

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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A Prayer.

Oh! Spirit of the living God;
Come down and fill my soul I pray,
Come touch my tongue with living fire
As on the Pentecostal day!
That every thought, and every word,
May be directed by the Lord.

My great dependence may I feel,
My weakness and my follies know,
With contrite heart may I confess,
My utter poverty and woe,
Enlighten thou my darkened mind,
For I am wretched, poor and blind.

Then shall I speak thy glorious truth,
With fervent zeal, and grace divine,
When with illuminating power,
Thy Spirit on my heart shall shine,
When all my steps the Lord shall guide,
And angels journey by my side.

MRS. L. D. A. STUTTLE.

General Articles.

THE PENTECOST.

BY MRS. E. G. WHITE.

WHEN Jesus opened the understanding of the disciples to the meaning of the prophecies concerning himself, he assured them that all power was given him in heaven and on earth, and bade them go preach the gospel to every creature. The disciples, with a sudden revival of their old hope that Jesus would take his place upon the throne of David at Jerusalem, inquired, "Wilt thou at this time restore again the kingdom to Israel?" The Saviour threw an uncertainty over their minds in regard to the subject by replying that it was not for them "to know the times or the seasons, which the Father hath put in his own power."

The disciples began to hope that the wonderful descent of the Holy Ghost would influence the Jewish people to accept Jesus. The Saviour forbore to farther explain, for he knew that when the Holy Spirit should come upon them in full measure their minds would be illuminated and they would fully understand the work before them, and take it up just where he had left it.

The disciples assembled in the upper chamber, uniting in supplications with the believing women, with Mary the mother of Jesus, and with his brethren. These brethren, who had been unbelieving, were now fully established in their faith by the scenes attending the crucifixion, and by the resurrection and ascension of the Lord. The number assembled was about one hundred and twenty. While they were awaiting the descent of the Holy Ghost, they supplied the office left vacant by Judas. Two men were selected, who, in the careful judgment of the believers, were best qualified for the place. But the disciples, distrusting their ability to decide the question farther, referred it to One that knew all hearts. They sought the Lord in prayer to ascertain which of the two men was more suitable for the important position of trust, as an apostle of Christ. The Spirit of God selected Matthias for the office.

Both men who had been selected were considered to be persons of stern integrity, and in every way worthy of the vacant position; but notwithstanding the disciples were intimately acquainted with them, they felt that their own judgment was imperfect, and trusted the selection only to the Lord, whose eyes could read the hidden secrets of the heart. There is a lesson for our time in this

occurrence. Many who are apparently well qualified to labor for God, are urged into the ministry, without a proper consideration of their case, and at length become a grievous burden to the church instead of burden-bearers. If the church of the present time would act as cautiously and wisely as did the apostles in filling the vacancy among them, much perplexity and serious injury might be saved the cause of God. The work has often suffered much by putting persons forward to do that which they were not capable of doing.

After filling the vacancy in the apostolic number, the disciples gave their time to meditation and prayer, being often in the temple, testifying of Christ, and praising God. The Pentecost was a feast celebrated seven weeks after the passover. Upon these occasions the Jews were required to repair the temple and to present the first-fruits of all the harvest, thus acknowledging their dependence on the great Giver of all good, and their obligation to render back to God, in gifts and offerings to sustain his cause, that which he had intrusted to them. On this day of divine appointment, the Lord graciously poured out his Spirit on the little company of believers, who were the first-fruits of the Christian church.

"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, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Ghost assuming the form of tongues of fire divided at the tips, and resting upon those assembled, was an emblem of the gift which was bestowed upon them of speaking with fluency several different languages, with which they had formerly been unacquainted. And the appearance of fire signified the fervent zeal with which they would labor, and the power which would attend their words.

Under this heavenly illumination, the scriptures which Christ had explained to them stood forth in their minds with the vivid luster and loveliness of clear and powerful truth. The veil which had prevented them from seeing the end of that which was abolished was now removed, and the object of Christ's mission and the nature of his kingdom were comprehended with perfect clearness.

The Jews had been scattered to almost every nation, and spoke various languages. They had come long distances to Jerusalem, and had temporarily taken up their abode there, to remain through the religious festivals then in progress, and to observe their requirements. When assembled, they were of every known tongue. This diversity of languages was a great obstacle to the labors of God's servants in publishing the doctrine of Christ to the uttermost parts of the earth. That God should supply the deficiency of the apostles in a miraculous manner was to the people the most perfect confirmation of the testimony of these witnesses for Christ. The Holy Spirit had done for them that which they could not have accomplished for themselves in a lifetime; they could now spread the truth of the gospel abroad, speaking with accuracy the language of those for whom they were laboring. This miraculous gift was the highest evidence they could present to the world that their commission bore the signet of Heaven.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts

of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, these men are full of new wine."

The priests and rulers were greatly enraged at this wonderful manifestation, which was reported throughout all Jerusalem and the vicinity; but they dared not give way to their malice, for fear of exposing themselves to the hatred of the people. They had put the Master to death, but here were his servants, unlearned men of Galilee, tracing out the wonderful fulfillment of the prophecy, and teaching the doctrine of Jesus in all the languages then spoken. They spoke with power of the wonderful works of the Saviour, and unfolded to their hearers the plan of salvation in the mercy and sacrifice of the Son of God. Their words convicted and converted thousands who listened. The traditions and superstitions inculcated by the priests were swept away from their minds, and they accepted the pure teachings of the word of God.

The priests and rulers, determined to account for the miraculous power of the disciples in some natural way, declared that they were simply drunken from partaking largely of the new wine prepared for the feast. Some of the most ignorant seized this suggestion as the truth; but the more intelligent knew that it was false; and those speaking the different languages testified to the accuracy with which they were used by the disciples. And Peter, in answer to the vile accusation of the priests, addressed the assembly in these words:—

"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The effect of Peter's words was very marked; and many who had ridiculed the religion of Jesus were now convinced of its truth. It was certainly unreasonable to suppose that more than one hundred persons should become intoxicated at that unseasonable hour of the day, and on the occasion of a solemn religious festival. This wonderful demonstration was before the customary meal at which wine was taken. Peter showed them that this manifestation was the direct fulfillment of the prophecy of Joel, wherein he foretold that such power would come upon men of God to fit them for a special work.

Peter traced back the lineage of Christ in a direct line to the honorable house of David. He did not use any of the teachings of Jesus to prove his true position, because he knew their prejudices were so great that it would be of no effect. But he referred them to David, whom the Jews regarded as a venerable patriarch of their nation. Said Peter:

"For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right

hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Peter here shows that David could not have spoken in reference to himself, but definitely of Jesus Christ. David died a natural death like other men; his sepulcher, with the honored dust it contained, had been preserved with great care until that time. David, as king of Israel, and also as a prophet, had been specially honored by God. In prophetic vision he was shown the future life and ministry of Christ. He saw his rejection, his trial, crucifixion, burial, resurrection and ascension.

David testified that the soul of Christ was not to be left in hell (the grave), nor was his flesh to see corruption. Peter shows the fulfillment of this prophecy in Jesus of Nazareth. God had actually raised him up from the tomb before his body saw corruption. He was now the exalted One in the Heaven of heavens.

The surprising demonstrations on the occasion of the feast of Pentecost could only be accounted for in this way: The promise which Christ had given the disciples of the descent of the Holy Ghost from the Father which was in this manner fulfilled. "He hath shed forth this which ye now see and hear." Peter assures them that David's prophecy could not refer to himself, for he had not ascended into the heavens; he was resting in his sepulcher. If the soul of David had gone to heaven, Peter could not have been so positive in his assurances to his brethren. He testified to the sleep of the dead in their graves till the resurrection.

In the words of David referred to by Peter—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool," the Father is called Lord, who said unto Christ, who is also Lord, and equal with the Father, "Sit thou on my right hand." "Therefore," said Peter, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

David called the Messiah, in his divine character, Lord, although, after the flesh, he was the son of David by direct descent. David, by prophetic foresight, saw Christ enter into the heavens, and take his position at the right hand of God. The demonstration witnessed by the Jews at the Pentecost was an exhibition of the power of that very Jesus whom the priests and rulers had contemptuously rejected and crucified. According to his promise he had sent the Holy Spirit from heaven to his followers, as a token that he had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over his people.

On that memorable occasion, large numbers who had heretofore ridiculed the idea of so unpretending a person as Jesus being the Son of God, became thoroughly convinced of the truth, and acknowledged him as their Saviour. Three thousand souls were added to the church. The Apostles spoke by the power of the Holy Ghost; and their words could not be controverted, for they were confirmed by mighty miracles, wrought by them through the outpouring of the Spirit of God. The disciples were themselves astonished at the results of this visitation, and the quick and abundant harvest of souls. All the people were filled with amazement. Those who did not yield their prejudice and bigotry were so overawed that they dared not by voice or violence attempt to stay the mighty work, and, for the time being, their opposition ceased.

This testimony in regard to the establishment of the Christian church is given us, not only as an important portion of sacred history, but also as a lesson. All who profess the name of Christ should be waiting, watching, and praying with one heart. All differences should be put away, and unity and

tender love one for another pervade the whole. Then our prayers may go up together to our Heavenly Father with strong, earnest faith. Then we may wait with patience and hope the fulfillment of the promise.

The answer may come with sudden velocity and overpowering might; or it may be delayed for days and weeks, and our faith receive a trial. But God knows how and when to answer our prayer. It is *our* part of the work to put ourselves in connection with the divine channel. God is responsible for *his* part of the work. He is faithful who hath promised. The great and important matter with us is to be of one heart and mind, putting aside all envy and malice, and, as humble supplicants, to watch and wait. Jesus, our Representative and Head, is ready to do for us what he did for the praying, watching ones on the day of Pentecost.

Jesus is as willing to impart courage and grace to his followers to-day as he was to the disciples of the early church. None should rashly invite an opportunity to battle with the principalities and powers of darkness. When God bids them engage in the conflict it will be time enough; he will then give the weak and hesitating boldness and utterance beyond their hope or expectation.

The same scorn and hatred that was manifested against Christ may be seen now to exist against those whom he has evidently chosen to be his co-workers. Those whose spirits rise up against the doctrines of truth make hard work for the servants of Christ. But God will make their wrath to praise him; they accomplish his purpose by stirring up minds to investigate the truth. God may allow men to follow their own wicked inclinations for a time, in opposing him; but when he sees it is for his glory, and the good of his people, he will arrest the scorers, expose their presumptive course, and give triumph to his truth.

The arguments of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts. They were as sharp arrows of the Almighty, convicting them of their terrible guilt in rejecting and crucifying the Lord of glory. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The disciples and apostles of Christ had a deep sense of their own inefficiency, and with humiliation and prayer they joined their weakness to his strength, their ignorance to his wisdom, their unworthiness to his righteousness, their poverty to his inexhaustible wealth. Thus strengthened and equipped they hesitated not in the service of their Master.

Peter urged home upon the convicted people the fact that they had rejected Christ because they had been deceived by the priests and rulers; and if they continued to look to them for counsel, and waited for those leaders to acknowledge Christ before they dared to do so, they would never accept him. Those powerful men, although they made a profession of sanctity, were ambitious, and zealous for riches and earthly glory. They would never come to Christ to receive light. Jesus had foretold a terrible retribution to come upon that people for their obstinate unbelief, notwithstanding the most powerful evidences given them that Jesus was the Son of God.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles."

From this time forth the language of the disciples was pure, simple, and accurate in word and accent, whether they spoke their native tongue or a foreign language. These humble men, who had never learned in the school of the prophets, presented truths so elevated and pure as to astonish those who heard them. They could not go personally to the uttermost parts of the earth; but there were men at the feast from every quarter of the world, and the truths received by them were carried to their various homes, and published among their people, winning souls to Christ.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

Sin and Its Results;

OR, LIFE AND DEATH.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The great question before us is that of life and death. Neither is it a novel one; for the first real blessing bestowed upon man was life, and the first denunciation against man was a denunciation of death, as the punishment due to sin. And in remarking upon this subject, we may notice:—

1. What is sin, its nature, and its work? 2. The immediate results of sin. 3. The dread and final consequences of sin.

I. Sin is the transgression of law. Sin is an action. Sin does something. Sin is that action that stands opposed to lawful action. And as law not only has an action, but is itself a rule of action, the object of which is to sustain and guide all proper action, securing to all their rights, as life and liberty, it is the nature and work of sin to undo and destroy the action of law.

