

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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Only Believe.

ONLY believe, though the thick rising tempest
Cover with darkness the light of the sun,
Jesus will pilot you over in safety,
Trustingly lean on the crucified One.
Tarry no longer, to doubt and to grieve,
Rest on his promise, rejoice and believe.

Oh! there is peace, there is joy in believing,
Why should we doubt when the promise is sure,
There will be joy in the glorious morning,
Resting and peace, if we only endure.
Murmur no more 'neath the chastening rod,
Only believe in the promise of God.

Trembling spirit, o'er burdened with sorrow,
Do not despond in the midst of thy grief,
Go and unburden thy heart to the Master,
Know that he hears, and will bring you relief.
Walk in the path that thy Saviour has trod,
Cheerfully rest on the promise of God.

Can we not trust Him, our kind elder Brother?
Why should we grovel in doubt and despair?
When the dark cloud of affliction may gather,
Only believe, that he answereth prayer.
Many a blessing our souls would receive,
If from our hearts, we could only believe.

MRS. L. D. A. STUTTLE.

General Articles.

ASCENSION OF CHRIST.

BY MRS. E. G. WHITE.

AFTER the meeting of Jesus with the brethren, at Galilee, the disciples returned to Jerusalem; and while the eleven were gathered together in the city Jesus met with them, and again led their minds out into the prophecies concerning himself. He deeply impressed upon their understanding the necessity of thoroughly studying the ancient prophecies regarding Messiah, and of comparing them with the facts of his life, death, and resurrection, in order to establish their fulfillment in himself. They were to diligently trace link after link of sacred truth revealed by the prophets, in types and figures representing the Lamb slain from the foundation of the world. He lifted the veil from their understanding, concerning the typical system of the Jews, and they now saw clearly the meaning of the forms and symbols which were virtually abolished by the death of Christ.

The Saviour of the world, as a divine Conqueror, was about to ascend to his Father's throne. He selected the Mount of Olives as the scene of this last display of his glory. Accompanied by the eleven, he made his way to the mountain. The disciples were not aware that this was to be their last season with their Master. He employed the time in sacred converse with them, reiterating his former instructions. As they passed through the gates of Jerusalem, many wondering eyes looked upon the little company, led by one whom a few weeks before the priests and rulers had condemned and crucified.

They crossed the Kedron, and approached Gethsemane. Here Jesus paused, that his disciples might call to mind the lessons he had given them while on his way to the garden on the night of his great agony. He looked again upon the vine which he had then used as a symbol to represent the union of his church with himself and his Father; and he refreshed the memory of his followers by repeating the impressive truths which he had then illustrated to them. Reminders of the unrequited love of Jesus were all around him; even the disciples walking by his side, who were so dear to his heart, had, in the hour of

his humiliation, when he most needed their sympathy and comfort, reproached and forsaken him.

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

At length the little company reached the Mount of Olives. This place had been peculiarly hallowed by the presence of Jesus while he bore the nature of man. It was consecrated by his prayers and tears. When he had ridden into Jerusalem, just prior to his trial, the steep of Olivet had echoed the joyous shouts of the triumphant multitude. On its sloping descent was Bethany, where he had often found repose at the house of Lazarus. At the foot of the mount was the garden of Gethsemane, where he had agonized alone, and moistened the sod with his blood.

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

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

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

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of Glory?" The escorting angels joyously reply in songs of triumph, "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in!" Again the waiting angels ask, "Who is this King of Glory?" and the escorting angels respond in melodious strains, "The Lord of hosts! He is the King of Glory!" Then the portals of

the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father.

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

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

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

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

The disciples not only saw the Lord ascend, but had the testimony of the angels that he had gone to occupy his Father's throne in heaven. The last remembrance that the disciples were to have of their Lord was as the sympathizing Friend, the glorified Redeemer. Moses veiled his face to hide the glory of the law which was reflected upon it, and the glory of Christ's ascension was veiled from human sight. The brightness of the heavenly escort, and the opening of the glorious gates of God to welcome him, were not to be discerned by mortal eyes.

Had the track of Christ to heaven been revealed to the disciples in all its inexpressible glory, they could not have endured the sight. Had they beheld the myriads of angels, and heard the bursts of triumph from the battlements of Heaven, as the everlasting doors were lifted up, the contrast between that glory and their own lives in a world of trial, would have been so great that they would hardly have been able to again take up the burden of their earthly lives, prepared to execute with courage and faithfulness the commission given them by the Saviour.

