse 19.

Their thirst shall be satisfied in affliction and their hunger supplied in the great distress. "And though the Lord give you the bread of adversity, and the water of affliction [Danish version: And the Lord will give you bread in adversity, and water in affliction], yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left [Danish: When ye would have turned to the right hand or to the left]." Verses 20, 21.

There were but few teachers among the people of God. They had to travel continually from place to place. The parting scene was often painful. But now (during the time of the plagues) there are no more warnings to be given to sinners. The time of grace is past. Preachers and hearers are together waiting for the solemn hour of deliverance.

The office of Jesus as high priest has then ceased. The ministration in the heavenly temple is finished when the seven last plagues begin. Rev. 15:8. Then the people of God must be free from sin, not only in deed, but also in word and thought.

This seems to them impossible; for they are still mortal creatures, and with the best intentions they can easily make mistakes. But the angels of God are round about them. They keep them in all their ways. When they would turn to the right or left, because their judgment is not sufficient for the emergencies, the good angels lead them gently in the straight and narrow way.

Dear reader, consider how gracious the Lord is, and how wisely he has arranged everything for our salvation. When the towers fall in the day of the great slaughter, there will be distress and anguish among the children of men. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Verse 30. Then the fire of Tophet shall burn, as the prophet declares, like a pile of much wood, like a stream of brimstone. Verse 33. But the Lord will save his people with a glorious salvation. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Verse 26.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. In the midst of their affliction, the Lord bids his people look up. "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." Isa. 33:17.

Jesus was a blessed child to look upon, even in his human weakness and poverty. It was a happy moment for old Simeon when he, after a long and weary time of waiting, could say: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Luke 2:29, 30. Yet it must be far more glorious to behold Jesus as a king when he comes in all his heavenly glory. What a blessed sight to those eyes which often were wet and tired from tears and sorrow! Then the tears of waiting and longing shall no more roll down the furrowed cheeks, when

the Lion of the tribe of Judah shall come from the paradise of God with the sweet morning glory of eternal bliss.

When Christ left this world, he "went into a far country to receive for himself a kingdom, and to return." Luke 19:12. Now he is coming to take you home to this "far country"—the heavenly Canaan, the blessed paradise of God.

Human plans and offices perish. Your heart is terrified by unexpected events. The enemies of God speak scoffing words. Isa. 33:18, 19. But they shall soon perish. Then the King will give unto those who have kept the Father's commandments access to the tree of life, and they shall enter in through the gates into the city. Rev. 22:14. Rejoice, O daughter of Zion. Thy King cometh with the clouds of heaven. He comes with gentle words and heavenly comfort. Lift up your weary eyes from the valley of tears, from the great tribulation of the last days. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation." Isa. 33:20.

O weary soul, let not your courage fail. Look upon the city where God's people shall assemble. Here we often found but little room. Many doors were locked against us and against the truth of God. Often we were but few, and sometimes lonesome. Our fellow-men in the world counted us with fools and heretics. Yet God did show us the path of life, and he will give us fullness of joy in his presence, and happy mansions at his right hand forever (Danish translation). Ps. 16. There are many mansions in the Father's house. John 14. And the Master has prepared them very gloriously. You will be much astonished when Jesus leads you into your heavenly home; for the beautiful things he has prepared for you will excel all the glory you ever could imagine.

Zion is the city of our solemnities. All the children of God bring their honor and glory into the city of the great King. The glory of God shines in it, and the Lamb is the light thereof. Then mistakes and misunderstandings are past forever. Every soul that is washed in the blood of the Lamb shall shine like the sun in the eternal kingdom. All party spirit is gone. Every heart beats in heavenly harmony. Every tongue praises God and the Lamb. O blessed hour, draw nigh! Let mine eyes see Jerusalem. Let my soul rest in thy quiet habitations. There is rest for the weary.

The heavenly habitation is a strong tabernacle. Here the stakes are often pulled out when we pitch our tents, and the ropes are broken. Sometimes the storm tears down our tents; and when that is not the case, we have to pull the stakes ourselves and move; for we have no abiding city here. But there we shall never feel the power of the shifting winds. The howling storm is changed to a heavenly calm; the moving tents into a city that hath foundations, a kingdom that cannot be moved. There the Lord will be glorious unto us. He is our Judge, our Lawgiver, our King. He will save us. "And the inhabitant shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

Dear reader, have you obtained the forgiveness of your iniquities? Have you found healing in the wounds of Jesus? Are you a sinner in Zion, who soon with trembling will endeavor in vain to flee from the devouring fire. Or have you turned from your idols to serve the living and true God, and to wait for his Son from heaven?

Are you making advancement in the way of life? or does lukewarmness hinder your spiritual growth? Do you learn from our Saviour, who was meek and lowly of heart? or do the world and the flesh still rule in your mind? Search yourself in the sight of God, who is acquainted with all your secret thoughts. Be not discouraged, neither presumptuous. Prepare to meet your God. Then you shall soon see the King in his beauty, and find an eternal home in Zion, the city of our solemnities. J. G. MATTESON.

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has.

SUNDAY NOT THE SABBATH.

Those who keep Sunday claim that the first day of the week should be kept to commemorate the resurrection of Christ on that day. But this is wholly without Bible authority. The first day is never called the Sabbath, the Christian Sabbath, the Lord's day, or a holy day of any kind. There is not even a reference to such a thing, nor an intimation of it in the Bible. Neither Jesus nor the apostles ever kept it. No command is given for any one to keep it. God never rested on it, nor blessed it, nor sanctified it. There is no penalty for its violation nor regulation for its observance.

Reader, think of these facts. What do they mean? Paul says, "Where no law is, there is no transgression." Rom. 4:15. As there is no law of God for keeping the first day, there can be no sin in working on it, for Paul says again, "Sin is not imputed when there is no law." Rom. 5:13. Why then keep Sunday? God does not leave men to guess at their duty, but he states plainly whatever he wishes done. Does he wish men to keep the seventh day? How plainly he has said so! Ex. 20:8-11. How plainly baptism and the Lord's supper are enjoined! Mark 16:15, 16; 1 Cor. 11:23-26. So if the Lord wished us to keep the first day, would he not have plainly said so? Certainly; but he has not. Let us examine every text in which the first day of the week is mentioned in the New Testament. Thus we shall learn all the Lord has said about it. There are but eight. Here is the first: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. This is all Matthew says about it. He relates how the angel opened the tomb, how the women saw him, ran to tell the apostles, and met Jesus on the way; but not a hint is given about any change of the Sabbath, not a word is said about keeping the first day to honor the resurrection. Think of this.

Next, Mark mentions the first day twice. "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Chap. 16:2, 9. This is all the mention he makes of the day. He tells how the women saw the angel, how they went and told the apostles, how the apostles doubted, verse 11, how two of them went into the country, and met Jesus, and how Jesus came in while they were eating supper, and reproved them for their unbelief, verses 12-14. Here again there is a profound silence about any change of the Sabbath or any sacredness for the first day. There is not the slightest intimation of any such thing. Read the whole chapter and see for yourself.

Luke mentions the first day only once. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Chapter 24:1. What does this say about the change of the Sabbath? Nothing. What intimation is there here that the first day then became a holy day? The candid reader will admit that there is not the slightest reference to such a thing. Yet these are the texts always relied upon by Sunday-keepers to sustain their position. Luke does state that two of the disciples went that day seven and a half miles afoot to Emmaus. Verse 13. What were they going out there for? Evidently on business. Jesus walked with them and made himself known to them. Verses 15-31. Then they ran back to Jerusalem to tell the others. Fifteen miles they walked that day. Not much of a Sabbath! It was nearly night when they got back, verse 29, yet as late as that, few of the apostles believed in the resurrection of Jesus. Mark 16:12, 13. While they were eating supper, and doubting, and disputing about the resurrection, Jesus came in, and upbraided them for their unbelief. He took fish and honey from the table, and ate before them, to convince them. Luke 24:38-43. Certainly, then, they were not keeping that day, to commemorate an event in which they did not yet believe! The absurdity of such a view is too evident to need farther notice.

John mentions the first day twice, stating substantially the same as the others. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Chapter 20:1. She ran and told Peter and John. They then went to see if it were so. Later Jesus appeared to Mary, and sent her to tell the others. Verses 11-18. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.'" Verse 19. This is all that John says of the first day. Reader, how much do you find here about the change of the Sabbath. Like the others, John is as silent as the grave upon the subject. He makes no reference to it. He simply states the events which occurred at the resurrection of Jesus. There he leaves it.

But were not the apostles assembled together when Jesus met them? Yes, in their own house, eating supper. John 20:10; Mark 16:14. And where else should they be? Even then Thomas was off on business somewhere. John 20:24. So there is no evidence here of any religious meeting held on that day.

John mentions the first day twice, but does not call it the Sabbath, the Lord's day, nor by any other sacred title. He says nothing about the disciples keeping it, nor records any intimation from the Lord that they should. There is not even an inference to that effect in the four gospels, and the whole argument in favor of it is pure assumption.

Another Sabbath meeting is claimed from verse 26: "And after eight days again his disciples were within

and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." First, this meeting was not on Sunday, but was as late as Monday evening. It was "after eight days" from the previous Sunday evening, verse 19. After eight days is not on the eighth day. Count from Sunday evening. After one day would take us to Monday evening; after two days, to Tuesday evening; and so on, till "after eight days" bring us to the next Monday evening. Hence this meeting was on Monday evening. Just one week is "after seven days," as the reader will see by 1 Chron. 9:25, 32. Then "after eight days" is one day more than a week.

But suppose it had been on the first day of the week. It does not say it was the Sabbath, or that there was any sacredness to the day. They were not even holding a meeting. They were "within," that is at home. Verse 10. "Then the disciples went away again unto their own home." This is where they were in verse 26. See Acts 1:13. Jesus came because Thomas was there. But there is not a word or even a hint about any sacredness of the day.

The next time Jesus met them was on a fishing day. John 21:1-9. They all went fishing, and toiled all night, but caught nothing. In the morning Jesus stood on the shore, and told them where to cast the net to get a good draught. Was this on Sunday? Then it is a working day. If it was not on Sunday, then Jesus met with them on any day as it happened. So we see in Acts 1:1-4, that his farewell meeting with them was on Thursday. It was on the fortieth day after his resurrection. Verse 3. By a moments reckoning it will be seen that it fell on Thursday, as all agree. Thursday is ascension day the world over.

So the claim that Jesus always met with his disciples on the first day of the week is utterly false. As we have seen, the day of his resurrection was one of the greatest confusion among his apostles; the next time he met them was on Monday evening, the next time was a fishing day, and the last time was on Thursday. So much for the example of Christ.

A desperate endeavor is made to find evidence for Sunday keeping on the day of Pentecost, Acts 2:1-4. But there is not the remotest hint of it here. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind." Verses 1, 2. Then the Holy Spirit rested upon them. Well, what has that to do with Sunday keeping? It is not mentioned nor even referred to. It is not stated what day of the week it was on, as that was a matter of no importance. It was the Pentecost which was to be signaled, and not the day of the week. But didn't it come on the first day of the week? No. The best scholars, even among those who observe Sunday, admit that Pentecost fell that year upon the Sabbath or Saturday.