The idea of sin is not, as some seem to teach, only a moral or religious one, but is quite as much a secular and scientific one, entering into all the affairs of life. There are but two kinds of action; the one lawful, and the other unlawful. And in searching for truth, either in the written histories of the past, the open volume of the present, or the unturned pages of the future, the first lesson that should be impressed upon the mind is, that this world and all its kingdoms, and divisions, and classifications of facts, is governed by law—inflexible, sovereign law. There is not an atom of matter, whether at rest or in motion, whether in a chaotic or highly organized state, endowed with life and volition, that is not under the immediate and constant jurisdiction of some divinely ordained law; law perfectly adapted to the objects and subjects governed; law which, if obeyed, is able to bless every act of obedience, but which, if resisted, is able to break down and defeat all opposition.

This argument demonstrates that sin is temporal; for any action offered to a superior living force is in its very nature temporal. And the declaration of the text, "For the wages of sin is death," is not simply a religious dogma, but a great and universal truth, founded in the nature of things and applicable to all kinds of life and action. And how any one who has given the subject of law and its universal application any attention can teach that man was without law for two thousand years, turned loose like a herd of wild cattle upon the pampas, is indeed most unaccountable.

Again, sin is a mortal disease that defiles and corrupts the soul, and, like a rust or gangrene, corrodes and eats out all the moral sensibilities of our nature, driving away the holy influences of the Spirit of God, leaving the soul a charred and blighted thing. And now, having defined sin, its nature, and its work, let us consider,

II. Its immediate results. In remarking under this division of the subject, there seems to be danger of running into an extreme, either in claiming that man now suffers the full punishment for sin, or that punishment for sin is wholly reserved for a future state.

The action of sin begins in the mind; and at the very time and place where the action begins the consequences begin. And as every action of sin is in the direction of death, but the end is not reached until the action is completed, it follows that sin has both an immediate and final result, and the present is both a state of suffering and of punishment as well as the future. But present punishment for sin is disciplinary, and may be escaped, while the latter is retributive, and is everlasting.

The above argument is founded on the law, that what a man sows that he reaps. And to reason, as some do, that because a man now suffers on the account of sin, therefore he will be justified and saved hereafter is not good. On the contrary, present suffering is an assurance in demonstrative form of future punishment.

If sin was not followed by present evil consequences, there would be no reason to predict its final results. But the religion of Jesus Christ and God's moral government over man, in all its parts and bearings upon man, has been reduced to a practical demonstration. And the world is filled with notable examples, both of virtue and of vice, and is strewn with moral wrecks, showing us what sin can do.

If a man could find life, peace, and rest of soul, while walking in the paths of sin, this would be a complete argument for sin, showing that it is good, and that the sinner will be happy and blessed hereafter. But there

is no peace to the wicked, either here or hereafter.

Again, to show the complete history and workings of sin, we read, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:14, 15.

In this figure, lust is the mother, enticement is the father, sin is the child, and death is the full grown man. The reading of this scripture, and the doctrine that it contains, opens to the mind a large field of thought and controversy. Quite a large class of Bible expositors teach that the very day that man sinned, the sentence of death, which was a moral or spiritual one, was executed upon him. And some even teach that this death in the form of total depravity is entailed upon our race. This gives us a proper occasion to notice both the doctrine of total depravity and the sentiment that man died the day that he sinned.

It is true that the law contemplated death as the punishment for sin, but to contend that this death was executed upon man the day that he sinned, contradicts the entire economy of divine grace, as revealed to us through various dispensations for nearly six thousand years.

God has provided a remedy for sin, and, like all other remedies, this is to be applied before the disease has taken on a fatal or incurable form. Sometimes the physician is called when it is too late, and he says, Oh! if I could have been called sooner, I could have saved you; but now you are dying. Again, if the convict is pardoned, it is always before the execution. Hence, we see that to argue that man was threatened, convicted, and at once punished for sin, would cut off all possibility, as well as necessity, for mercy upon the part of God.

Neither does it seem to help the matter much to go a step further and include temporal or physical death into the penalty; for all men die, notwithstanding the remedy provided.

As to the doctrine of total depravity, it is certainly a Bible doctrine; but that all men are born totally depraved, and that even infants that die, at once go to hell (a place of torment), is most certainly not a Bible sentiment; because this would place man at the very lowest point of moral degradation; he could get no lower by sinning, and it would be folly to talk of curing such a one; for there is nothing to cure. It is sin that depraves, and the history of sin is the history of depravity; for depravity is but the progressive development of sin and its ravages upon the moral man. Every sin and every iniquity committed, and every truth rejected, is a lesson in total depravity.

We have instances of total depravity recorded in the Bible, as in the first chapter of Romans. But it is of those wicked nations who, having the truth, held it in unrighteousness; and, "when they knew God, glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness . . . and to vile affections. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin, a mind void of judgment], to do those things which are not convenient."

The principles of God's government are the same in all ages of the world; and whenever we find either a man or a nation depraved, it is sin that has depraved. As long as the Spirit of God performs its office work upon the heart, enlightening the mind and giving knowledge of sin, it cannot be said that the man is totally depraved. But when the light which is in us becomes darkness, because we do not follow it, and when the Spirit of God ceases to strive with us, it is then we are totally depraved. And the doctrine of depravity is the doctrine of reprobation, because when one is depraved and rejected of God, that is reprobation.

There are only three positions of moral relation that are possible for man to sustain to God: 1. That of perfect friendship and reconciliation. This is a state of peace and security, in which we are sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. In this state, the cure has been applied, and man is safe. 2. A state of perfect alienation and reprobation, in which the person is given over to hardness of heart and reprobation of mind to believe a lie, that he may be damned. This state is represented by the

earth, which, although it drinketh in both the rain and dew from heaven, bringeth forth only briars and thorns, and, therefore, is high unto cursing, whose end is to be burned. This is an awful state, in which and for which there is neither hope nor mercy. 3. There is a state of partial alienation, in which there is a remedy and possible salvation. And the object of probation, mercy, and moral training, is perfect reconciliation, a development of good and a suppression of evil. In this state the gospel, when preached in power and in demonstration of the Spirit, becomes either the savor of life unto life or of death unto death.

III. As to the final results of sin, there remains but little to be said. The work that has been begun is completed. As in nature, so in sin, there is first the blade, then the stalk, then the ear, then the ripe corn in the ear, and then the harvest. In the governments of earth, there is the power that makes the law, there is the power that explains, expounds, and applies the law in all doubtful cases, and there is the power that executes the purposes of the law. In criminal life, there is: 1. The penal statute that denounces the crime and apportions the punishment; 2. The crime itself committed, of which the law takes cognizance; 3. Conviction and condemnation that consigns or appoints to punishment, and, 4. The execution. So it is in God's moral government. And, as the figure used in the text, there is the labor and then the wages. This is all that there is of sin. The wages of sin is death. And as the punishment for sin is final, the death threatened is everlasting.—*E. Goodrich.*

Weighed, and Found Wanting.

"TERRA: TAUON art weighed in the balances and art found wanting.—Dan. 5:27."

ONE of the scales into which I would have every man put himself, at least once in his life—I say at least once, because, if not, heaven is to him a place the gates of which are shut forever—is the scales of the divine law. There stands the law of God. This law is a balance which will turn, even were there but a grain of sand in it. It is true to a hair. It moves upon the diamond of God's eternal, immutable truth. I put but one weight into the scale; it is this: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength," and I invite any man who thinks himself to be of the right stamp, and flatters himself that he has no need of mercy, no need of washing in the blood of Christ, no need of any atonement—I invite him to put himself into the scales, and see whether he be full weight, when there be but so much as this one commandment in the other scale. Oh! my friends, if we did but try ourselves by the very first commandment of the law, we must acknowledge that we are guilty. But when we drop in weight after weight, till the whole sacred ten are there, there is not a man under the cope of heaven, who has one grain of wit left, but must confess that he is short of the mark—that he falls below the standard which the law of God requires. Mrs. Too-Good has often declared that she herself has done all her duty, and perhaps a little more; that she has been even more kind to the poor than there was any occasion for; that she has gone to church more frequently than even her religion requireth; that she has been more attentive to the sacraments than the best of her neighbors, and if she does not enter heaven she does not know who will. "If I have not a portion amongst the saints, who can possibly hope to see God's face in light?" Nay, madam, but I am sorry for thee; thou art light as a feather when thou goest into the scales. In these wooden balances of thine own ceremonies thou mayest, perhaps, be found right enough; but in those eternal scales, with those tremendous weights—the ten commandments of the law—the declaration is suspended over thy poor foolish head, "Thou art weighed in the balances and art found wanting."

Perhaps some extremely respectable one who has from his youth up, as he imagines, kept God's law; his country, family, or associates can bring no charge against him, and so he wraps himself up and considers that he really is the man, and that when he appears at the gate of heaven, he will be received as a rightful owner and proprietor of the reward of the righteous. Ah! my friend, if thou wouldst take the trouble just to stop and weigh thyself in the scales of the law—if thou wouldst take but one command, the one in which thou thinkest thyself least guilty, the one thou imaginest thou hast kept best, and really look at its intent and spirit, and view it in all its length and breadth, in truth I know thou wouldst step out of the scale

and say, "Alas! when I hoped to have gone down with a sound of congratulation, I find myself hurled up, light as the dust of the balance, while the tremendous law of God comes sounding down and shakes the house." Let each man do this, and every one of us must retire saying, "I am weighed in the balances and am found wanting."

Ah! how many people are really afraid to look their religion in the face! They know it to be so bad, they dare not examine it. They are like bankrupts that keep no books. They would be very glad for a fire to consume their books, if they ever kept any, for they know the balance is all on the wrong side. They are losing, breaking up, and they would not wish to keep an account of their losses or villainies. A man who is afraid to examine himself may rest assured that his ship is rotten, and that it will not be long before it founders in the sea, to his eternal shipwreck. Call up conscience; put yourself in the scale, and God help you, that the verdict may not be against you—that it may not be said of you, "Thou art weighed in the balances and art found wanting."—*Chas. H. Spurgeon.*

The Sabbath in Paradise.

BY ELDER H. F. COTTRELL.

When first our world was brought to light
By wisdom infinite and might,
What crowned the work with sweet delight?
The Sabbath.

When man in innocence and love
Was sinless as the gentle dove,
What gift was given from above?
The Sabbath.

Through Paradise, his Eden home,
In pure delights he free could roam,
And hail with joy, when it should come,
The Sabbath.

So at the first, when time began,
And all unruffled moments ran,
That priceless boon was given man,
The Sabbath.

Had he not sinned, he ever might
Enjoyed God's presence day and night,
And ever hailed with fresh delight
The Sabbath.

Though now from Eden man is driven,
He still may keep the gift then given,
The link that binds to hope and heaven,
The Sabbath.

Redeemed by Christ, the living Word,
Man and his Paradise restored,
He shall enjoy (thus saith the Lord)
The Sabbath.

God's Israel shall there remain,
From month to month shall eat again
Of life's fair tree, and still retain
The Sabbath.

Thoughts on the Law and Sabbath.

"The law is made for the profane." 1 Tim. 1:9.

This is what the great apostle taught Timothy. In the previous verse he says, "We know that the law is good." He is speaking of the law of ten commandments as a condemning rule, as the means of reproofing men of sin. Among the lawless characters that the law, as such, is made for, he mentions the profane. But who are profane persons? Those who profane or treat with irreverence sacred things, among which is the holy Sabbath. Therefore, the sin of Sabbath-breaking is clearly condemned by this passage, unless it can be shown that God has removed his sanctification from it. This he has never done. The text before us should silence those who with an air of triumph ask why the sin of Sabbath-breaking is not condemned in the New Testament. Besides this, the law of ten commandments, which is acknowledged and enforced in the New Testament, Matt. 5:17-19; 19:17, etc., as strongly condemns this sin as it did when Jehovah proclaimed it with a voice that shook the earth; and the example of Christ and the primitive church in keeping the Sabbath is no slight reproof for those who presumptuously profane God's holy day. Luke 4:16; 23:56.