Even the Comforter, the Holy Ghost which was sent to them, would not have been properly appreciated, nor would it have strengthened their hearts sufficiently to bear reproach, contumely, imprisonment and death if need be.

Their senses were not to become so infatuated with the glories of Heaven that they would lose sight of the character of Christ on earth, which they were to copy in themselves. They were to keep distinctly before their minds the beauty and majesty of his life, the perfect harmony of all his attributes, and the mysterious union of the divine and human in his nature. It was better that the earthly acquaintance of the disciples with their Saviour should end in the solemn, quiet, and sublime manner in which it did. His visible ascent from the world was in harmony with the meekness and quiet of his life.

Prayer.

THE Saviour tells us that "men ought always to pray, and not to faint." Luke 18:1. Says the apostle Paul, "Pray without ceasing." 1 Thess. 5:17. It is a fact, then, that men ought always to pray. This being so, the question next arises, How are we to pray? The apostle answers, "Lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. The Saviour answers, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Prayer, then, must be offered in faith. We must not doubt. Not only this, but when we lift up our hands in prayer to God, they must be holy hands. Our thoughts must be holy; we must be holy. All iniquity must be rooted from the heart. Says the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. "If ye forgive not men their trespasses, neither will our Father forgive your trespasses." Matt. 6:15. While the prayer of the righteous availeth much, we are told that the prayer of the unrighteous is an abomination in the sight of God. Faith and holiness, then, it is seen are the great and needful essentials with us, to insure an answer to our prayers. We want that holiness that leads to holy living, holy motives, and holy aspirations. We want that faith which confidently believes and grasps every promise set forth in the sacred and divine revelation of God.

Among the promises to Christians is the precious one that if they ask blessings in the name of Christ, they shall receive them. We are instructed that, if we, "being evil, know how to give good gifts unto our children," "much more shall our Heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. The Holy Spirit is a gift we certainly must possess in order to be in favor with God. It is one that God is most willing to give. It is one we ought to desire. And is it not one of the first things we should pray for? By it we know we are the children of God. 1 John 4:13. And if children of God, "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. God's children, then, need not lack for anything. They need only come trustingly in the name of the Saviour, and needed blessings will be granted.

"Without faith it is impossible to please God." Without holiness we cannot please God. Next, then, to the gift of the Holy Spirit, it seems, we should desire an increase of faith and holiness. To be holy, we must keep the commandments of God. If we keep his commandments, and do those things that are pleasing in his sight, then we know that our petitions are heard. 1 John 3:22. If we transgress not the commandments of God, then are we free from sin, and our prayers unhindered. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

God forbid, then, that our fellowship with him and his Son, and our access to a throne of grace by prayer, should be hindered by a willful and knowing violation of the commandments of God. Prayer is the Christian's need and desire, prompted by holy thoughts and aspirations. Let us be instant and unceasing in our prayers until the time of our redemption. J. M. G.

THE REJECTED ORDINANCE.

(Continued.)

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

a. Because it occurred at the wrong time.

The rite of hospitality was always attended to immediately after the guest had entered the house; since it was then that the circumstances of the case furnished the necessity for the ablution.*

Feet-washing was purely utilitarian in its character, and owed its origin to the fact that the pedestrian in the dry and dusty East,—with his feet clad only with sandals, and his limbs below the knee frequently entirely bare,—as a matter of comfort to himself as well as respect to his host, universally resorted to the use of water almost immediately upon passing the threshold of the friend who was about to entertain him.

Had he delayed longer than this, not only would he have been unrepresentable in his personal appearance, but he would also have been in danger of soiling the linen and the furniture with which his limbs might come in contact.

If, therefore, it can be shown that our Lord disregarded the important element of time in the transaction in which he figured so conspicuously on the evening of his betrayal, the inference will be legitimate, either that he was ignorant of the precise moment at which custom demanded that the rite should be administered, or else that what he did had no special reference to that usage of his time.

Turning now to the record, we read: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:2-5.

Here it is distinctly stated, first; that supper was ended, and, secondly; that he rose up from supper and commenced to wash the disciples' feet.

As a consequence of this declaration, it is settled, beyond dispute, that the bathing of the feet did not occur for some time—perhaps several hours—subsequently to the entering of the disciples into the upper chamber where the passover supper was eaten.†

This, however, as stated above, constituted a marked departure from a usage to which it is claimed he was seeking to conform.