Next, Acts 20:7-11, is supposed to furnish some little proof for first day observance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Then a young man fell down, and was restored by Paul. And when he "had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We notice, 1. The first day is not called the Sabbath, the Lord's day, or by any sacred title. 2. This is the only religious meeting upon the first day recorded in the New Testament. This is remarkable if that was their common day of meeting. Against this we have a record of eighty-four Sabbaths which Paul kept, and on which he preached. See Acts 13:14, 44; 16:13; 17:2; 18:1-4, 11. 3. Nothing is said about its being their custom to meet that day. 4. There is no record that they ever met on that day before or afterwards. 5. But what ends the whole matter is the simple fact that it was only an evening meeting. When they assembled, Paul began to speak to them, and "continued his speech till midnight." After breaking bread, he again talked "till break of day," and then went on his journey. Evening meetings are frequently held on all days of the week. No one thinks of calling them holy days for this reason. So in the above case; it does not furnish the slightest evidence that it was a holy day. Moreover, this was not an ordinary meeting, but a very uncommon one. It was Paul's farewell meeting. Verse 25. Hence it lasted all night. A dead man was raised. This is why it was mentioned, and not because of any sacredness of the day. Not a particle of evidence here, then, for Sunday observance. Only one more text mentions the first day; viz., 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." From this a public meeting for Sabbath worship on the first day is inferred. But what is said here about keeping that day as a Sabbath, or even holding meetings that day? Not an intimation of such a thing is given. He does not say when they come together for meetings they should bring their gifts, nor that they should put them into the public collection box, nor any thing of that nature. "Let every one of you lay by him in store," is the direction. That is, at home, by himself. The original Greek term means by himself, at home, as the best critics say on this passage.

The "Lord's day" of Rev. 1:10 is the seventh day as may be seen by Ex. 20:8-11; Isa. 58:13; Mark 2:28.

Now, reader, you have before you every text that mentions the first day of the week in any manner. You must see that they are as silent as the grave as to any sacredness of that day, or any example for keeping it, or any commandment that any one should observe it. Nowhere in the Bible is it called Sabbath, Christian Sabbath, Lord's day, holy day, or sacred day. Neither Jesus

nor his disciples observed it. No blessing is pronounced upon it, no law is given respecting it.

But should we meet, then, to celebrate the resurrection of Christ? Yes, but the Lord never told us to keep Sunday for that purpose. Paul says the gospel embraces the death, burial, and resurrection of Jesus, all of which we must "keep in memory." 1 Cor. 15:1-4. The broken bread and red wine in the Lord's supper commemorate his death. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. Next Jesus was buried in the tomb, and then raised out of it. God has given us baptism, burial in water, as the fitting memorial of this. "Therefore we are buried with him by baptism." Rom. 6:4. We are buried in the water just as Jesus was in the earth. Then we are raised up out of the water "also in the likeness of his resurrection." Verse 5. Again, "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12. Baptism, then, is the divinely appointed memorial of the burial and resurrection of Jesus. It is appropriate. To be buried in the water and raised out of it, looks like the burial and resurrection of Christ, which it commemorates.

Then why keep the first day? It is simply because you have been brought up to keep it. It is a Catholic tradition without any foundation in the word of God. Be careful how you make void the law of God by your traditions. D. M. CANRIGHT.

THE REJECTED ORDINANCE.

WHEN our Lord was upon the earth his heart was often saddened by the refusal of the people to accept his teachings, even when they were set forth in the use of unanswerable logic. Though patient in the iteration and re-iteration of truth, he at times turned away from those whose hearts were hard as steel, and whose spiritual eyes were as destitute of sight as were the seared and filmed orbs of Bartimeus the beggar, to mourn the blindness of an age where light seemed to have lost its power to illuminate the soul.

"Walk [said he] while ye have the light, lest darkness come upon you." "While ye have light, believe in the light, that ye may be the children of light." This exhortation, however, was fruitless in moving his hearers to obedience, and the record which follows shows that, having exhausted the resources of his power in the vain effort to draw the people to himself as the light of the world, he withdrew and hid away from them. This he did, doubtless, not from any feeling of animosity because of the rejection of himself or his word, but because his continued presence would have resulted in harm rather than good, since—having developed an unwillingness to obey—an increase of evidence would have simply served to enlarge their accountability.

On another occasion, as his eye rested on the city of cities, he uttered these mournful words, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37. His heart was burdened almost to breaking with a sense of his inability to save those whose salvation had been the great desire of his life. He knew his mission full well. He knew that in him alone were the possibilities of pardon and life. He also knew that those men had refused to receive him, not because of any want of evidence of his divinity, but because they loved darkness rather than light, even where the latter was so clear that it equaled in its strength the full blaze of the mid-day sun. He was aware that they had cast him out deliberately, and under circumstances which made their condemnation certain.

He said to them, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" Matt. 21:42. From this it is manifest that he well understood the fact that the leaders of the people had set him at naught, but that God had made him, notwithstanding this fact, the foundation of every well-grounded hope of salvation. Eighteen hundred years have since passed, and how completely has the order of things been reversed. Where God is, there is always assured triumph.

The priesthood—those who ought to have been the God-directed builders of the spiritual temple—failed to recognize the corner-stone which the Lord had provided for that most glorious edifice which has since become the stupendous structure of the Christian church, and they were left to themselves, while the chosen instrument of God has filled the precise position which he designed he should fill in the only plan of salvation which has been offered to man.

From this we may learn two lessons. The first is, that it is a fatal thing to reject truth. The second is, that even when truth is rejected, the declaration of the apostle is verified; namely, that we can do nothing against it, and that its ultimate success is certain.

We read that God has sown the light for the righteous; this being the case, he who fails to gather its rays, in order that he may thereby illuminate the pathway of life which he is treading, is neglecting to avail himself of God's appointed means for his salvation. The consequence of such an action must uniformly be ruinous.

If we are ever saved, it will be because God will save us in the use of those instrumentalities which he has provided.

If we are ever lost, it will be because we have failed to carry out the instructions given in the sacred record.

As in the State it is vain for an individual to plead his ignorance of the statute law in extenuation of his offense, so in the judgment of the great day it will be useless for us to urge, either that we were not acquainted with God's

requirements, or that we were enabled to see light in his light.

Our opportunities for knowing what is the will of the Lord are ample, and if we do not avail ourselves of them, the fault will be our own. We speak, of course, of the great fundamental principles of the gospel. Said Christ, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

Here, then, we learn that divine aid is promised to every honest-hearted individual who is really anxious to discover the path of light.

But divine aid means success.

The only thing, therefore, necessary to its realization, is a sincere desire to know the will of God.

But says one, "How shall we be able to understand our own hearts, so as to know whether we are actuated by motives which, in this matter, are every way right?" I answer that the test, according to the scripture quoted, is very simple. The only thing to be determined is, whether we are really desirous of doing the will of the Lord; or whether our motive is, after all, simply that of an anxiety to be saved. In other words, are we doing the will of God because we love to do that will? or are we striving to do it merely to obtain the reward which we hope will follow?

In deciding this point, there is one test which can always be relied upon with confidence.

If we love to carry out the purposes of him who has a right to our services, we shall ever seek to know just what he would have us do in all particulars. Our eyes will never be closed to light, let it shine upon a duty however unpleasant; and we shall never hesitate to follow out a line of thought or listen to an array of argument, for fear that it may throw upon us a responsibility which we do not like to incur. Let it cost what it may, we shall not only be ready to receive instruction, but we shall also pray for it in reference to everything which God has revealed in his word, however humiliating to our feelings and disastrous to our temporal interests that instruction may prove to be.

In the Saviour's prayer for the church we find these words, "Sanctify them through thy truth; thy word is truth." John 17:17. Here we are taught that sanctification comes through knowledge. As therefore sanctification, or purification, is the very thing which God desires for us, and which we should desire for ourselves, we ought to reach out after it as the tendrils of the earth-plant reach out after the shrub or the tree as a means wherewith to lift itself toward heaven and light.

By looking through the history of the ages, we see that the providence of the Lord has been in harmony with the text quoted, and that whenever men have been "purified and made white," it has been in connection with their obedience to some important truth. The observance of this truth has usually brought with it the necessity of a sacrifice, either of feeling or property, and that sacrifice has in turn brought the individual making it nearer to God.

Reader, are you ready for the ordeal?

Do you value the favor of Heaven above the treasures of the earth?

Will you exchange the approbation of man for that of God?

Are you ready to search his word to see if there is not some light there which you have not yet received?

If so, you are very near, if not within, the kingdom of heaven.

Before we part company, let us prove your sincerity or demonstrate your lack.

Is it probable, in view of the differences of opinion existing among different sects, that you have all the truth and no error?

We fear not.

It would be strange indeed if such should be the case; yea, more; it would be remarkable if your errors were not numerous, and your lack of light very considerable.

With your permission, therefore, we will select from many which might be taken a single unpopular truth, and call your attention to it through this article. It shall be what we have alluded to in the heading of this article as the rejected ordinance.

Do not suppose that it is baptism, and that, as immersionists, we shall claim that the churches generally have rejected the proper mode of baptism.

No; we allude to an ordinance more unpopular than that which Anabaptists love, and one which we believe they have set at naught more fully than Pedobaptists have the one which relates to the plunging of the body in water.

The one to which we have reference is the sacrament of feet-washing.

It is brought to view very fully in the thirteenth chapter of John. From the record we learn that on the memorable evening when the Lord instituted the supper which commemorates his death, "he riseth from supper, and laid aside his garments; and took a towel, and girded himself; and that "after that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:4, 5.

We also read that he said to them, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." John 13:14. Here is a plain intimation that the rite there instituted was not to cease with its origination. But somehow—for what reason we cannot tell—there has disappeared from the church almost altogether everything which answers to the transaction which took place at the time in question.

It is true that in the Romish church we have a trace of it in the practice of the pope in washing once in each year the feet of twelve beggars. The perversion of the ordinance, however, as here perpetuated, is so complete

as to make it almost unrecognizable. The only lesson which we can draw from it is that the Church of Rome, as a whole, acknowledge that Christ's work was exemplary, and therefore to be followed in after ages. This concession is important in settling the general principle of the perpetuity, in some sense, of the ordinance, as by that means we have the testimony of the majority of the Christian world to the effect that the language of Christ implies the continued celebration of the event in which he is represented as having washed the apostles' feet.*

As already remarked, the great mass of the Protestant world have nothing which in any way commemorates the wonderful humiliation of the Master which we are considering.

It is true that there are a few denominations that constitute exceptions to the rule; but they are so few as to be regarded merely as exceptions. This fact, however, does not affect the settlement of the question at issue, since it was to the word of God, and not to the practice of men, that we were to go for light. Let us therefore approach the subject in a spirit of candor and of prayer.

To begin with, it will be well to inquire into the reasons which are assigned for the general discontinuance of the practice under consideration.

The only one with which we are acquainted is based upon the supposition that what Christ did was not designed to be regarded as the institution of a religious ordinance, but was simply an exercise of the rite of hospitality. In other words, that he only did that which it was common among the Jews for the host to do to his guest when visiting him at his own home.

Having stated the argument of those who object to the idea that Christ designed to originate by the transaction in question a new rite which was to be celebrated by his followers in succeeding ages, we now proceed to an examination of the reasons set forth from which such a conclusion has been reached.

The first suggestion which we offer is, that were we to concede that the premise taken is correct, *i. e.*, that what the Lord did, conformed in every particular to a custom then existing, such a concession would not preclude the possibility of his having had an ulterior design in the whole matter.

Were this true, it would not be the only time when he had availed himself of an existing practice for the purpose of building upon it an institution whose object was entirely different in its nature from that with which it had formerly been associated.

Take, for example, the ordinance of baptism; all must admit that its design in the Christian dispensation differs materially from that which John had in view when he administered it upon the banks of the Jordan; or, going still further back, from that of the immersion of proselytes to Judaism as it was practiced ages before either John or Christ made their appearance in the world.

So, too, in the matter of circumcision; it by no means invalidated the argument for the perpetuity and design of that rite as a religious institution, when it was conceded that it had been practiced by the heathen nations before the days of Abraham. God took the one and Christ the other, and for wise purposes transformed them into religious ceremonies which were to be perpetuated. They were well adapted to inculcate the moral which it was designed to teach when resorted to under the sanction of God, and it was therefore unimportant whether or not they ever had been used for another purpose.