The original word from which the word profane in this text is translated, is derived from a word that signifies a threshold. As a threshold is open and accessible to all, and is polluted by being passed over, so the Sabbath is made common and trodden under foot by those who profane it. How proper then it is for the prophet Isaiah, while setting forth the necessity of a Sabbath reform, to encourage the people to take away their foot from the Sabbath, from doing their pleasure on God's holy day. Isa. 58:12, 13. The Greek verb to profane, that corresponds with the term under examination, occurs but twice in the Greek Testament. In one instance it is used with reference to the temple; Acts 24:6; and in the other, with reference to the Sabbath. Matt. 12:5. The enemies of Christ accused him of profaning the Sabbath.

Christ in a masterly manner exonerated himself from the unjust charge of Sabbath-breaking. He appealed to the Sabbath law by saying it was lawful to do what he did on the Sabbath day. Verse 12. He justified himself by referring them to their own course toward their beasts, by falling back on the Sabbath as a merciful institution made for man in the beginning, etc. Mark 2:27. Thus the Saviour exposed the false notions of the Jews relative to the Sabbath.

AN IMPORTANT CONSIDERATION.

When Christ institutes a new ordinance, as, for instance, the ordinance of baptism, or that of the Lord's supper, he is careful to give instructions that are so clear that all can understand them, and to leave us his example to give force to his teachings. And the apostles in teaching and practicing the ordinances of the Saviour refer to what he did and said. Christ was baptized in Jordan, and taught his disciples to baptize, and at his ascension he commanded to baptize as well as to teach. After that, the apostles practiced baptism, and explained its nature and object, referring to the resurrection of Christ. The Lord's supper was instituted the memorable night on which Christ was betrayed, and that same night Christ partook of this ordinance with his disciples. And when Paul writes to the church of Corinth on this ordinance, he thus refers back to Christ as authority: "I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread." And he continues, repeating the words the Saviour used in instituting this ordinance. Read 1 Cor. 11; Matt. 26; 3; 28; Rom. 6.

Now where do we find so clear instructions from Christ concerning the first day? We do not find in the history of his life that he ever took the first day in his lips. Where is the example of Christ in favor of the first day as a new Sabbath? And where is the passage in which the apostle refers to Christ as authority for the establishment of a new Sabbath, or for a change of the Sabbath from the seventh to the first day?

THE ROYAL LAW OF LIBERTY.

James 2:8-12 "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

Those who fulfill the law in question "do well," and are approved of God. This law proceeds from a high authority. It is the royal (kingly) law, the law of the great King. It is not the scripture, "Thou shalt love thy neighbor as thyself," but is according to that scripture (French trans.); and this is true of the law of ten commandments, the last six precepts of which are based on equal love to our neighbor. And two of these commandments are thus quoted in this passage: "For he that said [or that law that said, margin], Do not commit adultery, said also, Do not kill." And he who said these things, said also in the same law, "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "For whosoever shall keep the whole law," says the apostle, "and yet offend in one point, he is guilty of all." Not that he has violated every precept of that law; but he has sinned against the authority that gave the law; he is a transgressor.

This is in harmony with the declaration of Christ that not one jot or tittle shall pass from the law. And we will here apply the reasoning of James to the Sabbath: "Now if thou commit no adultery, yet if thou violate the Sabbath, thou art become a transgressor of the law." Finally, the apostle exhorts his readers to so speak and so do as they that shall be judged by this law, which is the law of liberty, because those who keep it are not under the bondage of condemnation; but having the Holy Spirit to help them to do right, they are the free children of the Most High, and having no fear, save that of displeasing him, they walk at liberty, delighting greatly in the way of his commandments. May such be the sweet experience of us each.

D. T. BOURDEAU.

Christ's Rule of Greatness.

In Matt. 20:20-28, we have a principle set before us that seems to be properly designated as Christ's rule of greatness. We read as follows: "There came to him the mother of Zebedee's children with her sons,

worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom. But Jesus said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism I am baptized with; but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant (servant of all. Mark), even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

I have given this long quotation from Scripture, believing that the principle involved is important enough to warrant it. It is evident that a position at the right hand and left hand of the Saviour, near his person, in his kingdom, is a place of special honor. With that natural selfishness innate to the human heart, the mother of James and John, as well as themselves, desired to obtain this position for her sons.

The answer of the Saviour seems to imply that there will be some who will obtain this special honor, as though the reward of some would be higher than that of others, but that the Father is the Judge who will bestow these.

The Saviour also informs us that the conditions upon which this special honor will be given, are different from those that obtain among the princes of the Gentiles; that is, earthly rulers. We well know how it is arranged in this world among the great. Those persons who are permitted to come especially near the royal persons are those who are great in command among men, such as generals and legislators. But he says it shall not be so among his followers. "Whosoever will be chief, let him be servant of all."

And now he gives us the highest illustration possible, viz., his own example. As he is our Master, he has set the example he desires us to follow. And what is it? "Even as the Son of man come not to be ministered unto, but to minister, and to give his life a ransom for many." The very burden and weight we ought to bear, he carried for us, took the lowest place, suffered the most shameful death, and this without murmuring or complaining. What a value he has attached, by this, to genuine humility, and set this grace, as it were, in the highest place!

In this scripture our Saviour plainly teaches that those who are willing to suffer most for others' good, and take the lowest, hardest position (and that, no doubt, without grumbling, or murmuring, or boasting of it as though they should receive special consideration because they do, for this would show that the true spirit was lacking), are the ones who, in the final judgment, will stand highest in the favor of God. How important that our eyesight be clear enough, our discernment penetrating enough, and our faith and patience strong enough, to truly appropriate the principles of heaven. What a pity it would be for us to go along deceived by the jingle of bogus coin and reject the true gold of heaven. The principles of self-sacrifice and true humility, resting on the broad foundation of love, must fill our hearts just as they did the heart of our Master. Nothing else will weigh in the balances of the sanctuary.

No doubt the course pursued by the mother and children in the scripture above quoted has often looked bad to us, as it did to the ten; but whether in our hearts we have never been actuated by the same principle is another question, and one of some importance to us all.

Every effort on our part to show ourselves at a special advantage by fine dress or gay appearance, to get applause to ourselves; every time we try to appear especially smart by words or acts to attract others' attention to us; this principle manifests itself. It is the great principle of selfishness instead of the great principle of love. One is the leading principle of hell, the other of heaven. Which do we possess?

But few of us realize the sinfulness of selfishness. We generally think ourselves justified in being tolerably selfish. But what

makes our earth to-day the abode of misery and wretchedness? The selfishness of man. Thousands act through life upon this principle, who fail of obtaining what they seek after; but their motives will be seen in the day of judgment to be equally bad as the motives of those who have succeeded, and they will share the same fate.

Here in this world we must learn the principles of heaven if we ever go to heaven. Love, undying love, characterized our blessed Saviour in all his life, and in his death, and in his ministration above. He is our highest example. We must follow him if we ever go to the same place. Selfishness, in its varied forms, is eating out the spiritual life of thousands. Even ministers are very liable to be selfish in their labor. Any burden that involves labor, unpleasantness, and extra responsibility, is apt to be shouldered upon others, while we desire those that will bring us a good name and involve less labor and hardship. Selfishness is just as great a sin in these respects as in any other, and worse, because coming from those of whom better things are expected.

But let us never forget that the Saviour, in this scripture, has set before us a higher, a nobler principle, and given us to understand that selfishness will not be the principle upon which the Judge of all the earth will act when he metes out the final reward, but its opposite; and that the man who will really "be chief" will here be "servant of all," ready to do the most menial duty, if by so doing God's precious truth may be advanced, or precious souls be saved.

G. I. BUTLER.

The Test of Ridicule.

"How will it stand when it is laughed at?" is the test question of all truth. Wit is "an engine, wildly striking, sometimes itself, sometimes the engineer"—if we believe George Herbert. But the province of wit is to detect the weak spots and puncture them. Satire will destroy more quickly and thoroughly than angry invectives. And, in a word, if it will not bear to be laughed at, the thing is a failure.

Of course anything new must run this gauntlet. The power of the caricature in politics is so conceded that from Gilbray and Cruikshank down to Leech and Nast there is no more dreadful thing than ridicule in a picture. The penalty to greatness is that it must meet this enemy lurking in all corners. He pops out in the pungent paragraph. He darts a shaft through a dreadful parody or a viciously evasive song. Puns are filled with fretful quills, like the porcupine. The funny man of the paper—paid to do his remorseless column, no less and no more—must also have his gibe. And to-day is the day, beyond any previous era, when badinage, ridicule, satire, show their best power.

The ancients had a fable that Momus, the god of jest, was once in heaven among the Olympian deities. But of all unpleasant neighbors he was the worst. Minerva built a house, and the sage Momus sneered at her because she hadn't put it on wheels, so as to escape bad smells and noises. Venus, confident in her perfection, dared him to criticise her. With his finger by the side of his nose, he winked slyly on the other divinities, and said that the queen of beauty made a great clatter with her sandals. If he had no better chance he always disparaged what he saw; and in consequence the gods, by way of illustration and advice, thrust him out of their select circle.

That we grow thoroughly tired of the laughter that is mad and the mirth which is profitless is a good proof of the superiority of truth to all ridicule. That we grow disgusted and sated and sick at heart with the flagrant sham and cheat which draws the arrows of the caricaturist and the satirist is a new proof of the value of ridicule as a weapon. Elijah at Carmel used it grandly.

There are many abuses and wrongs which are dignified by a serious opposition. These deserve to be hunted by the hounds of ridicule, up hill and down dale. They are unworthy of anything except the bitter jest which strips their pretensions to the bone. Under such treatment they can make no reply. They will suffer untold agonies—for it is more wretched to be ridiculous than to be wicked—and they will gnash with their teeth and melt away. We advocate a cheerful, hopeful ridicule of the little obstacles to our Christian progress. The truth will not suffer, but the error will wither and die amid its worshippers.—*Christian at Work.*

Mercy among the virtues is like the moon among the stars—not so sparkling and vivid as many, but dispensing a calm radiance that hallows the whole. It is the bow that rests upon the bosom of the cloud when the storm is passed. It is the light that hovers above the judgment-seat.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, NOV. 7, 1878.

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

A Clean Universe.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever." Rev. 5:13, 14.

In verse 13 we have an instance of what very frequently occurs in the Scriptures, namely, a declaration thrown in out of its chronological order, for the purpose of following out to its completion some previous statement or allusion. In this instance the time is anticipated when redemption is finished. In verse 10, the four living creatures and four and twenty elders had declared, "We shall reign on the earth." Now the prophet's mind is caught right forward to that time. The greatest act of Christ's intervention for man, the shedding of his blood, having been introduced, nothing could be more natural than that the vision should for a moment look over to the time when the grand result of the work then introduced should be accomplished, the number of the redeemed be made up, the universe be freed from sin and sinners, and a universal song of adoration go up to God and the Lamb.

It is futile to attempt to apply this to the church in its present state, as most commentators do, or to any time in the past since sin entered the world, or even since Satan fell from his high position as an angel of light and love in heaven. For at the time of which John speaks, every creature in heaven and on earth, without any exception, was sending up its anthem of blessing to God. But to speak only of this world since the fall, cursings instead of blessings have been breathed out against God and his throne, from the great majority of our apostate race. And so it will ever be while sin reigns.

We find, then, no place for this scene which John describes, unless we do go forward, according to the position above taken, to the time when the whole scheme of redemption is completed, and the saints enter upon their promised reign on the earth, to which the living creatures and elders look forward, in their song in verse 10. With this view all is harmonious and plain. That reign on the earth commences after the second resurrection. Dan. 7:27; 2 Pet. 3:13; Rev. 21:1. At that resurrection, which takes place a thousand years subsequently to the first resurrection, Rev. 20:4, 5, occurs the perdition of ungodly men. 2 Pet. 3:7. Then fire comes down from God out of heaven and devours them. Rev. 20:9. And this fire that causes the perdition of ungodly men is the fire that melts and purifies the earth, as we learn from 2 Pet. 3:7-13. Then sin and sinners are destroyed, the earth is purified, the curse with all its ills is forever wiped away, the righteous "shine forth as the sun in the kingdom of their Father," and from a clean universe, an anthem of praise and thanksgiving ascends to God. In all the fair domain of the great Creator, there is then no room for a vast receptacle of fire and brimstone, where myriads, preserved by the direct power of a God of mercy, shall burn and writhe in unspeakable and eternal torment. In this glad anthem of jubilee there is no room for the discordant and hopeless wailings of the damned, and the curses and blasphemies of those who are sinning and suffering beyond the pale of hope. Every rebel voice has been hushed in death. They have been burned up root and branch, Satan and all his followers, deceiver and deceived. Mal. 4:1; Heb. 2:14. Into smoke have they consumed away. Ps. 37:20. Like the perishable chaff have they vanished in the flames. Matt. 3:12. They have been annihilated, not as matter, but as conscious and intelligent beings; for they have become as though they had not been. Obad. 16.

To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ cannot be a created being; for in that case, say they, here would be worship paid to the creature which belongs only to the Creator. How does it prove this? We read that Christ is the beginning of the creation of God, Rev. 3:14, and that all subsequent creations

of conscious intelligences or inanimate things were made through him. John 1:3; Heb. 1:2. To all beings, therefore, of a lower order than himself, Christ holds the relation of joint-creator. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshiped, and has even commanded that it should be done; neither of which acts would have been necessary, had he been equal with the Father in eternity of existence. Christ himself declares that as the Father hath life in himself, so hath he given to the Son to have life in himself. John 5:26. On another occasion he says, All power is given unto me in heaven and in earth. Matt. 28:18. Paul declares of Christ that the Father has highly exalted him and given him a name above every name. Phil. 2:9. And the Father himself says, "Let all the angels of God worship him." Heb. 1:6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence.

Coming back from the glorious scene anticipated in verse 13 to events transpiring in the heavenly sanctuary before him, the prophet hears the four living creatures exclaim, Amen. Their exclamation thus comes in as a response to what is said in both verses 12 and 13. And the four and twenty elders then fell down and worshiped him that liveth forever and ever.

U. S.

Seventh-day Baptists and Seventh-day Adventists.

God made the Sabbath to commemorate the creation of the heavens and the earth. The seventh day is the Sabbath of the Lord. Because the Creator rested on that day, he set it apart to a holy use, and made it the sacred duty of all intelligent human beings to hallow his rest-day. The gospel of Christ has never changed this precept. It is still a part of the moral law, and will never cease to be a part of man's duty toward God while the law of God shall exist.

It is deeply to be regretted that there are only two of all Christian denominations, the Seventh-day Baptists and the Seventh-day Adventists, that hallow the Sabbath of the Lord. These together constitute only a small portion of those who bear the name of Christian. Between these two bodies there are some doctrinal differences; but in practice they are not essentially different. However much they may desire to be at peace with other denominations, they cannot avoid considerable antagonism. The observance of the seventh day is in itself a rebuke to all those who neglect it. But this is not all. It is the duty of those who keep the Sabbath of the Lord to instruct those who do not keep it concerning this important duty. The effort to fulfill this duty toward others brings the Sabbath-keepers of necessity into collision with those who desire to perpetuate the present practice of walking contrary to the commandment of God.

It is therefore inevitable that there should be controversy between those who obey and those who transgress the fourth commandment. But is it necessary that such should be the case between the two denominations that seek to obey all the precepts of the law of God? We think not. In several doctrinal points they differ, but in the matter of duty toward God they are agreed. In practice they are substantially one. God has placed upon these two bodies of Christians the duty of upholding the truth concerning his holy Sabbath, which all other men trample in the dust. Those engaged in this sacred work are in comparison with their adversaries like the army of Gideon in its conflict with the host of Midian.

Shall there be strife between these two denominations that are alike loyal to the law of God? God forbid. The Seventh-day Adventists claim to have a special work to accomplish in the proclamation of the Bible Sabbath in connection with that of the doctrine of the near advent of Christ; but they recognize the Seventh-day Baptists as the lineal successors of the long line of witnesses by whom God has in all ages preserved the knowledge of his Sabbath in the earth. There is work for each of these denominations, and there is no need that they should be adversaries to each other. It is better to wait till there are fewer adversaries of the Sabbath and more that are its friends. The Seventh-day Adventists obtained a place as Sabbath-keepers at a great price; but the Seventh-day Baptists were free-born. There is but one thing in which they should provoke one

another, and that is as to which shall most perfectly keep the commandments of God and most successfully teach them to others.

But what shall we do in respect to the doctrines in which we differ? Shall we, for the sake of uniting the two denominations, sacrifice anything that either side believes to be Bible truth? By no means. A straight line is the shortest course in the moral world as well as in the natural. Let both parties walk in the light as God has given them to see it. Let both ask God to give them grace to see whatever of truth they do not now see. If this course be taken, truth will never be sacrificed to expediency, and bigotry will not make enemies of those who should be friends and helpers.

We regret that differences of opinion with regard to doctrine exist. But as we have each our own organization, we can obey the truth as we understand it, without either denomination becoming responsible for what it deems error in the other. The question of the Sabbath is fast becoming a question that must engage the public attention. Is it not possible, is it not best, that its friends should be friends to each other? The friends of the Sabbath should not quarrel till the Sabbath itself becomes more universal.

But do not the Seventh-day Adventists seek to break up the Seventh-day Baptist churches, and to gather the Baptists into the Adventist organizations? We regret that this has been done in a few instances in the past. But as we add nothing to the number of commandment-keepers by this, we have no wish to do any such work as that of weakening or pulling down the Seventh-day Baptist organization. We should indeed rejoice if the Seventh-day Baptists, while maintaining their own organization, could see with us that our Lord is soon to return. We hope this may yet be the case, but shall never try to hasten such a result by warfare between us and them.

But do not the Adventists speak hard things of such of their number as go to the Baptists? We answer emphatically, No. We know of several who have done this in an honorable manner, and they have never had occasion to complain of hard words or unkind treatment from us. A recent case, however, has called out some unpleasant words. Perhaps it would have been better if the matter had passed unnoticed by us. But it is proper to say that the person in question has taken a course toward us which we are sure our Seventh-day Baptist brethren would not justify if they understood it. We do not esteem as valuable acquisitions men who come to us denouncing the Seventh-day Baptists, and we think our Baptist friends will form the same judgment in the end of those who go to them in this manner from us. It would be better to make some inquiry in all such cases before allowing such men to speak words of bitterness for the gratification of their own ill temper. We cannot afford to endanger the peace between our two bodies by giving to such men their say without knowing whether they are speaking justly or unjustly.

We must sustain relations of some kind with the only other denomination besides ourselves which sanctifies the seventh day. It is far better that such relations should be friendly than unfriendly. The cause of the Sabbath should be dearer to us each than any mere denominational interest. We must have patience with each other's faults. We must seek earnestly to correct our own faults. The world is large enough for us both to do some work for God without constantly jostling each other.

We are about to open a mission in Great Britain; but we hope to labor in that country in such a manner that we shall give no occasion of complaint to the Seventh-day Baptists. Brother Wm. M. Jones, of London, has acted toward our European mission in the most honorable and Christian manner. He has taken a deep interest in the Seventh-day Adventists. But it is due to Elder Jones to say that he is not an Adventist, but a Baptist. But as a friend of the Bible Sabbath, he rejoices at every effort made in behalf of the fourth commandment, by whomsoever made. The writer has had the privilege of an intimate acquaintance with Elder Jones. We have differed on some points, but without controversy. Elder Jones has faithfully sought to promote the Seventh-day Baptist interest, while I have equally sought to promote that of the Seventh-day Adventists. Elder Jones and the few Seventh-day Baptists of Great Britain have done an important work in behalf of the Sabbath. They have distributed many thousand copies of his *Sabbath Memorial*, and some millions of pages of Sabbath tracts. This good

work he and they still carry forward with great interest.

Elder Wardner, during the period of his mission in Scotland, distributed an immense number of tracts, and saw the conversion of some valuable persons. In our work in Great Britain, we hope to treat the Seventh-day Baptists in such a manner that we shall be helpers to them and they to us. There are two churches, the remnants of the ancient Seventh-day Baptist churches of England. We would gladly see these little churches strengthened and enlarged. There must not be strife between us; for we are brethren. J. N. A.

Benevolence.

"Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."

"The liberal deviseth liberal things, and by liberal things shall he stand."

"Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all the nations shall call you blessed."

God is abundantly able to fulfill his promises. Every earthly good comes from his hand. The resources of the Lord are infinite, and he employs them all in accomplishing his purposes. Faithful stewards, who wisely use the goods which God has intrusted to them to advance the truth and bless suffering humanity, will be rewarded for so doing. God will pour into their hands while they dispense to others. He is advancing his cause in the earth through stewards intrusted with his capital. Some there are who, notwithstanding they greatly desire wealth, would be ruined by its possession. God has tested individuals by lending them talents of means. It was in their power to abuse the gift or use it to the glory of God. If they have hoarded or wasted the Lord's money, the Master finally says to them, "Thou mayest be no longer steward." They have been tested and proved, and found unfaithful in using that which was another man's as though it was their own. God will not intrust such with the eternal riches.

Those who make a judicious and unselfish disposition of the Lord's goods, thus identifying their interest with that of suffering humanity, will be advanced; for they act the part which God designed they should in his own system of benevolence. The first great principle contained in the moral law is supreme love to God. The second is this: Thou shalt love thy neighbor as thyself. "On these two commandments hang all the law and the prophets."

Every good thing upon the earth was given to man as an expression of the love of God. He makes man his steward, and gives him talents of influence and means to use for the accomplishment of his work in the earth. Our Heavenly Father proposes to connect finite man with himself. As laborers they may be his instruments in the salvation of souls. He has accepted those who have consecrated themselves to his service to preach the word to those who have not a knowledge of the truth. But these are not the only ones whom he uses to advance his work in the earth.

Every man who professes to be illuminated by the Spirit of God in this time will be required to enlighten others. "No man liveth to himself," and yet loves God with all his heart and his neighbor as himself. Every one has his station of duty adapted to his capacity in the accomplishment of this great work. Those who walk in the light of truth will emit light to those around them. They are living witnesses for Christ. They will not be like the world, living in moral darkness, loving themselves and the things of the world, and seeking for earthly treasures. They will be "a peculiar people, zealous of good works."

It will cost much self-denial and self-sacrifice to imitate the pattern, Christ Jesus. In order to become like him, we must cultivate a benevolent disposition. Those who have the most of this world's goods often manifest a selfish penuriousness in giving to the cause of God. The

most liberal donations frequently come from the poor man's purse, while those with whom God has intrusted an abundance, for the very purpose of supplying the wants of the cause, fail to see where means are most needed, and do not regard the cries of the needy who are in their very midst. These cries go up to Heaven, and are a powerful testimony in condemnation of the unjust, selfish course of the unfaithful stewards. The offerings of the poor, given through self-denial to aid in extending the precious light of saving truth, will not only be a sweet-smelling savor to God, and wholly acceptable to him as a consecrated gift, but the very act of giving expands the heart of the giver, and unites him more fully to the Redeemer of the world. He was rich; but for our sakes he became poor, that we through his poverty might be made rich. The smallest sums given cheerfully by those who are in limited circumstances are fully as acceptable to God, and even of more value in his sight, than the offerings of the rich who can bestow their thousands and yet exercise no self-denial and feel no lack.

The poor widow manifested love, faith and benevolence combined in contributing her two mites; for she gave all that she had, without questionings or doubts in regard to her uncertain future. Christ represents her little offering as the greatest gift of all that had been cast into the treasury that day. The rich gave of their abundance. They did not need to exercise faith, for they had means enough left to supply all their wants. It was not the value of the coin that was regarded by Christ, but the devoted purity of the motive which prompted the sacrifice. The small gift, with God's blessing upon it, could become instrumental in accomplishing important results. The widow's mite, cast into the treasury with thousands of other coins, would appear insignificant and be lost to human vision, but not to the eye of God. The Source of all riches, the great Benefactor, would make this sincere, genuine offering of the highest value for good. The widow's mite has been like a stream, small at the source, but continuing to flow through all time, until it has widened, and deepened, and run in a thousand channels, contributing to the extension of the truth, and supplying the wants of the needy. The influence of this small gift has acted and reacted upon humanity in every age of the world, and in every country upon the globe. The tiny rills which have flowed into the treasury of the Lord from the liberal, self-denying poor have formed a living fountain, and its streams flow forth refreshing the needy and resulting in the salvation of thousands of souls.

Again, the example of the widow's mite cannot be estimated in its influence upon the hearts of those who are inclined to selfishly withhold from God the goods he has intrusted to them. Her liberality, her faith and sincerity, are a standing rebuke to the ease-loving, selfish, doubting ones who have means with which they might do good if they would. They are provoked to good works by the unselfish gifts of the poorer brethren. That little deed of benevolence manifested by the widow was but a small light in the beginning; but it has been steadily burning brighter and brighter, and shedding its rays farther and with more intense radiance, and it will still continue to shine brighter and stronger, reaching to all countries and climes. The poor as well as the rich may enjoy the blessed privilege of knowing that they are God's Stewards, and may identify their interests with Jesus Christ, and with suffering humanity, who are the purchase of his blood.