But if this be true, then it is merely begging the question to say that, because feet washing was resorted to in the days of Christ by others than himself, therefore he must, in the case in hand, have employed it for no other purpose than that for which it was resorted to by others.

As in the case of baptism and circumcision, so in this case, it is possible that he might have seized upon it as being precisely adapted from the religious standpoint to inculcate just the grace which he was anxious to develop among those of his followers who should come after him.

W. H. LITTLEJOHN.

(To be continued.)

Continuing in Well Doing.

It is only by overcoming, by patiently continuing in well doing, that we can ever attain to the joys of immortality and eternal life. The prize can only be gained by doing all we can, always. It needs all the grace we have and all we can obtain.

Those efforts and services which are capricious and irregular, or which prompt us only to make partial sacrifices for the cause of God and truth, afford at best but very slight evidences of our sincerity. Called from the darkness and perplexing labyrinths of modern, mis-called orthodoxy, to the glorious light and harmony of God's truth, the love and gratitude of our hearts should be as his mercies,—not fitful and capricious, but steadfast and continual. Our love and gratitude to God should glow with a steady and uniform fervor that no trials or discouragements should dampen or diminish. Our faith in God, the conviction that he is our loving Father and that his word is truth, should give us such reliance on the promised help that no duties, however difficult or arduous, should deter or dismay us.

The sincere child of God, awakened to a true sense of the immense debt of gratitude which he owes, alike to an ever loving Heavenly Father, and to Jesus, the Redeemer who died to obtain for us the glorious joys of immortality, will not measure his obedience or the amount of

* The total number of Christians in the world is estimated to be about three hundred and sixty-nine millions nine hundred and forty-nine thousand. Of these, one hundred and eighty-five millions four hundred and twenty-two thousand belong to the Roman Catholic church. By deducting one-half of the whole number of the Christian church, therefore, from the membership of the church of Rome, it will be seen that the latter body is in the majority by four hundred and forty-seven thousand five hundred.

his self-sacrifice by the nice calculations of cold and selfish policy. His performance of duty will result from the promptings of a truly grateful heart. His vows of obedience will embrace every sacrifice to which devotion to the cause of his blessed Lord may call him, and will extend to every act of duty by which present truth may be advanced. He will be actuated by the hope of gaining the glorious plaudit, "Well and faithfully done."

There is a class of people who are apt to be spasmodically zealous. Under favorable surroundings, they suddenly flash and blaze only to flicker out, bring gloom and discouragement, and do actual injury to the cause. It is not the fitful, uncertain burst of enthusiasm, but the steady, continual, burning zeal that is needed. Let not our performance of duty be the fruit of merely a sudden and transitory glow of feeling; rather let our vows and acts of allegiance be founded on a deep and serious conviction of the weighty obligations we are under, of the exalted and ennobling nature of the service, of its brilliant and glorious reward, and let these be our incentives to patiently continue in well doing, "seeking for glory and honor and immortality, eternal life."

When disposed to murmur at the severity of the sacrifice to which God calls us, at the extent and difficulty of his service, to imagine our burdens greater than we can bear, and that the demands are beyond our capabilities, let us look to Jesus and be lightened; let us contemplate the number and poignancy of his sufferings. He endured the cross and despised the shame; and shall we not blush that for one moment we have indulged in ungrateful murmurs? Rather let us deplore the utter inadequacy of our most zealous service to repay the debt we owe, and, realizing its insufficiency and unworthiness, offer to our gracious Redeemer the best tribute we can render—a zealous and uniform obedience. And that we may do this, let us make the most diligent use of every means of grace.

To work out our salvation is indeed the momentous business that should occupy us; it should call forth our greatest care and exertions. Heaven can never be obtained by spasmodically grasping upward with one hand, while the other digs vigorously in the earth, and we are engrossed in scraping together and hoarding up the perishing things of this world. There is no half-way heaven, to reward half-hearted service.

It is only by *patient continuance* in well doing that the glorious prize of immortality can be secured. Consider how potent the sway which sin maintains over the enslaved affections; consider how deep is the unhallowed taint of iniquity which is to be washed away; consider how strong the chain of corrupt passion from whose ignoble thralldom we must be delivered; consider how extensive, how important, how continuous the duties we must discharge; consider how many painful sacrifices must be made, how many obstacles triumphantly surmounted, ere we can be fitted to receive the priceless boon of immortality.

Dare we, then, indulge the vain, the presumptuous expectation that we can overcome—that we can discharge these momentous duties—by feeble and occasional efforts? Having admitted and received the truth, can we fall back in idle serenity, content to simply refrain from violating the Sabbath, to attend to family worship and church services, and so think all our duty done, our salvation fully secured? Fatal delusion! To resist the spirit of a corrupt world, the seducing pleasures and allurements that from a thousand quarters assail us; to stand against the subtle wiles of Satan and all his insinuating solicitations, and cheerfully go forth, at all times recommending the truth, both by precept and example; to let our light so shine that others shall see *our good works*, and so be led to glorify our Father in heaven;—to do these things requires the most vigorous, persevering effort, the most constant endeavor, the most earnest prayer, the most vigilant watchfulness, failing which, we shall assuredly fall of immortality.

Yet, praise his holy name, the grace of God is all-sufficient for the most difficult and dangerous trials. His strength will be gloriously perfected in the weakness of the most humble of his children. "Fear thou not, for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. He imposes no restrictions or duties without giving all needed aid. He calls us to the battle, but himself supplies the armor, and imparts strength for the encounter. He has promised that as our day, so shall our strength be.

How is it with us? Are we doing all we can? Are we in earnest? Do we realize the times in which we live? Are we seeking to learn what work God would have us do, and striving to accomplish it? Soon, very soon, Jesus will leave the sanctuary and will say, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Are we making sacrifices for Jesus? Can it be said to us, "Well and faithfully done"? Are we doing well? If so, wherein? Which of our acts deserves this encomium? Are we as much in earnest in advancing the proclamation of the last message of mercy, in seeking immortality and eternal life, as we are in seeking the things of this world?

May the Lord revive his work; may we be up and doing now while it is yet day; "for the night cometh, when no man can work." Remember it is by "*patient continuance* in well doing" that we must "seek for glory and honor and immortality, eternal life." God help us to strive for this blessing, and through Jesus obtain it.

C. B. REYNOLDS.

LIBERTY is a great word; but so is duty. We must not forget, or allow others to forget, how much of life's happiness, sweetness and usefulness is secured by bending to our duties, and being like Him who came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 17, 1878.

JAMES WHITE,
J. N. ANDREWS,
ORAH SMITH, } EDITORS.

Battle Creek Camp-Meeting.

THE following report of the first week of the Battle Creek, Mich., camp-meeting was prepared for the secular papers of that city October 8:—

The great National Camp-meeting of Seventh-day Adventists has been holding in this city for the past week. It is the largest gathering of the observers of the ancient Sabbath of Jehovah ever assembled in the United States, and probably the largest in the world for ages. Local camp-meetings are not apt to excite much interest outside of their own locality, but this, being a national affair, at least so far as the denomination is concerned, and being in many respects different from ordinary camp-meetings, may be of interest to your readers. The Conferences of all the northern States, from Maine to California, are represented by delegates, as well as the missions in the southern States, and it has been considered of sufficient importance to call home a delegation of missionaries from Europe.

Elder James White and wife, among the earliest pioneers of the cause and prominently connected with all the institutions of these Adventists, are here from their temporary retreat in the mountains of Colorado; Elder J. N. Loughborough and wife, from California, on their way to England; Elder J. N. Andrews and daughter, of Switzerland, and Elder D. T. Bourdeau and wife, of France, who represent the European Mission; Elder S. N. Haskell, of Massachusetts, and Elder D. M. Canright, of Michigan, members of the General Conference Committee; Elder U. Smith, managing editor of the *Review and Herald*, their denominational paper, and professor of Biblical Literature in Battle Creek College; Elder Nathan Wardner, of the Seventh-day Baptists, formerly missionary to China, and others. Upwards of fifty leading ministers of the denomination are in attendance, besides any number of lesser lights.

Their religious meetings are devotional, and a high standard of religion and morality are held up before the people. Two hundred responded to Mrs. White's appeal to seek salvation, at the close of one of her discourses.

The meetings are not all of a devotional character. There are several important institutions under the auspices of the denomination, and the several organizations hold their annual business meetings in connection with the camp-meeting. About three thousand believers are present. There are one hundred and fifty dwelling tents on the ground, most of them quite commodious, besides the mammoth pavilion, eighty by one hundred and twenty-five feet, and five smaller ones used for dining and provision stands, prayer, conference, and committee meetings, etc. A marked feature of the meeting is the neatness and order of the grounds, which are regularly laid out in streets, both streets and tents being numbered, and well lighted at night. As a rule, the people discard the use of tobacco in every form, and the absence of all traces of its use is very noticeable in their camp.

On Saturday morning, the day observed by this people as Sabbath, the whole camp resolved itself into a mammoth Sabbath-school, under the direction of Prof. G. H. Bell, of Battle Creek College, who stands at the head of the Sabbath-school work in the denomination. The huge pavilion was filled to its utmost extent. All, from gray-headed fathers and mothers in Israel down to little children, entering heartily into the exercises. Appropriate music, rendered by a finely trained choir led by J. E. White, enlivened the exercises.

Mrs. White gave an able address on Christian temperance, Sunday afternoon, before an audience of six thousand.

This people are staunch temperance advocates, going back to the bottle and the wine cup, to the table, and advocate the use of plain, nourishing, unstimulating diet from infancy as the surest safeguard against intemperance in our growing youth. Elder Andrews, in his report of his work in Switzerland, took occasion to make an emphatic protest against the statement that in countries where pure grape wine is freely used there is little or no drunkenness. The prevalence of intemperance of

this kind has moved him to labor against it, with gratifying success, so far as converts to the faith in Europe are concerned.

The General Conference holds its annual meeting at this time also, and the State Conference of Michigan has held several sessions. Take it altogether, it has been a very busy week for both ministers and laity, and they have several days more of hard work laid out, if the weather does not interfere with their plans. Thus far it has been all that could be desired for camping purposes.

But who and what are these Seventh-day Adventists? Their name explains the two leading features of their faith. They are believers in the soon coming of Christ and observers of the seventh day Sabbath. They date their origin at the time of the great Advent movement of 1844. Some now living among them were connected with that movement, and passed through the bitter disappointment that met them when the time at which they expected their Lord passed and they were still doomed to be pilgrims and strangers upon the earth. This disappointment scattered many of those who had been zealous advocates of the doctrine. The great wonder is that any were left to cling to the Advent faith and name, and take up the heavy cross of derision and persecution that awaited them. But there were a few men and women of stronger hearts and cool heads of the stuff of which martyrs are made,—for what is social ostracism but a species of martyrdom. These turned earnestly to the Scriptures for some clue to the position in which they found themselves. They found an escape from the conclusion to which they had arrived concerning the prophetic periods of Daniel.

But circumstances showed that they were mistaken in the event. Further search revealed that the earth was not the sanctuary to be cleansed at the expiration of the time (Dan. 8:14), but that there was a heavenly sanctuary to which the prophecy referred, and which Paul describes in his epistle to the Hebrews.

That the end of all things is close at hand they fully believe, but as they still hold that the prophetic periods ended in 1844, they have no data by which to set definite time. This is a distinguishing feature between them and other classes of Adventists, who are frequently re-adjusting the prophetic periods to bring their ending in the immediate future. In the meantime, their attention had been called to some other points, as that the idea of innate immortality is unscriptural, and that though all are to be raised from their graves at the second coming of Christ, only those will receive immortality who have merited it through faith in Christ and Christian lives; those who have neglected this to perish for their sins, when sin, its author, and sinners, will alike be blotted out from the universe, and the earth, redeemed from the curse and purified, will be made the seat of Christ's everlasting kingdom, where he will reign with his saints. The ten commandments stand the same examination, and, as a result, the seventh-day Sabbath, as expressed in the fourth precept of the law, began to be observed among them. So direct a track across the creeds of the churches could not fail to sever them most completely from them, and after some years they formed a separate organization, taking the name of Seventh-day Adventists.