But God would not have rich or poor entertain the idea for a moment that he is dependent upon them, nor that their liberalities can in any case supply defects of Christian character. Liberality is but one of the traits which are characteristic of a Christian. The inspired apostle says, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." Charity is thus defined: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things. Charity never faileth." The character of a tree bearing all these fruits may be readily discerned. For "by their fruits ye shall know them." As followers of Jesus Christ, we must be wide awake to discern with heavenly eye-sight the devices of Satan. God has given us his word as a chart to mark out our way to the eternal shore. With the Bible for our guide, aided by our own reason kept clear by strictly temperate habits,

we may be able to acquit ourselves like servants of the Master who have duties to perform and eternal interests to secure.

Benevolence is one precious trait of character which needs to be cultivated and strengthened by continual exercise. God is not dependent upon us. He could speak the word, and every mountain would be turned into gold. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine, and the fullness thereof." These words were spoken as a reproof to Israel, whose hearts were not right with God. They were multiplying their sacrifices, as though to make a compromise with God, while they were separating from him by wicked works. While they multiplied their victims upon the altar of sacrifice, they did not cultivate pure and vital godliness in the heart, which would move them to act constantly in reference to the two great principles of the moral law, love to God and love to man.

Gifts and offerings will not purchase salvation for any of us. The religion of the Bible is that development of our moral natures in which the soul holds converse with God, loves that which God loves, and hates that which God hates. God will not accept your offerings if you withhold yourself. He asks not only for that which is his own in the means intrusted to you, but for his own property in your body, soul and spirit, purchased at the infinite price of the blood of the Son of God.

God might have made angels the ambassadors of his truth. He might have proclaimed the law from Sinai with his own voice. But he has chosen to take man into his counsel, and connect him with himself, that through the instrumentality of man the mysteries of the cross of Christ might be fully explained in an audible voice. Man has a work to do. And in this work, life will prove a blessing. The real value of life to him is indicated by the character of the work which employs his powers. If the powers which angels possess were given to man they would be of no use unless some new work was given him in which to engage them. All the riches intrusted to man are only a curse unless he employs them to relieve his own daily wants and those of the needy around him, and to glorify his Maker by advancing his cause in the earth. Objects which shall call benevolence into action must be placed before him, or he cannot imitate the character of the Great Exemplar. Man would have no gifts to bestow were they not first given to him. But our Heavenly Father has made every provision for man, that he may be fully tested and proved, and through the merits of Christ perfect a righteous character.

God has made man his brother's keeper, and will hold him responsible for this great trust. God has taken man into union with himself, and he has planned that men shall work in harmony with him. He has provided the system of beneficence, that man whom he has made in his image may be self-denying in character, like Him whose infinite nature is love. He has appointed man as his almoner to distribute the blessings he has given him. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." God has done for our good all that a kind Heavenly Father could do. He appeals to humanity whether he has failed in a single instance to do all that he could do for the highest interests of man. "Judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it?"

God has reposed confidence in us in making us stewards of means and of his rich grace. How shall we show our appreciation of his care and love and unparalleled mercy, except in grateful returns to him of our talents of means and ability with faithfulness and integrity. We cannot possibly enrich the Lord by bestowing any favor directly upon him, for he is the giver of all our bounties. But he points us to the poor and suffering and oppressed, and to souls bound in chains of superstition and error, and assures us that if we do good to these he accepts the deed as though done to himself. Christ identifies himself with suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." MRS. E. G. WHITE.

WHOEVER would be sustained by the hand of God, let him constantly lean upon it. Whoever would be defended by it, let him patiently repose himself under it.

Are There No Changes?

NUMBER ONE.

"KNOWLEDGE shall be increased." Dan. 12:4. "The wise shall understand." Verse 10. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." Luke 21:25. "All things continue as they were from the beginning of the creation." "Where is the promise of his coming?" 2 Pet. 3:4.

These several texts all have their application at the same time. The two from Daniel apply at "the time of the end," a short period just before the close of this state of human probation. It is called by Nahum, "The day of His preparation." The words quoted from the Lord Jesus are followed by the words, "And then shall they see the Son of man coming in a cloud with power and great glory." And those from Peter are expressly located "in the last days." Skeptics tell us of contradictions in the Bible. It is true that the scoffers of the last days were to contradict, and do contradict, the inspired utterances of prophets and of Jesus Christ. While they foretell an increase of knowledge and other signs portending the end of the age, the scoffers say, "Where is the sign of his coming?" "All things continue as they were."

In the time of the end there is to be an increase of knowledge. Let this be understood in a general sense, as applying to all sorts of knowledge, and it is truly verified in these our days; therefore, we have reached the time of its fulfillment. But it is reasonable to apply it especially to the theme of prophecy, which Daniel was told was "closed up and sealed till the time of the end." At the time of the end these sealed words will be unsealed, and the consequence will be an increase of knowledge of these prophecies, and the wise will understand it; but "none of the wicked shall understand." They scoff on, acknowledging no signs and claiming that there is no change.

The time of the end consists of the days which follow the close of the papal persecution. Dan. 11:35. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." The saints have ceased to fall; the days have come for knowledge to be increased on that which was sealed up, and for the wise to understand it. The prophecies of Daniel and of Revelation are clearly opened as never before, and the great and important truths which are revealed in them are being proclaimed. But many, when they hear these things, will go to their commentaries and expositions written one, two, or three hundred years ago, and perhaps prefer these expositions to the clearer light of the present day. Such persons ignore the revealed fact that these prophecies were sealed up till near the end of time, and that the knowledge of them would be opened to the last generation of men. Going back to past centuries for light on these things is going away from the promised light and approaching the dark ages of the past in search of that knowledge which, according to the prophecy, was reserved for the last days.

The word of God has not failed, and cannot. If we are in "the time of the end," the last days, light upon the prophecies is increasing. On the other hand, the flood of light on the prophecies, poured out in the present generation, is proof positive that we are in the last days, the period to which they were closed up, and in which they were to be unsealed.

Do all things continue as they were in this respect? or, has the promise of God been verified by increasing knowledge? And have there been no signs of Christ's coming in the natural world?—in the heaven's above, and in the earth and elements? Said Jesus, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth near."

Have not these predictions been verified? In 1780, the sun and moon were supernaturally darkened, according to the words of Christ in Mat. 24:29. In 1833, the stars of heaven fell as there foretold, and as described in Rev. 6:13. Following these events, the nations have been in perplexity, foreboding the evils of war and under the excitement of immense preparations for the coming event: not knowing what it will be, but fearing the worst. And, together with these things, do we not see unprecedented "dis-

trous of nations" with famines and pestilences? The elements are in commotion. Great and destructive earthquakes are becoming exceedingly frequent. These rock the earth and ocean, raising tremendous tidal waves, so that "the sea and the waves roaring" are poured in upon the land, deluging cities and destroying their inhabitants. And terrific storms and tornadoes abound, pouring out floods of water to drown the people, or sweeping them and their habitations away by cyclones and hurricanes. In this respect all things do not continue as they were within the memory of those of fifty or sixty years of age.

What do these things mean? They conspire to remind us "that the kingdom of God is nigh at hand." Believers in Jesus believe his promises, and, as the consequence, they "look up," and lift up their heads, knowing that their "redemption draweth nigh." The Lord will soon come, according to his pledged word. Reader, are you prepared for the event? If not, Get ready, get ready! R. F. COTTELL.

Reports from the Field.

(Condensed from Review and Herald.)

Missouri.

HALF ROCK.—Elder Butler reports a debate held with Elder J. Podget of the Christian (Campbellite) church here. He says: "The debate closed October 22. We claim a triumphant victory for the truth. So far as I know, all of our people who heard the debate, and a goodly number not of our faith, claim this. The debate covered six propositions on the subjects of the Sabbath, Sunday, consciousness in death, destiny of the wicked, and the kingdom. Sixteen sessions were held of two hours each. I think we shall hear no more of debates at Half Rock. On the kingdom question I felt we gained a special victory. He made a desperate effort to maintain the position that the kingdom of God was set up during the lifetime of the apostles, but signally failed. Our position on the kingdom of grace admits all they can possibly prove, while the great fact that the glorious and everlasting kingdom of God will be set up in connection with Christ's second coming stands out as clear and full as a mountain lighted up by the blazing sun. Debates are generally unprofitable, and hence to be avoided; but there are cases where it seems hard to avoid them without conveying the impression that we fear to meet our opponents in open discussion."

Tennessee.

ROBERTSON COUNTY.—October 22, Brother Owen reports: "Since Elder Osborn returned to Kentucky with the tent, we have continued our labors in Robertson county, Tenn. The Lord has turned the hearts of fifteen more to keep the Sabbath. There are more calls for lectures than we can fill in six months. Have just given two lectures in an adjoining county (Simpson, Ky.), with apparently the best interest we have seen yet. We expect to return here after the Kentucky Conference, for which we start this morning."

Rhode Island.

NIANTIC.—Elder Mooney writes, October 21: "I commenced meetings in this place October 3. Have held twenty-two meetings, and have given about twenty discourses. Our meetings have been well attended every evening. The Lord is at work in the place, and quite a good number have started to serve him. The interest is still good; the people say there has not been so great an interest here for many years."

New York.

NORTH LANSING.—Brethren Ballou and Robinson write, October 23: "During the tent season here, sixteen, who continue faithful, have accepted the truth; three others, children of Sabbath-keeping parents, have come to a full decision to obey the Lord; eight have been baptized, and ten have been received into the Genoa church, some of whom kept the Sabbath previously."

Iowa.

OLIN.—Elder Pegg writes: "Closed our meetings at this place, Sunday evening, October 20. Sixteen decided in favor of the commandments of God and the faith of Jesus. They will hold regular Sabbath meetings."

Massachusetts.

SOUTH AMHERST.—In report of labor by Elder D. A. Robinson, it is stated that at a recent meeting in this place six were baptized and added to the church. Others are expected soon to unite with them.

Connecticut.

NORFOLK.—At a recent meeting at this place seven were baptized, and a church was organized of scattered friends here and in western Massachusetts.

The Day Is at Hand.

Poor, fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon bright'ning ray
Becomes more clear.
Bear up a little longer—wait for rest—
Yield not to slumber, though with grief oppressed.
This night of life is mournful—but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be gone,
Yield not to fear.
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.
"Joyful through hope," thy motto still must be,
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long, the end is sweet.

Education of Moses.

THE history of Moses is divided into three periods, each of forty years. The first extends from infancy, hid among the Nile rushes, found and adopted by Pharaoh's daughter, to his flight to Midian. During this time he was in the king's palace as the adopted son of the princess, where he enjoyed not only princely rank, but also a princely education. The second period was from his flight till his return to Egypt; and the third extends from the exodus out of Egypt to his death on Mount Nebo.

In Acts 7:22 it is stated that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Says the Bible Dictionary: "This is no unmeaning praise. The wisdom of the Egyptians, and especially of their priests, was then the profoundest in the world."

Existing monuments place beyond all reasonable doubt that Egypt was in Moses' time, and had been for centuries, the source and center of the world's civilization. She was mistress of the nations in letters, science, and art. Giving the date of the exodus at about 1300 B. C. places it about midway between the original founding of the empire by Menes, and the Christian era. Of this period, and the intellectual culture and supremacy of the nation, Rev. J. Havens, LL. D., writes:—

"The fourteenth and fifteenth centuries B. C. were the golden period of Egyptian greatness, and Elizabethan age of her culture. The education of Moses would naturally, under such circumstances, be that of the highest nobles and princes in the realm, the best the nation could afford; and that this was of a high order, there is the clearest monumental evidence.