Still confident that time was short, and anxious to fulfill the mission which they conceived to be theirs, of warning the world of its impending doom, they commenced to publish. In this work Elder White and wife labored amid discouragements and trials that would have daunted any ordinary faith, but the ball was put in motion and the large publishing houses, one on the Pacific coast, at Oakland, California, and two here in Battle Creek, testify to the success of their endeavors. The Oakland house publishes a neat eight-page weekly, devoted to an exposition of their faith and religious views generally, called the SIGNS OF THE TIMES. The one at Battle Creek occupies two large and handsome buildings, one of them one hundred and fourteen feet front and sixty-six feet deep, and four stories high. This issues tons of tracts and books annually, amounting at the present to 259,130,951 pages; one weekly paper, four monthlies, and a quarterly. Their aggregate monthly circulation being 40,000 copies. The most of these are in English, but they also publish in French, Danish, Swedish and German. Of the monthlies, one is Danish, one Swedish, both denominational; one a fine little sheet for youth, and another a health journal, these last being unsectarian.

This brings us to another institution located here under the auspices of the denomination,

the Medical and Surgical Sanitarium. This is a really elegant brick building, one hundred and fifty feet long by one hundred and ten deep, fitted for its purpose at an expense of \$100,000 with every appliance of the healing art. The property is held by stockholders, but the management of the institution is intrusted to the care of J. H. Kellogg, M. D., a thoroughly educated physician and scientist. Four physicians of experience, two of them ladies, and a number of helpers, complete the Sanitarium staff.

Opposite the Sanitarium, in the center of a park of seven acres, is the College building, also of brick. Elder White is president of the institution, but Prof. S. Brownsberger is the acting head, with six professors and six assistant professors as his assistants. Neither the Sanitarium or College claim to be sectarian. The latter is designed for those of both sexes who desire to take a thorough course of study, classical or otherwise. The Greek and Latin courses are thorough and comprehensive. Educated native teachers have the modern languages in charge. The chief distinction between this and other educational institutions of the kind is its discipline, grievous to young men who have many wild oats to sow, or young maidens to tender thoughts inclined, but highly satisfactory to most of parents.

No tobacco, no intoxicants, no flirtations, are permitted. Those who come for study have ample opportunity—others not invited. The enrollment for the past year was four hundred and seventy-eight. Having outgrown their church in this city, they are erecting a large brick tabernacle, which promises to be the largest in seating capacity, in the State.

Their work is aggressive, and their methods of carrying it on, peculiar to themselves. Their ministry is not settled over churches, but left free to carry their message into new fields. During the summer season while out-of-door services are admissible they go out with pavilion tents, asking nothing of those among whom they locate, except a place for their tent and a hearing. Here they give lectures upon Biblical exegesis, setting forth the peculiar tenets of their faith and their reasons for them, usually gathering more or less of a company to their views. Seventy-five of these tents have been used thus the past season. In the mean time the laity are not idle, but by means of an extensive and systematic tract organization are actively employed in extending the knowledge of their faith to others.

They have seventeen conferences in the United States, besides missions in nearly every State and Territory, north and south, where there is no organized conference. They have missions in Switzerland, Germany, France, Denmark, Italy, and Egypt, the Swiss mission having a press of its own and publishing a paper in the French language, besides tracts etc., in German, French and Italian. This mission was established four years ago.

They have begun to raise \$100,000 to establish a mission in England, with a press of its own, the coming year.

As they are by no means a wealthy people, and number only about twenty-five thousand in the United States, it must be evident to all that the success of their work and institutions is the result of close calculation and hard labor somewhere. With the history of the work from its earliest rise, and that of all their institutions, the names of Elder and Mrs. White are closely connected. Their lives and interests seem to be interwoven with it.

Whatever one may think of the belief of this people, their evident zeal and earnestness commend our respect as proof of their sincerity.

Signs of the Times.

So common has this expression become, that men use it almost without thought, and let it pass as without meaning. But if it means anything, it means a great deal. A sign, in the sense here used, is that which foretokens or gives evidence of coming events. A sign of the times, is that which marks any particular time, as showing its relation to times past or future.

In order that we may have signs there must be a prediction of future events, the approach of which is to be from time to time foretold or indicated by other events. But these other events must also be foretold, or they could not be signs. For instance, we might have the most startling phenomena in nature; but they would be without significance respecting what is before us, unless it had been foretold that certain events were to occur, and that their approach should be marked by these abnormal exhibitions. But these signs, being thus foretold, be-

come themselves predictions, and their accomplishment a fulfillment of prophecy.

The signs of the times, therefore, are simply those prophecies which are fulfilling in our own day, which show that the time has come, or is at hand, for the fulfillment of other predictions, which stand in the same chain of events. Signs of the times are themselves prophecies of what is before us, and they are the seal which God sets to what has been declared in the past. They are the solemn voice of God to us, as if he were himself now walking through the land reiterating the declarations of his prophets of old, and proclaiming the truthfulness of his word to all the inhabitants thereof.

Therefore one well-defined, clearly-established, sign of the times, is an event of immense importance. It ought to arrest the attention of all mankind, and be with them, the chief topic of interest. Neglect of this will be no less a subject of censure in this generation, than it was with the Jews, whom Christ rebuked for not discerning the signs of their day. Nor will such neglect result less fatally now than then. And is there such a sign existing in our day? Every student of prophecy knows that there is not merely one, but a whole array of them, not ambiguous, and indistinct, but clear, prominent, and startling. Yet the mass of mankind shut their eyes to these things; professed Christians ignore them; and all immediately set about the work of trying to account for, and explain away, any unusual occurrence, instead of considering what lessons of instruction they are to draw from it. They would fain persuade themselves that the moral darkness and gloom, which they are constrained to admit is everywhere spreading and deepening, is but the blackness of the transcendent cloud, which will soon give way to the clear blaze of millennial glory. And thus they blind their eyes to the view as it really is, and wait for that sudden destruction, which the apostle declared should come upon men just when they had yielded themselves to the fast embrace of this fatal delusion.

The signs of these times are events which are laid down in the prophetic word as tokens of the near approach of the great consummation, and the opening of eternal scenes. To forewarn mankind of the coming of this eventful day, the world was to exhibit remarkable phases, and witness remarkable scenes. These may be classified under four general heads:—

1. Unusual occurrences and phases in the religious and moral world.
2. Remarkable advancement and discoveries in the literary and scientific world.
3. Unprecedented activity and threatening movements in the political world; and,
4. Strange and startling phenomena in the natural world.

That the state of things here indicated does exist in all these divisions, no one will deny, who is ordinarily well-read in reference to passing events. Wherever we may look, there is no lack of occurrences, calculated to excite wonder and elicit comment. Every literary vehicle is loaded with them, every mouth is full of them. Why all do not look upon them in the same light as the student of prophecy, is because they are either ignorant of the fact that these things are pointed out in prophecy as tokens of the coming end, or are unwilling to admit the application of the prophetic declarations to them. The former, however, is largely the prevailing cause; for when a person will candidly compare the words of prophecy with the present state of the world in all its divisions, he can but see such a faithful correspondence between them, as to be convinced that these are verily the things which the prophets have said should come to pass. No, the masses are not aware of what the prophets have spoken; and hence, although they are struck with wonder at the unusual occurrences and strange events of this time, they fail to see their significance, and realize their importance. But it is not sufficient merely to have attention aroused and wonder excited; for men may wonder at the remarkable works of God, and view with astonishment the stately march of fulfilling prophecy, and, knowing not its significance, may, with wonder and amazement, perish at last.

U. S.

The Order of Events in the Judgment.

NUMBER NINETEEN.

THE reason why so vast a period as 1,000 years intervenes between the resurrection of the righteous and the resurrection of the wicked, is now made very apparent. The work committed to the saints, demands no less a period than that assigned it by the Holy Scriptures. It is that they examine the books of God's record to

determine the measure of guilt of each wicked man, and of every fallen angel. To this great exaltation the psalmist refers in these words:—

Ps. 149:4-9: "For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints. Praise ye the Lord."

The saints have no participation in the work of the judgment, until the coming of the Lord. 1 Cor. 4:5. The decision of every case is made by God the Father before he sends his Son to execute the judgment. Dan. 7:9-14, compared with Jude 14, 15. It is the execution of the judgment, therefore, that pertains to the Son. John 5:22, 27. And that work which is given to the Son, he shares with his saints. For when he sits in his own throne, all his saints shall sit down with him in it, as he once thus sat down with the Father. And that power which the Father gives him over the nations when he receives his own throne, he shares with his saints when he exalts them to his right hand to unite with him in the execution of the judgment. Compare Ps. 2:6-9; Rev. 2:26, 27. The most important part of this work is the determination of that measure of guilt which pertains to each individual of the lost. God the Father having pronounced them unworthy of eternal life, it is then the business of the saints to determine that measure of anguish which their respective lives of sin demand. This Psalm is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam, as in this life they bear that of the first. 1 Cor. 15:47-49. Compare also Isa. 33:17, with 1 John 3:2.

2. This beautifying of the saints, and exalting them to glory precedes their participation in the judgment, mentioned in verses 7-9 of this Psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the word of God. Rev. 19:11-15.

4. And if we consider this Psalm from verse 6-9, we shall see that the work of the immortal saints in the judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6:17; Heb. 4:12), and the written record of their evil deeds. So that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt determined thus.

A brief survey of Rev. 20 may now be in place. We understand the events of this chapter, as stated in verses 1-11, are given very nearly in strict chronological order; and that verses 12-15, cover the same ground, though they necessarily begin at a point somewhat earlier than the binding of the dragon, and the resurrection of the just.

For there can be no doubt that the judgment scene of Rev. 20:12, is precisely identical with that of Dan. 7:9, 10. In the one case it is God the Father sitting in judgment with the books opened before him. In the other, it is the Ancient of days who takes the position of judge, and before whom the books are opened.

It has already been shown that God the Father thus sits in judgment before the advent of Christ; and that at this tribunal our Lord acts as advocate for his people, and closes his priesthood with securing their acquittal, and the blotting out of their sins. He determines every case, deciding who shall have eternal life, and thus counting all others unworthy of it. Then he commits the execution of the judgment to the Son, who, in fulfillment of this work, makes his saints immortal, and associates them with himself in the judgment, of the wicked. When God thus commits the judgment to his Son, and the Son ceases forever his work of intercession, the words of Ps. 76:7-9, will be found true:—

"Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment to save all the meek of the earth. Selah."

When the Son of God shall thus save all the meek of the earth, he will raise them up from the dust to inherit the throne of his own glory. 1 Sam. 2:8; Matt. 25:31-33; Rev. 3:21.

But the adversaries of the Lord will be broken to pieces; out of heaven will he thunder upon them (Rev. 16:18); he will render decision in strict justice in the case of all men, and then clothe his anointed King with strength to execute that decision. 1 Sam. 2:10. Indeed, it is because that the Son loves righteousness, and hates iniquity, that he is anointed to do this work. Ps. 45:7; 2:6-9. His arrows will be sharp in the heart of the King's enemies (Ps. 45:4, 5), and none will escape his just infliction of wrath. Rom. 2:6-9.

The session of the judgment by God the Father, is to determine who shall have part in the resurrection of the just. Now it is of especial interest that the dead are represented as standing at this tribunal. The session of the Father's judgment being an event that precedes the advent of his Son, the dead have their cases brought into the judgment in the books which are brought forth, and in particular the righteous dead appear in the person of their Advocate. They do not personally stand as dead men at the Father's judgment-seat, for that is in the heavenly temple; but they are judged by the Father while dead, as if they were personally present at his bar; and all who have secured the services of the only Advocate in the court of heaven, by obeying the gospel while they lived, will have decision rendered, that the Spirit of God shall quicken them to immortality. 1 Pet. 4:6. This judgment work begins with the saints who render account through their High Priest; and if they are scarcely accounted worthy of eternal life when weighed in the balances of the sanctuary, what will be the end of those who have no Advocate in the judgment, but who come up to it with all their sins standing against them in the book of God? 1 Pet. 4:17, 18. Verily, the ungodly will not stand in the judgment. Ps. 1:5.

The judgment of God the Father, in Rev. 20:12, in which the cases of the dead are decided, must precede that event which is mentioned in verse 6 in these words: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now it is this very session of the Father's judgment which determines who are worthy to have a part in this resurrection to immortality, and which leaves all the others to the second death at the resurrection of the unjust.

The binding of Satan precedes the resurrection of the just. This seems plain enough from Rev. 20, but it is very plainly taught in our Lord's parable of binding the strong man, and spoiling his house. Matt. 12:29; Mark 3:27; Luke 11:21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day.

Every mention of the bottomless pit, or deep, or abyss, both in the Old Testament and in the New, seems plainly to refer to our earth, or some part of it, in some form, or at some time. And in the most emphatic sense, after our earth has been turned upside down by the awful convulsions of the great day, and made utterly desolate, we understand it to be fully fitted to constitute the place of Satan's confinement, termed in this prophecy the bottomless pit. A strong confirmation of this view, is found in the fact that this expression is used in the Septuagint in Gen. 1:2, where the earth while yet without form and void, is spoken of as the deep; Greek, the bottomless pit. And the Hebrew original signifies the same. And it is predicted that our earth shall be reduced to this condition again. Jer. 4:23.

This binding of the devil we understand to be at the very time when, as the antitypical scape-goat, he receives the sins of the righteous. Lev. 16. And our earth in its utter desolation is the land not inhabited, where he shall remain with this terrible load of guilt upon him, while the saints sit in judgment upon the fallen angels, and upon all the members of the human family who would go on still in their sins.

J. N. A.

"GIBBON, Voltaire, and Chesterfield, distinguished infidels, labored earnestly to overthrow the cause of Christ. How has God in his providence thwarted all their plans! Gibbon's house at Lake Leman is now a hotel, in which there is a room for the sale of Bibles; Voltaire's printing-press, from which he scattered widely his infidel tracts, has been appropriated to printing the word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel club used to meet and rail at religion, is now a vestry where the songs and prayers of the penitent go up to God. Thus God makes the wrath of man to praise him, and the remainder he restrains."

Our Message.

IN Rev. 10:6, 7, an angel swears to the ending of the time, prophetic time, contained in the little book which was opened, in his hand. This was fulfilled by the first angel's message of Rev. 14:6, 7, proclaiming "the hour of his judgment is come." The judgment of investigation and of decision of character is identical with the cleansing of the sanctuary; a work to take place at the end of the prophetic period of two thousand and three hundred days. Dan. 8:14. Rev. 10 closes with these words: "Thou must prophesy again before many peoples nations, tongues and kings."

Without a full understanding of the fact that the time referred to in the oath of the angel is prophetic time, it would be natural to conclude that this oath announced the coming of Christ and the end of the dispensation. And this was the view of those who gave the first message. They did not understand that the judgment was to sit, and the sanctuary be cleansed, before the coming of the Lord. They fully believed that they were giving the first angel's message, and that, with the close of their message, time should be no longer. But "their eyes were holden," that they did not see that two messages were to follow the one they were giving, and that the coming of the Lord is after the three are all given. The words of Rev. 10:11, are a prophecy of the third angel's message, and by this we learn that it is to go to "many peoples, nations, tongues, and kings."

Rev. 14:9, says the third angel proclaimed his message "with a loud voice." Thus in these texts we learn two interesting and important truths: 1. This message is to go to the nations of the earth. 2. It is to go with a loud voice, or in mighty power.

God's purposes of grace are worked out by instrumentalities. He has committed to man the work of proclaiming the gospel to his fellow-man. The responsibility of this message is upon us. Not as a burden, grievous to be borne, but as a privilege granted to us by infinite mercy, that we may be "workers together with God," the highest honor that weak mortals can enjoy. This message must increase in extent and power. God's word has spoken it, and it cannot fail. But to fulfill this, those who proclaim it, who send it forth to the nations, must be clothed with power from on high. It is their privilege to "be strong in the Lord, and in the power of his might." As the message rises in power, God will clothe his servants with strength and power to rise with it. He will be "the health of our countenance," if we put our trust in him.

When Israel went out of Egypt they came to a point where they were hemmed in by the sea, the mountains, and the host of the Egyptians. At this point, with every avenue closed before them, the voice of the Lord is heard, saying, "Speak unto the children of Israel that they go forward."

These things "were written for our learning." Let us rise up and go forward. The sea, so dark and forbidding before us, will divide as we approach it, and soon we shall sing the song of victory on the other shore.

J. H. WAGGONER.

Thoughts.

PROPHECY tells us that the long history of this world is to be marked by two great events—the coming of Christ in human form as a "man of sorrows and acquainted with grief," and his second appearing in regal splendor as "King of kings and Lord of lords." The first prediction was fulfilled long, long years ago in Bethlehem of Judea. The second points its warning finger into the now not distant future. The destiny of a world is involved in these two events, and the loftiest strains of human eloquence cannot do them justice; not even the tongue of an angel is powerful enough to portray before our minds the associations which cluster around the one, and the events which will precede and accompany the other. No sublimer themes can occupy the mind of man, and no more exhaustless subjects can come before his notice. In the one we see the "length, depth, breadth, and height, of a Saviour's love;" in the other, the plan of salvation will be finished, the unsatisfied longings, dim hopes, and sad, bitter cry of the human heart after a life to come, will all be hushed, and the "mystery of redemption" solved.

Nearly two thousand years have rolled away since the Son of God walked the plains of Galilee and stood upon the hills of Jerusalem; and those years have been fraught with deep interest to the human race. "Jacob's promised

star" has been shining, and the tiny flame, kindled so long ago, has spread its glorious light throughout the world. The time now draws near when He who was spit upon, reviled, and crucified, will once more visit this earth, not as a man, frail and mortal, but as a king, glorious and eternal.

In contemplation of this event we become wrapt in "holy enthusiasm," and long for the glad day to dawn when the last cry of human agony will be hushed, all nature breathe long and peacefully, and the smile of God rest upon a redeemed race. Whatever is deepest and most sublime in human nature is called out by these anticipations, and our aspirations are quickened for something purer, nobler, and more lofty, than this poor life affords. We know that the future holds hidden within its awful precincts that for which our restless hearts yearn. What matters it if the world is dark with tempests, and mists are on the hills, and the "blast of the north is on the plains!" Beyond, there is light and joy, and we have a promise yet to be fulfilled which is glorious—even the return of our Master and the setting up of his everlasting kingdom.

The love of God is as vast as eternity and as wide as the world; and though finite mind cannot fathom the mystery of human life, yet we know that our Father is tender-hearted, kind, and forgiving. If we take fast hold of that divine arm which reaches to the lowest depth of human woe while it grasps the throne of the Eternal, we shall be strengthened with everlasting strength, and finally we shall become pillars in the temple of our God, to go no more out forever.

ELIZA H. MORTON.

Let Me Share in the Work.

THE Lord, as I verily believe, is doing a great and infinitely important work in the earth. By the last merciful warning he is drawing a line between the righteous and the wicked, between those, whatever be their profession, that serve God and those who serve him not. And it is my heart's desire and prayer to God that I may have some humble part in his work. For this I pray, and for this I labor; and I believe my prayer will be heard, and my labor will not be in vain.

No greater honor can one attain than to be a humble servant of the Lord, have his approving smiles, and be owned of him as a helper in his work. This honor all may have who will seek it by yielding themselves to God to do his will in all things. Those, and those only, who make a covenant with God by sacrifice, can share in this glorious work and in the special honors that will soon be conferred on those who have fully overcome and endured to the end. I seek no higher honor, but I feel that I must have a part in the work of the Lord. And since it is possible to all, I hope in the mercy of God to be accepted of him. We sing:—

"Oh, give me a part in thy kingdom."

And I would as earnestly pray for a part in the labor and the crosses and struggles that lie between us and the kingdom. And let us

"Toil on till the sheaves of the Lord are bound, And joyfully borne from the harvest ground."

R. F. COTTRELL.

True Economy.

WE have yet to hear of the first actual sufferer who has habitually, liberally and systematically devised of his means to the cause of God. It is a dreary thought that the means of support in time of old age are safer in a bank of deposit than if loaned on the promise of God, and yet men repeat, and will to the end of time, the sad mistake. But what have we to say of those who so successfully, and for years, kept up the appearance of poverty, and whose better circumstances were only revealed in the fact of their loss in the bank failure? Only this: "Be sure your sin will find you out." Of course, this sentiment can apply to none but those who did actually pretend to be poorer than they were—that they might fortify themselves with credit in bank; and the mere fact of having been a depositor, in the absence of the attending circumstances, subjects no one to be classified unfavorably.—*Central Protestant.*

ONE may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—*Webster.*

To the upright there ariseth light.

Finished.

SINNER, why that look of sadness?
Why so unbelieving grown?
All thy unbelief is madness,
All thy griefs could not atone,
It is finished! Hallelujah!
Jesus saves, and he alone.

'Tis thyself thou hast been seeing,
Not the dying Lamb of God,
Weeping, striving, praying, fleeing,
Weary of thy heavy load.
It is finished! Hallelujah!
God is reconciled through blood.

Oh! for sin, what bitter anguish
Jesus bore upon the tree;
See him left by God to languish
In a toiling agony!
It is finished! Hallelujah!
Jesus died for thee and me.

At the cross is now thy station,
See, without thy grief or prayer,
What a full, a free salvation
God has waiting for thee there.
It is finished! Hallelujah!
Frees from all thy anxious care.

Wisdom.

"HER ways are ways of pleasantness, and all her paths are peace." Prov. 3:17.

It is believed by the great mass of mankind that the path of the righteous is a very gloomy and painful one. They imagine that the life of the Christian is one of continual sorrow and unhappiness. But nothing could be more incorrect than this view. The first dawn of a genuine religious experience upon the converted soul is often a period of such happiness as words cannot describe. The very fact that his peace is made with his Judge; that he has applied to Jesus for the pardon of sins of which he has deeply repented; that he sympathizes with God in hatred of sin and love of holiness; and that he loves God and his people—all these are in his favor.

But, greater than all, the faith the Christian exercises in God buoys him up above the world. God by his Spirit moves upon his heart, and first convicts, then pardons, then comforts him. These operations of his Spirit God would not grant to one who had no faith in his word; and this faith reconciles man to God, through Christ. Such a condition of things would bring peace to the sinner, even if this life were all, and there were no future beyond.

But there are additional reasons which should make the life of the Christian one of continued enjoyment. He is now in the school of Christ; he knows the way to God, and thus his communication with Heaven is never severed, except by his own neglect; and good angels are now specially interested in his behalf.

The future reward should not be left out of the account in our list of reasons for Christian peace and joy. No! Like Abraham, the people of God look forward, with unspeakable joy, to that city which hath foundations, whose maker and builder is God.

Such a foundation being laid, it is not strange that the Christian is happy, calm, and self-possessed, even amid opposition and hatred.

Wisdom in the text means the highest wisdom, such as is here described; and we must not forget, that God by his Spirit operates in power upon the heart which has made choice of this wisdom. Those who possess such wisdom as we have here spoken of will outlive the present state of things, and will shine in undiminished and increasing luster, while the ages of eternity roll on.