"From the first, the Egyptians possessed the arts of civilized life. From the earliest centuries of their national existence they had been workers in wood, and stone, and brass; gold, silver and bronze were in common use among them; so was iron, that latest product and surest test of high civilization. The gold neck-lace and ear-rings of Menes, the first king of Egypt, and the signet-ring of Shufu, the builder of the great pyramid, are as elaborate and elegant in their workmanship and finish as anything in that line which modern art can produce. In the chamber at Karnak, which commemorates the wars and triumphs of Thotmes III., of the 18th dynasty—some two hundred years before the time of Moses—there is a record of the offerings made to the temple to complete it, in which list mention is made of the metals, silver, copper, iron, tin and lead, good bronze of the land of Babel, and tusks of ivory richly carved and polished, and solid rings of gold. The value of the treasure contributed to the temple by Thotmes as the result of these military expeditions is set down in the record at 2,374 solid rings of gold. It was in the ships of Tyre that these treasures were brought by the king to Thebes, his capital. The art of working iron must have been possessed by the Egyptians from the very first, for a piece of wrought iron has been found by Col. Howard Vyse imbedded among the solid masonry of the great pyramid, near the summit, where it must have been left by the original builders.

"In other arts, the great proficiency of the Egyptians is attested by the paintings in the tombs at Thebes and Beni-Hassan. The process of glass-blowing, usually regarded as a modern invention, is there plainly depicted; while the articles of luxury, the vases, couches, ottomans, chairs, and other furniture of a richly furnished house, can hardly be surpassed for elegance, richness, and variety. And, what is singular in regard to the matter, the older monuments and works of art, as compared with those of later date, are not the less but the more perfect of the two. The sculptures and inscriptions of the age of Thotmes III., and of Sesostrius, prior to Moses and the exodus, are far superior to those executed by the Ptolemies in the later period of the empire.

"Of the science of the ancient Egyptians not much is known to us, but it is certain that they understood the science of agriculture, and carried it to perfection. They understood and successfully executed works of civil engineering, before which modern science stands aghast. They turned the course of the Nile into new channels, so as to redeem wide regions of desert from barrenness to highest fertility. In mathematical and astronomical science, the Egyptians seem to have been proficient. The great pyramid is itself, according to the astronomer royal of Scotland, Piazzi Smith, one of the most remarkable scientific and astronomical buildings ever erected. On the ceiling of the temple at Denderah, one sees the characters and signs of the Zodiac as complete as in our modern astronomy.

"Nor was Egypt without a literature. On the walls and columns of her sacred edifices, graven in the rock forever, under the care and keeping of the gods, her history, as regards at least its leading events, stands written. Not merely the wars, the battles, and sieges, and conquests, are there recorded, but accompanying the pictorial representations of these are historic inscriptions, and invocations addressed to the conqueror, often in the highest style of oriental poetry. I had intended to give a few specimens of these, as illustrating the character of Egyptian poetical art, especially its marked resemblance to the spirit and style of the Hebrew prophets; but space will not permit.

"But such historic inscriptions were not the only literature of this remarkable people, at the time of which I speak. They had also books, libraries, and schools of instruction. An inscription on one of the tombs of the period of Sepsres, the builder of the second pyramid, some 2,000 years B. C., speaks of lands devoted to the library of that monarch. This was several centuries prior to the time of Moses. One of the beautiful tombs at Beni-Hassan is that of one of the nobles of the twelfth dynasty—Nahrai, who, as the inscription informs us, was steward of the land tax for the support of the schools of the sons of the kings of lower Egypt. This was a thousand years or more before the exodus; and shows the care of the nation, at that early period, for the education of its future rulers. The famous Memnonium at Thebes, palace of Remeses II., the Pharaoh by whose daughter Moses was adopted and educated, contained a library of sacred books, over the entrance to which may still be seen this most appropriate inscription,—"The Remedy for the Soul." When after the death of this monarch, and of his son who survived him but a few years, his infant grandson, Sethos II., came to the throne. Thouris, the daughter already mentioned, who was guardian and co-regent of the young king, appointed scribes to write books of instruction for him, that he might be incited to noble deeds by the histories of his ancestors. The tomb of one of these scribes has been discovered at Thebes, and in it the books he had written for the young king—the Pharaoh, it is supposed, of the exodus.

"From these various facts respecting the general culture and attainments of the Egyptians in art, science, and literature, in the time of Moses and earlier, it may be inferred with almost absolute certainty that the education he received at the court of Thouris, and perhaps also of her father, the great Sesostrius, was of the very highest order, and such as could probably have been obtained in scarcely any other nation at that time."

The mention of Moses occurs repeatedly in Greek and Latin writings, and still more frequent in those of the Arabs, and the rabbinical Jews. Maimonides, an illustrious rabbi, drew up for the Jews, in the eleventh century, a confession of faith in which is expressed belief and perfect faith in Moses as the father and chief of all wise men that lived before him, or ever should live after him.

Pasteboard Piety.

Do you recollect the scene in Don Quixote in which the immortal knight put upon himself a helmet made of pasteboard? That helmet being smitten and pierced by a sword, he sewed it up again, and would not part with it, but in his insanity wore it, and felt that he had an all-sufficient helmet on his head. Are there not many Don Quixotes among men, who put on armor that looks very well till some sword or spear is thrust into it, but which then is found to be like the pasteboard helmet that went to pieces the moment it was touched? If we are to have a piety that shall sustain us in the flood and in the fire; if we are to have a faith that shall be an all-sufficient armor by day and by night, the year round, and from year to year, we must have one that is made up of some thing better than mere pasteboard instruction or a paper belief.—*Plymouth Pulpit.*

THE HOUSEHOLD.

"What Shall We Do with Our Boys?"

SET them to work. "Twenty devils employ the man who does not employ himself," says a Spanish proverb; and boys are no exception. They have a superabundance of animal life, which is always boiling over, and it must run into one of two channels—the channel of mischief or the channel of use. And it depends altogether which channel it takes as to which one of the two types of character will be found in manhood—that of shiftlessness or that of thrift.

About one hundred miles from Boston is a village in which resided the families of Doctor Pillberry and Farmer Bloomfield. Doctor Pillberry had seven boys, who became very decided characters, and were very much "developed" and "progressed." The doctor was called early in the morning to see his patients, and returned late at night; and the boys out of school-time had abundant leisure and opportunity to seek seven other spirits like themselves, and hang about stores and taverns, lounge in the streets, learn to fight and swear, and get down the gun and trample the clover-fields to blow bluebirds and robins in pieces. The Bloomfield boys were kept at work on the farm when school was not in, except when a holiday came around, such as the old election and general training days. At first they thought it rather hard, and they quoted to their Father the case of Tom Pillberry, who had a good time, and had such a fine chance to be somebody, while they were kept at work. Tom had time allowed him to hunt and fish, skin live eels, stone windows, rob orchards, steal melons, torment the cat, shoot at marks, smoke cigars, and all such pleasant pursuits and recreations; while the Bloomfield boys had to drive cows, dig over potato-patches, and do the like tedious and vulgar things. It was rather hard, and they wished their father had been a doctor, a minister, or a lawyer. However, Farmer Bloomfield knew what he was doing; and the boys finally learned to love their duties, and took pride in raising the largest potatoes and pumpkins in the town; though it mortified them when the Pillberry boys flourished over them at election-balls and fourth of July's, where the Pillberrys always appeared exhaling essences and strutting in buckram.

Thirty years makes a wonderful shifting of scenery on the theater of life, and—presto!—the Pillberrys and Bloomfields are coming up now in the fifth act. Exeunt the Pillberry boys and enter the Pillberry men. They have exhaled all their cologne and pomatum, and the buckram has got all its stiffening taken out, and they look draggled and forlorn. They have gone into business and failed, married wives and have families they cannot support, have not forgotten the store and the tavern—in short have "progressed" into general thriftlessness and dissipation. They run in debt and never pay, and never mean to; borrow and never return; have added chewing and drinking to their first narcotic accomplishments, and are generally loose in their habits. The Bloomfield boys have gone into business and succeeded; one of them holds a high office in the state; and the chief enterprises of the town depend mainly upon them. And whenever anything is started requiring perseverance, hardihood, energy, public spirit, conscience, generosity, and capital, people always call first upon the Bloomfields.

This, we pledge our readers, is no fancy sketch, but a chapter of history.

Now for the "improvement" of our sermon, or story rather, showing the advantage of giving boys occupation.

First, it is the best physical education they can have, giving them good digestion, hard muscles, and robust frames; and you will not be obliged to put them on spare diet for dyspepsia, to send them abroad to be turned blue in water-cures, or put them on beef-tea and water-toast at home.

Secondly, it is the best way to keep the twenty devils out, by first bringing the opposite virtues in; for then the virtues have the ground by the right of pre-emption, and the vices will be kept out forever by a moral statute of limitations.

Thirdly, they very soon learn, and in the only way they ever will, that life is a serious matter, and is not a frivolity and a farce—a thing which a great many people do not learn till they learn it to their sorrow.

Fourthly, you give practical point to your moral instructions, instead of spending your breath for nothing in giving advice. Moral instruction is well, but standing alone it is worthless; and to apply it to boys boiling over with animal life, and with nothing to do, is like reading the ten commandments to a tornado.

Fifthly, you settle practically the question about corporal punishment; for, generally speaking, only idle boys will need it.

Lastly, and summing up, and putting it as a maxim of education, as fast as the faculties develop, give them something useful to do.—*Religious Magazine.*

A Good Mother.

SOMETIMES one hears said of a good wife and mother that "she's a regular home body." The phrase is simple, but what a world of ennobling qualities it indicates, and what a universe of frivolities it excludes. The matronly home body is indeed "Heaven's best gift to man." Dashing ladies, whose mission is to set the fashions, won't you look in upon your gentle sister as she sits in her well-ordered nursery, making the children happy with her presence? Note how she adjusts their little difficulties, and admonishes, encourages, instructs, amuses them, as the case may require. Do you think any nurse-maid could produce such harmony in their little circle? Is she not an enchantress? Verily, yes, and her charm is "love stronger than death" for those sweet young faces, where you may see her smiles and frowns (though she seldom has occasion to frown) reflected in glee and sorrow like sunlight and cloud shadow in a quiet pool. What she is, she will teach her daughters to be; and blessed are the sons that have such a mother.

GOOD HEALTH.

Dyspepsia.

PHYSIOLOGY OF DIGESTION.

BEING now fully prepared to intelligently examine the causes of dyspepsia, we will proceed at once to do so, for convenience dividing them into two great classes—general and special.

GENERAL CAUSES.—As might be readily presumed from the foregoing considerations, anything which should affect the general healthy tone of the organs engaged in digestion would materially derange their function, just as the strong arm of the pugilist may become weakened by constitutional disease. Under this head, then, we include all those influences which interfere with digestion by affecting the general health, by lowering the vitality of the individual. Constitutional causes, they might very appropriately be termed.

Prominent among causes of this nature, we may mention *improper dress*. Especially among females is this a frequent source of dyspeptic disorders. Corsets are among the most devitalizing of disease-producing agents. They compress the lower part of the chest, and thus diminish the breathing capacity, besides rendering almost useless the powerful abdominal muscles, so that the respiratory movements are confined almost wholly to the upper part of the chest. Improper modes of clothing the feet and limbs, leaving them exposed to the cold of winter and the dampness of fall and spring, are also prolific sources of constitutional debility, which is felt in the stomach more readily than in any other organ.

Men are not entirely free from errors in the same direction. The habit so common among working men of sustaining the pantaloons by drawing them tightly about the waist, instead of properly suspending them from the shoulders, is productive of the same injury to their abdominal viscera as results from a similar habit among females with reference to their heavy skirts.

Impure air is another unhygienic agent, which, by undermining the constitution, and so enfeebling the digestive powers, gives rise to indigestion. The healthy functional activity of the stomach is largely dependent upon the purity and abundance of its blood supply. When the blood is imperfectly aerated, it cannot impart the usual and requisite force, and dyspepsia is the consequence.

Sedentary habits are specially promotive of the various forms of dyspepsia, especially when accompanied, as is usually the case, with excessive or continuous mental labor. Physical exercise is necessary to maintain the healthy tone and elasticity of the muscular tissues of the body; and, consequently, when it is neglected, the stomach must of necessity suffer, as it is almost wholly composed of this kind of tissue. The energetic contraction of the walls of the stomach upon the food is one of the essential processes of digestion. It is readily seen, then, that when they are in a measure deprived of the ability to perform their usual function, digestion is interfered with.

Overwork is quite as injurious to the digestive organs as insufficient exercise. Moderation is the happy mean. Too little exercise

injures because the system is deprived of that activity which is essential to healthy nutrition. On the other hand, too much exercise, or severe physical labor, tears down the tissues more rapidly than nature can repair them, and so debilitates.