Faith in God is the foundation of the Christian's hope. This is what gives life to what would otherwise be a dim and uncertain theory; for in every part of our history, the Spirit of God is present. And if we recognize this Spirit and cherish it, we shall be led along from one degree of wisdom to another, until we have the unutterable joy of embracing the One, who, as the Author of true wisdom, died a painful death, thereby showing the true value of wisdom, and winning man to embrace it. JOS. CLARKE.

A Beautiful Picture.

REV. DANIEL MARCH, D. D., in "Our Father's House," draws the following beautiful picture:—

"I have stood on the top of the high mountain when the sun was up in heaven filling the world with his glorious light. As I gazed around and beneath, I saw clouds ridged and rolling like the billows of the sea. I saw them far off and far beneath, advancing toward the rocky height on which I stood. In the distance they seemed like mighty masses of Parian marble, white as the drifted snow in the noonday sun. It was a delight to watch their ever-changing beauty as they sailed on the viewless air. The play of im-

agination easily transformed them into the white thrones of the cherubim; then again they seemed like the streaming banners of the armies of heaven; and now, behold chariots of fire and horses of fire advancing with such restless might as to sweep away the summits of the eternal hills in their march. By and by they approached and smote the side of the mountain far beneath, and they rolled upward swiftly, silently, till they reached the summit and shut out the light of the sun with their shadow. And then the bright forms, which seemed so mighty and glorious in the distance, proved to be nothing but a driving, darkening mist—a mere mass of shapeless vapor—disfiguring everything with its touch, and leaving no trace of beauty for the eye to rest upon while it went sweeping by. But in a moment the mist was gone. Again the sun shone clear and bright upon the bald mountain. Again I could see the cloud as it rolled down the rugged steep till the air was of sufficient density to bear its weight. Then, again, it put on the shape and hues of glorious beauty, and sailed away in serene and gentle majesty upon the wings of the wind.

"And I said aloud, in the solitude, This is a picture of life. So do all the forms of temptation appear, fascinating in the distance, and worthless in possession. When the tempter allures from afar, we see an angel form, and his voice sounds like the music of heaven; but when he comes near, and we give him our hand, we feel the clutch of the demon, and we hear a voice that mocks at our misery. The rewards of worldly ambition, and the indulgences of worldly pleasure, seem so precious and beautiful, when seen afar, that we cannot wait to make them our own. But when they come near, and we grasp at the tempting prize, we fill our hand with the mist, and we draw it back to our bosom wet with the chill of death. When the gilded shadow which dazzled our vision and awakened our hope has come near and proved to be only such stuff as dreams are made of, then it passes away, and often, in the distance, it seems again as brilliant and alluring as before. If we would not spend our life in the chase of phantoms that lead to bewilder and dazzle to blind, we must turn our yearning hearts to him who is the same yesterday, to-day, and forever. We must climb so high up the mount of faith that the clouds of doubt and fear will never darken our minds or deceive our hearts."

The Person of Jesus Christ.

THE following description was found in an ancient manuscript sent by Publius Lentulus, president of Judea, to the Senate of Rome:—

"There lives at this time, in Judea, a man of singular character, whose name is Jesus Christ. The barbarians estimate him as their prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverent; his hair grows in those beautiful shades which no united color can match, falling in graceful curls below his ears, agreeably couching on his shoulders and parting on the crown of his head; his dress is of the sect of Nazarines; his forehead is smooth and large; his cheeks without either spot, save that of lovely red; his nose and mouth are formed with symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parting in the middle like a fork; his eyes are bright, clear and serene. He rebukes with mildness, and invites with the most tender, persuasive language; his whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has ever seen him laugh; but the whole world beholds him weep frequently; and so persuasive are his tears, that the whole multitude cannot withhold their tears from joining in sympathy with him. He is modest, temperate and wise. In short, whatever the phenomena may turn out in the end, he seems at present to be a man of excellent beauty and divine perfections, every way surpassing men."

An Appeal to Mothers.

MOTHERS! cherish a deep and constant sense of your own importance to your children, especially to your sons. Take the high and responsible position which God has assigned you as your own, and strive, by his grace, to fill it. Remember that God has chosen to make the parental, and particularly the maternal, relation, a chief instrumentality in extending the knowledge of his truth, and building up his church. Remember that Jesus calls you to be workers together with

him in preparing jewels for his crown of glory. Strive, therefore, to illustrate the beauty and power of the maternal character; assert and maintain your authority; make it lovely and winning.

Your difficulties and trials are great; but abundant help is offered for your time of need, and great will be your reward if you are faithful. Shrink not from your duty, for the consequences of your unfaithfulness will be terrible. "A child left to himself bringeth his mother to shame;" terrible to you as well as to them. Attempt not your duty alone. The blessedness of bringing up children for God, to be workers in his earthly vineyard and heirs of his heavenly kingdom, is inconceivable and eternal. The sorrow and woe of training them to be cumberers of the ground, or bond-slaves of Satan and heirs of perdition, who can imagine it? Let no spurious love or false tenderness lead you to indulgence or neglect, which will surely prove fatal to your own peace and happiness, as well as that of your children.

Remember that you cannot delegate to another the authority and influence which God has given you as mothers. If you try to do so, you will only rob and destroy yourselves and your children. Surely, you would not have others take the rewards which belong to you. It is for you to say, at the judgment, "Lord, here am I and the children whom thou hast given me." What motives for personal piety press upon you!—*Rev. J. M. Johnson.*

A Carriage Telling Its Own Story.

SOME time ago two young men went to a livery stable to hire a horse and carriage. They told the keeper of the stable that they only wanted to go to a village seven miles off. When they came back, the man thought the horse looked as though he had driven much farther than that. He asked them how much farther they had been. They said they had only been to the next village. Then he opened a box that was fastened to the side of the carriage. In this box was a little thing almost like a clock. This had the power of keeping a correct account of every turn made by the wheels of the carriage. It did this by pointing with a finger to the figures on a dialplate. The man knew how many turns of the wheel it took to make a mile; and so when he saw the figure to which the finger pointed, he knew in a moment how far the carriage had been. As soon as he opened the box he saw that the carriage had traveled thirty miles, instead of fourteen. Those young men did not know that they were carrying with them a silent witness against themselves. They did not know that that little instrument was keeping a correct account of every yard of ground they went over. And just so it is with conscience. It is busy all the time; and at last it will give a correct account of all that we have done.—*Sel.*

The Wedding Garment.

AT the royal marriage of Sultan Mahmoud, a few years ago, every guest invited to the wedding had made expressly for him, at the expense of the Sultan, a wedding garment. No one, however dignified his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests might plead poverty, and thus appear unclad in the guest-chamber of the king, the cost was defrayed at the Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the sultan would have deemed his dignity insulted, and his munificent gifts despised. The question then, "Friend, how camest thou in hither not having on a wedding garment?" Matt. 22:12, explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself in the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence, he was bound hand and foot and cast out.—*Sel.*

THERE is a dark, and also a bright side to every providence, as there was to the fiery cloudy pillar that guided God's people of old in the desert. Nature looks on the dark side, and calls it sadness; but faith sees the sun dispersing the darkness, and calls it joy.

A Lesson for the Times.

ENTIRE abstinence from every pernicious indulgence, and especially from tobacco and intoxicating drink, should be strenuously taught in our homes, both by precept and example. Upon no consideration should wine be placed upon our tables. Our children should grow up to consider it a deadly evil, leading to misery and crime.

The youth of to-day are the sure index to the future of society; and as we view them, what can we hope for that future? These young men are to take a part in the legislative councils of the nation; they will have a voice in enacting and executing its laws. How important, then, is it that the voice of warning should be raised against the indulgence of perverted appetite in those upon whom such solemn duties will rest. If parents would zealously teach total abstinence, and emphasize the lesson by their own unyielding example, many who are now on the brink of ruin might be saved.

What shall we say of the liquor-seller, who imperils life, health, and property, with perfect indifference? They are not ignorant of the result of their trade, but they become callous of heart. They listen carelessly to the complaints of famishing, half-clad mothers and children. Satan has no better agents by which to prepare souls for perdition, and he uses them with the most telling effect. The liquor-seller deals out his fiery draughts to men who have lost all control of reason and appetite; he takes their hard-earned money and gives no equivalent for it; he is the worst kind of robber.

We find in the special precepts given by God to the Hebrews, this command: "If an ox goad a man or a woman that they die, then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his."

The principle embodied in this statute holds good in our time. The liquor-seller compares well with the man who turns a vicious ox loose upon his neighbors. The liquor-seller is not ignorant of the effects of the fiery draught which he deals out unhesitatingly to husbands, fathers, youth, and aged men. He knows that it robs them of reason, and in many cases changes them to demons. The liquor-seller makes himself responsible for the violence that is committed under the influence of the liquor he sells. If the drunkard commits murder, under the effect of the maddening draught, the dealer who sold it to him, aware of the tendency of its effect, is in the sight of God equally responsible for the crime with him who did the deed.

The liquor-dealer digs a pit for his neighbor to fall into. He has seen the consequences of liquor-drinking too often to be ignorant of any one of their various phases. He knows that the hand of the man who drinks at his bar is likely to be raised against his own wife, his helpless children, or his aged father or mother. He knows, in very many instances, that the glass he hands to his customer will make him a raging madman, eager for quarrel, and thirsting for blood. He knows that he is taking bread from the mouths of hungry children, that the pence which fall into his till, and enable him to live extravagantly, have deprived the drunkard's children of clothes, and robbed his family not only of the comforts, but of the very necessities of life. He is deaf to the appeals of weeping wives and mothers, whose hearts are breaking from cruelty and neglect.

Crimes of the darkest dye are daily reported in the newspapers as the direct result of drunkenness. The prisons are filled with criminals who have been brought there by the use of liquor; and the blood of murdered victims cries to Heaven for vengeance, as did the blood of Abel. The laws of the land punish the perpetrator of the deed, but the liquor-seller, who is also morally responsible for it, goes free; no man calls him a murderer; community looks calmly on at his unholy traffic, because justice is fallen in the streets, and equity cannot enter. But God who declared that if a man owned a dangerous ox, and knew it to be so, yet let it loose upon his neighbors, if it caused the death of any man or woman, he should pay the penalty with his own life,—that just and terrible God will let fall the bolts of his wrath on the li-

nor-vender, who sells violence and death to his fellow-men, in the poisonous cup of the inebriate, who deals him out that which takes away his reason, and makes him a brute.

Oh, if men, formed in the image of God, would let reason hold sway in their minds; if they would remember that cursed is he who putteth the bottle to his neighbor's lips, and that no drunkard shall inherit the kingdom of heaven; if they would count the cost beforehand of creating an appetite which has no foundation in nature,—how much misery, crime, and disease might be spared the children of men!

Parents who freely use wine and liquor leave to their children the legacy of a feeble constitution, mental and moral debility, unnatural appetites, irritable temper, and an inclination to vice. Parents should feel that they are responsible to God, and to society, to bring into existence beings whose physical, mental, and moral characters shall enable them to make a proper use of life, be a blessing to the world, and an honor to their Creator. The indulgence of perverted appetite is the great cause of the deterioration of the human race. The child of the drunkard or the tobacco inebriate usually has the depraved appetites and passions of the father intensified, and at the same time inherits less of his self-control, and strength of mind. Men who are naturally calm and strong-minded not infrequently lose control of themselves while under the influence of liquor, and, though they may not commit crime, still have an inclination to do so, which might result in the net if a fair opportunity offered. Continued dissipation makes these propensities a second nature. Their children often receive this stamp of character before their birth; for the appetites of the parents are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral perceptions are blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers. Disease, imbecility, and crime, with private and public corruptions of every sort, are making the world a second Sodom.