The same is true of brain labor as well as physical. Mental activity, even if it be somewhat severe, is healthful. Only the excess is damaging. When too much of the nervous energy is expended by cerebral activity, the stomach suffers from the general nervous prostration. Too great activity of the brain also exhausts the nutrient properties of the blood, and so deprives the other vital organs, especially the stomach, of its due proportion of nourishment.

Insufficient sleep, which is so commonly the accompaniment of late hours that the two expressions usually mean the same thing, is sure to show its effects upon the digestion sooner or later. Its effects are essentially the same as those of overwork. The strongest constitution ultimately succumbs to its influence, sooner or later. Nature must have sufficient time in which to repair the worn tissues and renew the wasted energies.

In addition, we may mention, as general causes of indigestion, the depressing influence of the violent passions, as grief, fear, great joy, and sexual abuses.

SPECIAL CAUSES.—The special causes of disease in the digestive apparatus are almost as numerous as the symptoms of such disease, or as the peculiar habits of different individuals. We shall not attempt to enumerate more than a few of the more common. Some of these seem to belong more properly to the class of general causes. But it will be observed that while such do really induce constitutional disease independently of their effect upon digestion, they also seem to exert a powerful influence for evil directly upon the digestive functions.

Errors in diet, we mention first, as being the most deserving of notice. Having so fully described the several digestive processes, it will be hardly necessary to dwell long upon the particular manner in which each morbid agent of this character works its particular mischief, as a reference to the remarks alluded to will suggest a fuller explanation than can be given in the limits of this short treatise.

Improper quality of food is perhaps the most common of dietetic evils. Civilization and ingenuity have, unfortunately, overstepped the bounds of their proper sphere in introducing the so-called refinements of modern cookery. It really appears as though the constant effort was to disregard as much as possible the dictates of nature, and to compel the natural instincts of man to conform to the requirements of perverted and capricious tastes. The excessive use of condiments of all kinds, as cloves, cinnamon, mustard, pepper, spice, salt, and all other irritating substances of like nature, cannot be too strongly condemned. Indeed, to the wholly natural taste, they present nothing at all desirable, since they are neither palatable nor nutritious. When taken into the stomach they irritate its delicate lining membrane, and so pervert its function and produce inflammation, acute at first, finally becoming chronic, perhaps assuming the form of corroding ulcers. Pickles, highly seasoned articles of food, pastry and all kinds of fried food, and all articles which contain large quantities of lard, butter, or fat of any kind, are exceedingly difficult of digestion for a healthy stomach, and utterly impossible for a weak one. The abundant use of sugar in the form of preserves, sweetmeats, etc., is wholly incompatible with healthy digestion. The use of salt pork and salt fish, and of the same articles salted and smoked, is exceedingly unwise for a person who cares anything for the health of his stomach. Old cheese is another dietetic abomination which has very few equals as a cause of indigestion, notwithstanding the old notion expressed so often in the couplet,

"Cheese is a mighty elf,
Digesting all things but itself."

Lastly, but not the least important, we mention *fine-flour bread* as being a very prolific cause of dyspepsia. Its universal use makes its notice important. Its concentrated character makes it an article ill fitted for alimentary purposes, on account of its clogging nature. It is, perhaps, the most frequent cause of constipation. In addition to its other bad qualities, it is a very poor aliment, having been deprived of its most nutritious portions by the process of bolting.

Improper quantity of food is nearly as bad as improper quality. Indeed, we do not hesitate to say that the man who eats to great excess of the most healthful food does a greater injury to his organs of digestion than he who takes a moderate amount of much less healthful food. Gorging the stomach with a larger quantity of food than it can use not

only imposes upon it the severe task of getting rid of the surplus aliment, but renders it quite impossible for it to make the best use of even the required amount of nutriment, thus doing a double injury. It is also a fact that prolonged abstinence, or deficient alimentation, will work as great injury to digestion as will overeating; but there is little doubt that the latter evil is incomparably greater than the former, from the fact that excessive abstinence is a very rare thing indeed, while gluttony and surfeiting are almost universal.

Hasty eating is another very prevalent evil which, as already explained, greatly impairs the digestive process, making it impossible for the succeeding processes to be properly performed.

Drinking at meals is a serious evil for two reasons: 1. It encourages hasty eating by washing down the food half masticated. 2. It dilutes the gastric juice and thus renders it inefficient, making it necessary for the absorbents to perform an arduous task before the work of digestion can begin, and so wasting both time and vitality.

Tea and coffee, besides being open to the objection common to all drinks, are open to several other objections as dyspepsia-producing agents: 1. They are taken hot, and so injure the teeth and the sense of taste. 2. They first excite, and ultimately relax, the stomach. 3. They contain poisonous principles which exert upon the stomach and upon the system a medicinal or poisonous effect.

But without further remarks, we may enumerate as other fruitful causes of dyspepsia, the following:—

Irregularity of diet, late suppers, eating between meals, violent exercise immediately preceding or succeeding meals, habitually eating cold food, tobacco, alcoholic drinks, and hard water. To these, several others might be added, the most important of which is drugs of all kinds. Anodynes, as paregoric and "Mrs. Winslow's Soothing Sirup," make sad havoc with the stomachs of delicate infants, while bitters, tonics, blood foods, and cathartics, ruin the digestive organs of adults.

It may be thought by some that we have falsely accused many harmless articles as being the causes of dyspepsia. To such we would say, Ordinary individual experience is quite deceptive in the determination of the truth in this as well as many other cases. The chief cause which leads to error in deciding what is injurious and what is not, is the fact that many of the most fruitful causes of indigestion are such as apparently produce no immediate effect. For instance, a person may acquire the habit of drinking tea and coffee, and for a long time experience nothing but pleasurable sensations; such a person will be quite certain to maintain that he receives no injury from his indulgence in the fragrant cup. The same will be the case with the moderate drinker, the tobacco-user, the opium eater. Nevertheless, in the case of each one of them the digestive powers are being gradually undermined, and permanent injury is being wrought.

It will be readily understood how this deception with regard to the real condition of the stomach may exist, when the fact is considered that this organ is so constituted that, while its sensibility to a certain kind of sensations is exceedingly delicate, it is remarkably devoid of those nerves which recognize pain, and which exist in such great numbers in more exposed portions of the body. In accordance with this fact, it is well known that very extensive lesions may exist in the stomach without the manifestation of pain. Dr. Beaumont, to whom the credit of this discovery is due, had the opportunity of observing for some months the interior of a soldier's stomach which had been laid open by a gunshot wound. He repeatedly noticed that the stomach might be in a condition of the most extensive inflammation, as the result of hard drinking, and yet there be no feeling of pain or uneasiness upon the part of the individual. It is apparent, then, that the present or apparent effects of any agent are not always to be considered reliable.

RELIGIOUS NEWS AND NOTES.

—About one hundred and forty Mormons arrived in New York October 30, and were soon to depart for Utah.

—Mohammedanism has 150,000,000 followers. In Syrian Universities, 10,000 boys study nothing but the Koran.

—During the past twelve years 800 English, Irish, and American Protestants have joined the Catholic church in Paris.

—The funeral of Cardinal Cullen took place in Dublin, October 30, and was witnessed by 65,000 people, while 10,000 took part in the ceremonies and procession.

—There were 12,000 Hebrews in the yellow fever districts of the South when the scourge began. The 250,000 Jews in America have contributed to their relief \$60,000.

—The American Baptists in Rome opened a new church October 3, near the Valle theater. All evangelical ministers, members of the Young Men's Christian Association, and Rev. Mr. Taylor, at the head of the Baptist Mission, took part in the services.

—A Sunday-school was founded in Hamburg, Germany, as early as 1789, but in 1862 in all the States now composing the German empire there were only thirty-two schools. At present it is estimated that there are 1,500, with a membership of more than 100,000.

—From the proceeds of the sale of the Moody and Sankey hymn books, Mr. Moody has given \$5,000 to Wellesley College for Women. It is not specified what use shall be made of the money, but it is said that it will be permanently invested as an endowment fund for Moody and Sankey scholarships.

—An undenominational chapel will soon be built in the Yosemite valley. The structure is to be of stone, and the cost \$5,300. The *Call* says the building is to be ready for occupancy, by the 6th of June, 1879, when the great Sunday-school Assembly will convene. The funds come from the issuance of certificates, most of which are purchased in single shares, of twenty-five cents each, by Sunday-school children. The committee, in whose hands the arrangements for the Yosemite Sunday-school have been entrusted, have sent circulars far and wide through the eastern States, explaining its object and inviting the co-operation of Sunday-school workers.

SECULAR NEWS.

—Seven million deaths are reported from the famine in China.

—Over 55,000 immigrants have sought homes in America so far this year.

—The quarantine in southern cities having been raised, the Louisville and Great Southern railroad has commenced running double daily trains to Little Rock, Memphis, New Orleans, and all southern and southeastern points. Hundreds of refugees are returning to their homes.

—The Japanese government has agreed to grant a loan of \$1,500,000 for the purpose of working some of the coal fields which spread over an immense area in the island of Yezo. Recent surveys by geologists warrant the estimate that there is workable coal enough in that island alone to produce a yearly yield for a thousand years equal to that of all Great Britain.

—The Danish government has published a small book of statistics. The total population of the kingdom exceeds 2,000,000, of whom 1,950,000 live in Denmark proper, 72,000 in Iceland, 9,800 in Greenland and 37,500 in the West India colonies. The population of Copenhagen and its suburbs is about 250,000. The average duration of life in Denmark is 50 years, while in England it is 45, in France 32, and in Italy only 30.

—Not a few of the Turkish officers taken prisoners during the late war have accepted service in the armies of their conquerors. The terms offered them were liberal, and they felt no scruple about accepting them. Most of them are to be sent to the Caucasus. Nothing, however, could induce the Turkish privates to follow the example of their chiefs. The inferiority of the Turkish officer to the Turkish private soldier in soldierly qualities has always been insisted upon.

—The Italian newspapers call attention to the prevalence of *pellegra*, a malady which, beginning with the skin, impairs the digestion and nervous system, and becomes fatal. In Lombardy, in 1830, there were 20,000 peasants attacked by it; in 1856 there were 38,000; and, though no statistics have since been published, there are believed to be now 40,000. The disease is produced by the habitual consumption of the flower of damaged maize, but also by overwork, uncleanness, and unhealthy dwellings.

—Correcting Böhm and Wagner's tables of 1878, for the changes just made in Turkey, the population of the several states of Europe is now as follows, the total being in round numbers 312,400,000: Germany, 1875, 42,727,360; Austro-Hungary, 1876, 37,350,000; Liechtenstein, 1876, 8,664; Switzerland, 1876, 2,759,854; Netherlands, 1876, 3,865,456; Luxembourg, 1875, 205,158; European Russia, 1872, 72,392,770; Finland, 1875,

1,912,647; Sweden, 1876, 4,429,713; Norway, 1875, 1,807,555; Denmark, 1876, 1,903,000; Belgium, 1876, 5,336,185; France, 1876, 36,905,788; Great Britain, 1873, 34,242,966; Faroes, 1876, 10,600; Iceland, 1876, 71,300; Spain (without Canaries), 1871, 16,526,511; Andorra, 12,000; Gibraltar, 1873, 25,143; Portugal (with Azores), 1875, 4,319,284; Italy, 1876, 27,769,475; European Turkey, 8,459,000; Roumania; 1878, 5,149,000; Servia, 1878, 1,642,000; Montenegro, 210,000; Greece, 1878, 2,200,000; Malta, 1878, 145,000. It is stated the cession of Bosnia to Austria increases the population of the Austro-Hungarian empire something over 1,000,000. If Turkey is further reduced by the populations of the practically independent principalities of Bulgaria (1,773,000 inhabitants) and Eastern Roumelia (746,000), there will remain to that empire considerably less than 5,000,000—2,500,000 being Mohammedans.

—In pleading for the protection and perpetuation of forests, the *Lumberman's Gazette* gives some interesting particulars of the amount of timber consumed every year in this country. "We have now," it says, "about 90,000 miles of railroad; the annual consumption for ties or sleepers alone is 40,000,000, or thirty years' growth of 75,000 acres. To fence these roads would require at least 130,000 miles of fence, which would cost \$45,000,000 to build, and take at least \$15,000,000 annually to keep in repair. We have 75,000 miles of wire, which requires in its putting up 800,000 trees, while the annual repairs must take 300,000 more. The little lucifer match consumes annually in its manufacture 300,000 cubic feet of the finest pine. The bricks that are annually baked require 2,000,000 cords of wood, which would sweep the timber clean from 50,000 acres. The packing boxes made in the United States in 1874 amounted to \$12,000,000, while the timber manufactured into agricultural implements, wagons, etc., is now more than \$100,000,000. Our consumption of timber is not only daily on the increase, but our exportation of timber is also rapidly increasing. Our staves go by the million to France annually, walnut, oak, maple and pine to England, and spars and docking timber to China and Japan."