For the sake of that high charity and sympathy for the souls of tempted men for whom Christ died, Christians should come out from the popular customs and evils of the age, and be forever separated from them. But we find in the clergy themselves the most insurmountable obstacle to the promotion of temperance. Many are addicted to the use of the filthy weed, tobacco, which perverts the appetite, and creates the desire for some stronger stimulant. The indifference or disguised opposition of these men, many of whom occupy high and influential positions, is exceedingly damaging to the cause of temperance.

The safety of society, and the progress of reform, depend upon a clear definition and recognition of fundamental truth. The principles of God's law must be kept before the people as everlasting and inexorable as the character of God himself. Law is defined as a rule of action. Civil law represents the supreme power of the State, regulating the actions of men, and restricting them from doing wrong under penalty of punishment. The good of society and the safety of man require that the law be respected. All enlightened law is founded on the law of Jehovah, given on Mount Sinai. To the inebriate, both the law of God and the law of man are meaningless. His senses are benumbed, he cannot comprehend the language of Sinai, and he tries to bring the law down to meet his debased standard rather than elevate himself to meet the exalted standard established by the rules of God's government.

If Christian men would protect their homes from the horrors of vice, let them respect the laws of God. Let them be jealous for the sanctity of the ten precepts given for the government of mankind. Let them thus purify themselves, and decide to obey God at any cost to themselves. Then will they understand the mystery of godliness, and exclaim with David, "How love I thy law. It is my meditation all the day." "Open thou mine eyes, that I may behold wondrous things out of thy law."—*MRS. E. G. WHITE, in Health Reformer.*

A GREAT many men, whatever may have been their experience in life, are accustomed to complain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lamentations respecting their own troubles. But there is no man that is not born into a world of trouble; and no man has ever attained to anything like the full stature of manhood, who has not been ground, as it were, to powder, by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, but by stone and iron handling! Therefore do not grumble, but conquer your troubles.

GOOD HEALTH.

Drunkard's Arguments Answered.

(Concluded.)

19. ALCOHOL DRIVES AWAY DULL CARE.

It will not be disputed that alcohol will dissipate cares, pains, and sorrows. It makes a poor, homeless, friendless, poverty-stricken wretch feel as rich as a king. It makes the doomed murderer forget that he is soon to swing into eternity from the gallows. It makes the fallen outcast from society forget her shame. In short, it makes the user momentarily oblivious to all that is unpleasant in life.

But the release thus obtained is only for a moment, and it is inevitably succeeded by a return of the same old burden, rendered more galling and onerous by the stings of conscience and the goadings of remorse.

When a man's brain is so benumbed that he does not know his real condition, and loses sight of the realities of life, he is likewise incapable of appreciating any of those higher experiences and sentiments which constitute the highest enjoyments, the true realities of life. Only gross and sensual pleasures can be experienced when the mind is befogged by alcohol.

20. ALCOHOL IS A GOOD MEDICINE; AND IF IT WILL MAKE A MAN WELL WHEN SICK, WILL IT NOT KEEP HIM WELL?

Alcohol is not a good medicine, as elsewhere shown. It is a poison, always, under all circumstances. But if it were a medicine, this would certainly be reason enough for discarding it; for a medicine is supposed to be a substance peculiarly adapted to meet the demands of the system when in a state of disease. Almost any one of those substances popularly known as medicines will make a man sick if used habitually.

21. I CANNOT REFORM.

One more oft-repeated argument requires notice. It is the argument which the confirmed, besotted drunkard uses. He admits all we claim concerning the sin of drunkenness and the direful effects of the vice, for he sees himself a wreck in consequence of its use. He deplors his wretchedness, and curses the man who first placed the burning liquid to his lips. He contrasts what he is with what he might have been, and weeps over his condition; but if you speak to him of reform, he wails, "Alas! it's now too late. I can't reform."

"Never too late to mend" is as good a motto for the drunkard as for any other person. It is true his will is nearly paralyzed, his conscience blunted, and his faculties obscured. It is true that his life is nearly wasted, and that, at best, he has but a few more days to live; and yet, reform is possible, and he may yet escape the stigma of a drunkard's grave. Let him summon to his aid all his few remaining energies. Let him call to his rescue every spark of manhood still glowing in his dilapidated soul; and let him make one desperate strike for liberty from the slavery of his loathsome vice.

The Voice.

MAN is distinguished from the brutes by his power of speech. The great desideratum in speech is to have it agreeable. In order for this to be the case, enunciation should be perfectly easy. There should be no constrained effort of the vocal organs. To tax the expressive powers beyond ease of delivery, either by bawl, or rant, or scream, is to affect the voice for the worse.

Sometimes the voice is rendered harsh and unpleasant by a tickling in the throat, bringing on an asthmatic complaint, and causing a dryness in the parts used for speaking. The remedy for this is to gargle the throat with clear cold water. This will often prove more effectual than medicated lozenges or troches. Sometimes, however, it helps, to use a lozenge and cause expectoration; but when this is the case, it is our experience that anything with sharp taste is as good as a troche.

A general rule to keep the throat healthy is to keep the stomach clean. Dyspeptics, whose pipes are suffused, are generally great sufferers with their throats. We think more injury is done to the voice by eating indigestibles, than by any other means. It causes distress and heat in the part named, which are exceedingly inimical to the voice. Indeed, it often happens that the enunciation of a dyspeptic is cracked, uncertain.

We give the advice to all who may be engaging in public exercises,—speak slowly and as deep down in the throat as possible. The happiest results follow. The effect on the listener is one of profound gravity. That was Edward Irving's plan.

Take care of your voice. Keep it mellow. Save it, and use it to utter the Master's praise, and words indicative of a wise head.—*Bible Echo.*

Girls and Their Treatment.

FROM intelligent physicians, having extensive practice in this city, we learn that of the women of New York embraced in that class whose circumstances raise them above the necessity of labor, nineteen-twentieths who have reached the age of thirty are seriously diseased, and of their daughters nine-tenths have impaired health at the age of eighteen. In this class of society, for the last ten years the deaths have exceeded the births, so that, if it were not recruited by accessions from the country or from the lower class, it would disappear in a single generation.

This may be an exaggerated statement, and we care not to insist upon the figures, but there is ground for alarm. The diseases are chiefly dyspepsia, nervous affections, spinal curvatures, etc. The causes are easily found—our artificial life, want of proper exercise, stimulating diet, emotional excitement. Our young ladies feast at the same table as their parents, using the same luxuries and stimulants. They enter into society before they enter their teens; they take but little exercise, and that spasmodically and of the most injudicious kind—the exercise of the lower limbs. What is the remedy? Exercise in the open air, the use of the broom, spinning wheel, the washtub, which would develop the muscles of the arms and chest, expand the lungs, and pump the blood vigorously through the veins.

But, next to a properly regulated exercise, girls need a properly selected food, both physical and intellectual. It would be well to let them know that there is a distinction between girls and women, and that the social enjoyments, the late hours, and the emotional excitement which can be endured by the one can not so well be endured by the other. All this may be little heeded now, but the time may come when young men in search of wives will deem a broom in the hand of a lady more ornamental than a curve on her back; a knowledge of mathematics better than an acquaintance with romances; and a group of healthy children more acceptable in a nursery than a council of eminent doctors.—*Sel.*

RELIGIOUS NEWS AND NOTES.

—Italy contains 39,480 Protestants, and 3,994,000 Roman Catholics.

—There are now 960 missionaries, including catechists, laboring in India.

—The First Congregational church in Chicago has a membership of 1,185.

—There are twenty thousand Jews in California; San Francisco alone has ten thousand.

—Fourteen United Greek churches are reported to have been closed in Poland within two months.

—Rev. Jacob Vonbrunn, the only missionary of the Baptist Missionary Union in Africa, is dead.

—The Lutheran churches in the United States have 1,300 Sunday-schools, with 120,000 scholars.

—Six missionaries, of the several Boards working in Northern China, have recently died of typhus fever.

—In the past five years, the addition to the churches of the American Board constitute an advance of thirty per cent.

—The corner-stone of the Gilfield Baptist church, Petersburg, Va., colored, was recently laid. This church was organized in 1803, and its membership is now 2,268, being the largest church in the South, with the exception of the First church in Richmond. The building is Romanesque in style, and will cost \$17,000, contributed by the colored people, who have also manufactured the bricks, and dug the foundation for the structure.

—An exchange says: "The free distribution of the gospel among Frenchmen and others from near and distant countries is carried on with unabated vigor at the Kiosk at the Paris Exposition. Already over 600,000 portions of the word of God, in twenty-two languages, have been issued since May 1. Everything indicates that never were Frenchmen of all classes so disposed to receive the truth as at present, and so highly do the authorities esteem the movement, that the Prefecture have granted a special permit to employ colporteurs at the different entrances outside the Exhibition."

SECULAR NEWS.

—The Chinese claim to have invented the telephone in the year 908.

—The people of Iowa have 30 colleges and 385 newspapers of all sorts.

—A colossal bronze statue of great beauty has just been unearthed on the banks of the Tiber, at Rome.

—Out of the 313,977 acres of assessed land in San Benito county, Cal., nine individuals or firms own 181,103 acres of it, or considerably over half.

—Memphis is now the Niobe of Southern cities; its population of 40,000 only two months ago has been reduced 2,500 whites and 6,000 African.

—The amount of money that France is pledged to expend to relieve her railroads and to build other public works will reach \$1,000,000,000 in 10 years.

—It is now estimated that upwards of seven millions of persons have died in the provinces of Shansi and Honan, China, in consequence of the famine.

—During the past season much work has been done on the Oregon and California railroad, preparing it for the heavy fall shipments of grain to Portland.

—In the Royal library at Paris there is a Chinese chart made 600 B. C., on which 1460 stars are correctly located. There is also a map of China made 1000 B. C.

—There are said to be upward of twenty-five flashy story papers published for boys and children in New York city, with an aggregate circulation of over 375,000.

—Two thousand three hundred and eighty applicants for admission to the public schools of New York city are excluded this term for want of room; the number of scholars attending is 102,749.

—Pauperism in Ireland is terribly on the increase. Out of a population of 5,000,000 nearly 300,000 are supported by public relief, and the number of paupers is increasing at the rate of 18,000 per month.

—Plans for a railway up Mount Vesuvius have been completed and the work is to be begun at once. The cars will be drawn by a wire rope, moved by a stationary engine. The road is to be ready within a year.

—One billion, four hundred and thirty-nine million one hundred and forty-five thousand three hundred, is the present estimated population on the earth, according to Behm and Wagner's latest figures. This is fifteen millions more than last year's estimate.

—Elaborate preparations are being made for the reunion of the Army of the Tennessee at Indianapolis, October 30 and 31. Generals Sherman, Sheridan, Hancock, Pope, Burnside, Logan, Buell, Jeff. C. Davis and other distinguished officers are expected to be present.

—October 9, while four miners were endeavoring to disperse an accumulation of gas in the shaft of the Lehigh Valley Coal Company, Wilkesbarre, Pa., one of them made his appearance with a naked lamp. An explosion instantly followed, inflicting injuries which resulted in the death of the entire party.

—The following report shows the total amount of mail matter collected and delivered during the month of September by the letter-carriers of San Francisco: Collected—Mail letters, 343,225; local letters, 87,046; postal cards, 101,041; newspapers, 74,113. Delivered—Mail letters, 290,181; local letters, 110,256; postal cards, 86,491; newspapers, 150,673; registered letters, 1,357.

—On the 6th of October the debris in the main raise of the Green Mountain mine, Plumas county, Cal., took five from a break in the stack, running through the raise to the surface, and owing to the rapid generation of gas four miners were suffocated. The mine was closed until the fire was extinguished and the bodies obtained. There was no damage to the mine, the timbers being damp.

—October 8, a serious accident occurred on the Old Colony railroad to a crowded excursion train which was returning from the Silver Lake rowing match, between Reagan of Boston and Davis of Portland. A train of twenty cars ran off the track. The scene of the accident was about seven miles from Boston, and as soon as the news reached the city a large number of cots and stretchers were sent out by the city officials. The train to which the accident happened was carrying about 1,500 persons, twenty of whom were reported killed, and many were wounded.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, OCT. 17, 1878.

The Camp-Meeting.

In addition to the report of meeting held in Battle Creek, Michigan, given on another page, we learn from letters received from Brother and Sister White of its progress. Sister W. writes: "The meeting has opened well. The people have been coming in until the fair ground is literally a city of tents. Yesterday afternoon my husband spoke to a good audience. In the evening Elder Andrews gave a practical discourse from the words of Paul: 'Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.' He showed the necessity of individual effort and personal responsibility in the great work of securing eternal life. All might be victorious in the battle. God would accept their efforts if they did their best. He dwelt upon the dangers through carelessness or lack of sufficient earnestness. Paul felt the importance of constant effort to put away the defects in his character, and thus keep the body underlest after he had preached to others, he himself should be a castaway. If Paul who had such a marked conversion, saw and felt his danger, it was a warning to us all. The words were spoken in a most solemn and impressive manner, and were listened to with deep interest. We expect the best of results from this convocation." Brother W. writes, October 7: "We are now in the midst of our meeting. I have spoken three times, am hoarse and weary. We are now about to enter upon the business sessions."

S. D. Baptist Conference.

THE Seventh-day Baptists held their sixty-fourth annual conference in Plainfield, N. J., the last week in September. The attendance was large, there being over two hundred and fifty present outside of Plainfield and New Market churches. Of these over forty were clergymen. The Recorder states: "All seemed to feel that an advance step should be taken by our people. This we were glad to see, as, beyond all question, this should be done. The greatest difficulty with us is, we do not know how to work to advantage. In the beginning we were not organized for work. We came together rather from necessity, and for the sake of social, spiritual advantage; and our organization was affected at a time and under circumstances that justified this. But the times have changed, and the whole Christian world have come to see more clearly the meaning of Christ's words when he said: 'Go ye into all the world, and preach the gospel to every creature.' We were rejoiced to hear warm exhortations to us, on returning home, to go to work for the Master, and we trust the exhortation will be heeded. The delegates evidently came with a sense of the responsibility that devolved upon them. The reports of the various societies were very interesting, showing that the departments of labor under their care were not neglected; and we trust that these reports will be thoroughly studied by our people, and that their recommendations and suggestions will be carefully considered and adopted. The delegate from the Seventh-day Adventists, Elder Waggoner, did himself and his people credit. The presence of Hon. Horatio Gates Jones created special interest, and his address before the Conference was full of encouragement for our people. Nor is it strange that our people should feel a special interest in this noble man, as he has stepped aside from the ordinary course of legislators, and, at whatever cost, has sought to relieve us from the operation of an unconstitutional, unjust, and oppressive law now having a place on the statute books of the State of Pennsylvania."

National Reform.

At the Methodist Episcopal Conference of Southern Illinois, recently held at Alton, a communication to the conference was presented and entertained, and by vote of the conference an opportunity was granted for urging the claims of national reform. There were in attendance at this conference about one hundred and fifty preachers, forming an influential body of ecclesiastics.

The Baptists at their annual convention held in San Francisco the week past, discussed a resolution on the Sabbath (Sunday) question. It was declared, that in the opinion of the Association the matter of observing the Sabbath should not be interfered with by State or National Constitutions or legislative enactments.

The report was adopted, and a committee appointed to present the views of the Association on this question to the Constitutional Convention.

Coming to the Front.

In the October number of the Sabbath Memorial is an article with the above caption from which we extract the following:—

"The Sabbath is one of the questions that must soon come to the front." Thus speak many candid minds who, casting about for divine authority for the sanctity of the first day, find neither jot or tittle in the Scriptures to warrant it. What they do find is in favor of the seventh day and no other. Human law which contravenes the divine always proves a miserable failure, as may be instanced by the Sunday law. The various societies which seek to protect the popular day, under the misapplied names of "Sabbath" and the "Lord's day," must see, if they have eyes, that many people are not content with the mere assertions of the pulpit, the consecrating voice of prayer and song, that Sunday is thereby any holier than Monday or Tuesday. The secular press, more independent than the religious, now and then tells the public that the seventh day is the Sabbath and not the first day. Here and there are those who come to the knowledge of the fourth commandment—that plainest of the ten—and embrace it, wholly through the reading of the Bible. Others are induced to search that sure and only true guide by means of our Sabbath publications, and thus the number of Sabbath-keepers increases. . . . We feel that the time is opportune to put forward the claims of God's Sabbath. However some good ministers may say, "You can never change public opinion and practice; it is folly to think that people will ever leave Sunday for Saturday," we shall try; for we know that the good work goes bravely forward. Though Sanballat voices may cry out, "a fox will 'break down' your expectations," our answer shall be, that we are trying to turn men from the weekly transgression of their lives to the obedience of the fourth commandment. "The God of heaven, he will prosper us; therefore, we his servants will rise and build."

The Yellow Fever.

THE frightful ravages of the great epidemic still progress in the South. There has not yet been sufficient change in the weather to cause any perceptible abatement of the disease, in fact in some localities the number of cases and deaths is reported to be on the increase. In New Orleans on the 12th instant, 40 deaths were reported and 203 new cases. To that date the cases numbered 11,537, and deaths, 3,490. At Baton Rouge the same date, 57 new cases were returned to the authorities, and in some other parts of the State, there was not only an increase of numbers but the disease was assuming a most malignant form. Sad reports also come from various localities in Mississippi, Alabama and Georgia. Memphis, Tenn., has been particularly marked by the plague. A gentleman in San Francisco recently received the following account of the state of affairs in Memphis, in a private letter:—

"Newspaper accounts give no idea of the horrors that surround us. No words can overestimate the facts. The force on the newspapers is so small they can give no idea of the true state of affairs, and the worst we can picture will not equal the terrible facts. The hand that now writes these lines may to-morrow be stiff beneath the soil of Elmwood. It now seems as if in a couple of weeks more the city would have to be abandoned, as it really looks as if it would not require more than that to annihilate the brave band of physicians and nurses and others who are facing the dreadful monster. Recruits from other sections fall almost as soon as they arrive. Out of about 7,000 who are now in the city, it is estimated there are 4,500 sick. Two hundred and eight died on the 4th; 204 died on the 9th, and these do not include the deaths in the suburbs. The saddest part of the story is that the disease is now making fearful headway all through the suburbs. May God in his great mercy stay the destroying angel and shorten these days of sorrow and death."

Three Volcanoes at Once.

THE simultaneous eruption of the three great volcanoes in different regions is exciting attention.—The Hartford Times says: "Not once in centuries does a time occur in which, as at present, all of three active volcanoes of the world are in full blaze together. That singular fact now exists. Cotopaxi, in Ecuador, the great active fire mountains of the Andean chain, is reported to be in full and tremendous activity—his towering snow-covered peak, rising far above the high mountain valley of Quito, and 20,000 feet above the sea, being crowned by a roaring sheet of flame, and belching forth lava, ashes and thunder. In Italy both of the great volcanoes are in action—an unusual circumstance. Aetna the great mountain in the island of Sicily is seldom in action—scarcely once in a century—and far more rare is the occurrence of a simultaneous eruption of Aetna and Vesuvius."

Salem, Oregon.

THE quarterly meeting at this place passed off well. On the Sabbath there was quite a good number present. Nearly all of those who were absent were unavoidably so, most of them by sickness. The celebration of the ordinances was a precious season. Evening after the Sabbath we had a tract and missionary meeting, and Sunday evening after the discourse, in a very few minutes \$70 were pledged to the British mission. The dime tabernacle had already been favored with the pledges of many of the friends. Salem, October 9, 1878. ALONZO T. JONES.

Sickness.

ELDER J. L. WOOD, who has been laboring the past year and a half in San Joaquin and Tulare valleys, is now suffering from illness. The 14th he passed here on his way to the St. Helena Rural Health Retreat, where it is hoped he will recover, as have many others who have made this their resort.

Song Anchor.

"THE SONG ANCHOR," for Sabbath-school and Praise Service, by J. E. White; in size and style like "Pure Gold" and books of that class. It is issued from the Pacific Press Publishing House, in Oakland, California. It deserves special consideration at the hands of Sunday-school people of this coast for these reasons: 1. Of the real excellence of the book as a book of Sunday-school music. 2. Of the most creditable style, mechanically considered, in which it is gotten up. 3. That it is a California production, both composition and manufacture. Send for a copy and try it.—Cal. Christian Advocate.

THE SONG ANCHOR is the title of a new Sabbath-school song book of which the publisher may well feel proud. The selection includes all the popular gospel songs of the day, and many new ones which are destined to take a place in the front rank. Price, 50 cents; \$40 per 100. Published by the Pacific Press, Oakland.—Alameda Encinal.

LAW AN EDUCATOR.—King David said, "The law of the Lord is perfect, converting the soul." When it was given, human tastes were not consulted to ascertain how good a law the people would bear. There was no delay to educate or improve the public sentiment, but the law was made just what it should be,—an inflexible standard of right, and the best means of educating public sentiment. That law has never been amended or repealed, and never will be; for it is founded on eternal right. It remains as a standard to instruct the world in righteousness, and to raise humanity to a higher life, instead of being let down to accommodate itself to the condition of society. If the people are not right, the law should be right as a means of making them so.—Vermont Witness.

THE every day cares and duties, which men call drudgery, are the weights and cotemporaries of the clock of time, giving its pendulum a true vibration, and its hands a regular motion; and when they cease to hang upon its wheels, the pendulum no longer swings, and the hands no longer move—the clock stands still.

THE bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft against the sun.

IN reply to postal from Pittsburg: Yes.

State Quarterly Meeting.

THE first California State quarterly meeting of this fiscal year will be held with the Oakland church, Sabbath and first-day, Oct. 19 and 20.

BUSINESS DEPARTMENT.

\$2.00 EACH. T G Lamb 5-9, N W Vincent 5-38, Douglas Ford 5-38, Mrs M Sanford 5-12, Sanford Rog, ers 5-33, Mrs O S Sargent 5-25, S J Anthony 5-24, Mrs G M Gleason 5-38, Carlton Spear 6-35, John Bond 6-1, Mrs E G Lowe 5-24, Jno R Eardley 5-38, Mrs A C Bainbridge 5-29, Isaac W Hall 6-25, O B Oakes 6-1.

\$1.50 EACH. John W Ford 5-38, Mrs H E Gunn 5-38, Ella Butler 5-38, Robert Britton 5-38, Mrs J Wilson 4-38, W M Howard 5-38, Mrs Triphena Wilson 5-28, M A Brown 6-15, Mary P Gray 5-34, J W Watts 6-36, Liddie Crane 5-38.

\$1.00 EACH. Mrs M E Littlefield 5-6, Samuel Walker 5-1, Mary J Clarke 5-5, J B Neblett 5-14, Miss Eliza Longley 5-15.

75 CTS EACH. John Willison 5-14, Phoebe Curtis 5-14, M A B Smith 5-9.

MISCELLANEOUS. Edgar Flansburg 50c 5-6, Almen D Farrar 50c 4-43, E H Crampton (10 copies) \$6.50 5-2, S J Starmer 60c 4-37, Nellie F Head 3.00 5-29, Mrs Lucy Bush 3.00 6-1, Mrs Susie Breed 38c 5-2, A G Woods 15c 4-42.

Received on Account.

Cal T and M Society \$55.30. California Conference Fund. Petaluma church \$44.00, Green Valley 30.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post-paid. Dictionary of the Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-School and Praise service. 160 pp. 50c. Progressive Bible Lessons. 50 cts. " " " for Little Ones. 15 cts. The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp, \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Biblical Institute. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. 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