Hope.

Is there a person in the land that can truthfully say, I have nothing to look forward to, or, in other words, I have no hope? If such there be, God pity them; for life to them must be dreary. They can only look on the dark side, and everything is so dreary and gloomy that they must be perfectly miserable! But need this be the case? Can we not be happy if we choose? Do we not all know that this world is a world of trouble if we have a mind to give up to it and let every misfortune mar our happiness? Of course, we have troubles that others know not of; but do not others have troubles we know nothing about? Then let us make the best of it, cheer up and be happy. Let us look through this vale of tears, to the home that is promised us in a brighter world than this. Hope on, hope ever. J. V. A.

The Morn Approaching.

GLOOMY, and dark, and long, the night has been, and tears, and sighs, and groans, have been our portion here; but glory to the Lamb that was slain, the bright eternal morn appears. Already its bright beams are seen in the distant horizon.

Mourning pilgrims lift your heads. Banish sorrow and sighing. Lift your heads and rejoice. Soon will you see the King in his beauty, with all the shining angel hosts attending.

The trumpet of God shall sound, and the long-promised Redeemer shall come. Our salvation is drawing nearer. Weary pilgrims, up and adorn thee. Bridal robes are awaiting thee. Come, for all things are ready, the feast is preparing. Come, and welcome, without money and without price, is the gracious invitation. L. E. M.

OBITUARY.

DIED, in Mukwa, Wapaca county, Wisconsin, October 22, 1878, Annie, wife of James Parfett, aged 19 years, 10 months and 7 days. Sister Annie embraced the third angel's message during her illness. She died in full hope of a resurrection to immortality at the coming of the Lord. Words of hope were spoken by Elder Cady, from 1 Thess. 4:13.

She shall sleep, but not forever,
Soon a glorious day will dawn,
Soon we'll meet, no more to sever,
At the resurrection morn.

DELLA E. WALKER.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, Nov. 7, 1878.

Texas Camp-Meeting.

PROVIDENCE permitting, there will be a general camp-meeting at Plano, Texas, November 12-19. We shall be happy to meet all our brethren and sisters in the State at this meeting.

JAMES WHITE, ELLEN G. WHITE.

Denmark.

FROM Sjælland I went to Uhe and held three meetings with the brethren there. They still love the truth. We administered the ordinances. After traveling all night through a rain-storm, in the dark, and part of the time on foot, and riding all day on the cars in a perfect cloud of tobacco-smoke until I was well-nigh sick, I arrived late in the evening at Tystrup.

JOHN G. MATTESON.

England.

[Translated from Les Signes de Temps, by D. T. B.] DURING my stay of sixteen weeks in England, I have been able to ascertain the measure of interest Christians would be likely to manifest in present truth. Wherever I have been, I have found the same eagerness to read our publications; and, being so far from our publishing house, I could scarcely satisfy the wants of my readers.

We believe that the people are ready to receive the message, and it seems that the providence of God has gone before us to prepare minds to receive the truth. They are benevolent, friendly, and desirous to hear preaching on the prophecies.

As the result of my efforts in the missionary work, ten persons have received the truths of the third angel's message. Among these is an evangelist, who will certainly communicate to others the light of truth he has received. Others are convinced, some of whom I am confident will embrace the Sabbath.

England, by her position and relations with other nations, has many advantages that will facilitate the propagation of the message. During my stay in that country, I sent publications to the island of Cypress, to Portugal, and to the Bermudas; I have also distributed some on vessels starting for the Red Sea, for Scotland, and for the East Indies, and have scattered our works in different parts of England.

The usands of persons who a few months ago knew nothing of these great truths, now read our publications; and we hope that much good will be accomplished by this means. We are certainly on the eve of great events, and if all those who have received the light of present truth are disposed to do the work God has assigned them, we shall soon see the truth spread in all parts of the world, uniting a people on the commandments of God and the faith of Jesus.

Texas.

OUR meetings continue nightly. The last two Sundays the high gulf winds have prevented meetings during the day. Our congregations are still good, though the cold nights have caused a reduction in numbers. Many are listening attentively to the word; about four hundred were out this Sunday night. About thirty are keeping the Sabbath. Our temporal wants are supplied by the people. We are encouraged to hold on.

Plano, October 20, 1878.

Santa Rosa, Cal.

We take down our tent to-day, and continue our meetings in the church. The interest to hear the truth is good, but the weather is getting cold, and the rainy season so close at hand that we have concluded to follow up the work in our church.

Forty-five have signed the covenant, and others are almost persuaded and we believe will yet go with us.

Our discussion is appointed for the 18th, with Elder Kendrick. W. M. HEALEY, November 4, 1878. J. D. RICE.

Reno, Nevada.

We arrived here October 18, and found the church in an excellent spiritual condition, and enjoying good meetings. The brethren rented the Congregational church, and we have given eleven discourses. The outside attendance has been very small. Says the Reno Journal, "The political excitement now raging makes it uphill work for anything else to prosper."

November 2, 1878. B. A. STEPHENS.

Eugene City, Oregon.

SUNDAY, October 27, we organized the S. D. A. church of Eugene City, Oregon, with seventeen members. Systematic benevolence, \$60. "Praise ye the Lord."

October 30, 1878. ALONZO T. JONES.

North Pacific T. and M. Society.

Report of work done by the Tract and Missionary Society of the North Pacific Conference for the quarter ending October 1, 1878:—

Table with columns: DISTRICTS, 1, 2, 3, Total. Rows include No. of Members, Families Visited, Letters Written, New Subscribers for Signs, Periodicals Distributed, Pages Tracts and Pamphlets Dist., and Annuals Distributed.

Table with columns: MONEY RECEIVED, Received by Membership, Donations, Book Sales, New Subscribers, Dime Tabernacle, Total.

I. D. VAN HORN, President.

Kansas Camp-Meeting.

THIS meeting was held October 16-21, in a sheltered nook familiarly known as "Ash Thicket," within about half a mile of Bethany. There were fourteen tents and eighteen covered wagons on the ground. It was estimated that there were about two hundred Sabbath-keepers in attendance. This was a much larger number than we expected to see in this new country.

After the sermon on Sabbath afternoon, a call was made for the unconverted and back-slidden. More than sixty came forward for prayers. The Lord came very near, and hard hearts were melted to tenderness before him. The early morning meeting on first-day was devoted to a consideration of our work and duty as believers in the "third angel's message."

At the close of the Sunday afternoon service, Brother Sharp baptized twenty-one. Sunday evening good attention was given to a discourse on the prophecies, showing the work of the papacy in mutilating the law of God, and proving the restoration of the Lord's Sabbath before the second advent of Christ. Monday morning we held our last meeting, and it was a precious season. One hundred testimonies were borne in thirty-five minutes, and many of them were well wet down with tears.

Resolved, That we hereby pledge ourselves to come up to the Bible standard of giving, to sustain the cause of God in our Conference, and that we will commence immediately to pay what we have already pledged on systematic benevolence.

Beloit, Kansas, October 22, 1878.

A War on Opium.

THE repressive measures adopted by the Chinese government in opposing the use of the opium drug is commented on by W. H. Hallock, in Christian Statesman, as follows:—

Is there to be another opium war in China? Exactly forty years have passed since the government at Peking, to stay the progress of moral corruption in the empire, made the use of opium a capital crime. In the enforcement of its decree \$20,000,000 worth of the drug in the hands of British merchants was seized in Canton and destroyed. As will be remembered, hostilities followed, in which numerous Chinese fortifications were destroyed. Again word comes that the imperial government has resolved to check the use of opium by every means in its power.

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.

CHRISTIANITY is not the offspring of fraud or of fiction. To show that it cannot possibly be derived from human wisdom, or human imposture, is a work, I think, attended with no great difficulty, and requiring no extraordinary abilities. Prophecies are permanent miracles, whose authority is sufficiently confirmed by their completion, and are therefore solid proofs of the supernatural origin of a religion whose truth they were intended to testify.—Tenyn.

We cultivate tenderness of heart by sympathizing with, and relieving the sorrows of others; we become hard-hearted by withholding kindness from others and bestowing it upon ourselves.

Appointment.

ELDER J. L. WOOD has so far recovered from his recent illness as to feel warranted in making an appointment to preach in the Oakland church, Sabbath, and Sunday evening next, at the usual hours.

BUSINESS DEPARTMENT.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

\$2.00 EACH. Mary A Barnes 5-42, M B Miller 5-42, A E Estlace 5-42, Amanda Carpenter 5-42, Miles Standish 5-42, C S Briggs 6-1, W H Holmes 5-42, Wm Gifford 5-42, C Allen 6-2, Aaron Miller 6-1, Edith Donaldson 5-36, James Abdill 5-29.

\$1.50 EACH. B F Whitney 5-42, J C Cain 5-42, Mrs L T Henry 5-42, John H Monsen 5-42, Isaac Kaufman 5-42, N Grant 5-42, S W Sedore 5-46, Anna A Stewart 5-42, James Connor 5-42, Mrs Eliza Davis 5-33, Mrs Adelina Wood 5-42, Stephen Marlon 5-42, Mrs Wm B Pierce 5-42, Mrs C O Greenfield 5-42, Mrs M A Hollister 5-42, R S Whetstone 5-42, W Henry Beed 5-42, F M Owen 5-42, M B Lasley 5-42, Joseph Rowlings 5-42, J L Kinevalt 5-42, Mrs Lucy C Wiley 5-42, Rev Pristell Johnson 5-42, Parker Dickenson 5-42, C Eddy 5-42.

\$1.00 EACH. Mrs Wm Howard 5-18, John Orwig 5-18, E Douglas 5-26, G W Groin 5-18, B F Williams 5-18, Mrs E J Eaton 5-16, S E McClellan 5-18.

75 CTS EACH. N T Hinkley 5-18, E J Carpenter 5-18, A H Farwell 5-9, Mrs Park 5-18, Chas Paugburn 5-18, E Wilkenson 5-18, John Kemp 5-18, Johnathan Green 5-18, A L Edminster 5-18, Mrs L C Griswold 5-18, Thomas Morris 5-18, Peter Dodds 5-18, J W Nelson 5-18, R A Cook 5-18, Amos L Clark 5-18, Bishop Beed 5-18.

50 CTS EACH. R J Russel 5-10, Whiteman Hall 5-10, Mrs Emma Barkley 5-10, L Mitchell 5-10, W B Barrett 5-10, E M Shafer 5-10, Rev O P Ross 5-10, Rev E J Snetter 5-10.

MISCELLANEOUS. Addie B Bennett (2 copies) \$3.00 5-42, L M Videtto (6 copies) 7.20 5-42, Augustus Rasmussen 2 50 5-42, Mrs J Jones (2 copies) 3.00 5-42.

California Conference Fund. Vacaville church \$13.50.

Cal. Publishing Fund.

B G Snyder \$50.00, H M Donaldson 10.00, Mrs A A Carter 10.00, Alice Papworth 10.00.

Received on Account. Missouri T and M Society \$100.00.

Books, Pamphlets, Tracts, Etc.

CRADEN'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.

Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85 cts.

The Nature and Destiny of Man. U. Smith. 362 pp. \$1.00.

Bible From Heaven. D. M. Canright. 300 pp. 80c

The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.

Spirit of Prophecy, Vol. I. Mrs E. G. White. 416 pp. \$1.00.

Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00.

Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00

Life of Christ, in six pamphlets, by Mrs. Ellen G. White:—

- No. 1. His First Advent and Ministry . . . 10 cts
No. 2. His Temptation in the Wilderness . . . 10 cts
No. 3. His Teachings and Parables . . . 15 cts
No. 4. His Mighty Miracles . . . 15 cts
No. 5. His Sufferings and Crucifixion . . . 10 cts
No. 6. His Resurrection and Ascension . . . 10 cts

The Apostles of Christ, in two pamphlets. Mrs. E. G. White:—

- No. 1. The Ministry of Peter . . . 10 cts
No. 2. The Teachings of Paul . . . 10 cts

Sabbath Readings for the Home Circle. In two volumes. 60 cts. each.

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