Shall we conclude, therefore, that the variation occurred through ignorance on the part of our Lord as to what would have been proper under the circumstances?

We answer, No. This would impeach his intelligence respecting one of the commonest transactions of everyday life.

Not only so, it would show an utter disregard in point of time of the proprieties of the occasion.

If the washing of the feet needed to be attended to at all because of physical defilement, every consideration of taste, as well as comfort, demanded that it should have been done long before a sufficient amount of time had elapsed for the preparation of supper, so that the individuals themselves might have been ready to enter upon that meal in a condition of absolute cleanliness; since if there ever was a time when the persons of Jewish guests should have been scrupulously free from defilement of every sort, that time was when they were gathered around the table for the purpose of eating a meal. This was true of their hands, because it was their practice to dip all of them into a common dish, which was the receptacle of the food for the whole company. It was also true of the feet and limbs; because it was their habit to recline at meals on the same sofa or couch, so that the head of the one might rest on the breast of the other, the limbs of the two parties coming in direct contact with each other as well as with the material which covered the seat on which they reclined, and, therefore, in danger of soiling (unless scrupulously clean) both the garments of a friend at meat and the upholstery of the host.

With all of these facts and circumstances our Lord was well acquainted; and no doubt he was as desirous, to say the least, as the average man of his time that every consideration of neatness should be carried out.

What, then, we ask again, could have been his motive in delaying as he did the entering upon the work under consideration?

As we have seen, it could not have been through either ignorance or oversight.

*As sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company, and of refreshment to the traveler.—*Comp. Dic. of Bible*, by Smith and Barnum, art. "Washing the Hands and Feet."

†That there is comparative unanimity in the conviction that the Lord's supper and the washing of feet were attended to after the commencement of the passover supper, the following brief citations will prove:—

"Our Saviour, after his last supper, gave his last lesson of humility by washing his disciples' feet."—*Enc. Relig. Knowledge*, art. "Washing of Feet."

"Our Saviour, after his last supper, gave a striking lesson of humility by washing his disciples' feet. John 13:5, 6, though the eighth verse shows that he had also a deeper meaning.—*Dic. Holy Bible*, by the Am. Tract Society, art. "Foot."

"For the same reason he may purposely have postponed the act of washing his disciples' feet till after supper, lest, while he was teaching a new lesson of humility, he might add a sanction to current and baneful errors."—*Kitt's Cyc. Bib. Lit.*, art. "Washing of Feet."

"Supper being over."—*Sawyer's Translation*.

"At supper."—*G. Campbell's Trans.*

"Supper being served."—*Bible Union Trans.*

All the italics in this article are our own.

Neither could it have been on account of indifference to physical uncleanness; for to suppose that this was the case up to the time of his rising from the table and taking the basin and towel, and that he was just at that moment seized with a sudden and inexplicable desire that all should be immediately purified by the use of water, would manifest an oversight or an unaccountable fickleness of purpose wholly incompatible with our ideas of his divine perception of the time when, and the place where, and the manner in which, everything in its due order should have been provided for.

What, then, we ask once more, was the purpose and object which he had in view while doing what he did? The answer is obvious.

It was something different from the mere desire to rid his disciples from bodily uncleanness through a resort to the rite of hospitality; since, had that been his purpose, he would have resorted to that rite in the earliest stage of the interview, instead of waiting until it was already too late to secure the principal objects for which it was employed on such occasions.

b. The language of Christ forbids the idea that this could be true. Said he to his disciples, "What I do thou knowest not now, but thou shalt know hereafter." Now there is no rational interpretation which can harmonize these words with the view that the Saviour was at the time only administering the usual rite of hospitality. For, if this were the case, every one of the twelve apostles was perfectly familiar with the transaction which was taking place before them, having witnessed it scores and scores of times, since it was something which every dusty and foot-sore pedestrian had experienced, whenever, weary with his labors, he entered the house of a man of his time.

If our opponents, therefore, are correct, the Lord was wrong in inferring that the apostles did not comprehend his movements, and intimating that it would be necessary that they should be explained to them thereafter.

c. What Christ did furnishes so marked a departure from the course pursued ordinarily in his age by those who were entertaining guests, that it becomes apparent that he was acting independently of their example, and, therefore, that his motives were different from theirs.

He in person took the basin and the towel, and, with his own hands, washed and wiped the feet of the disciples. In doing this he varied from the custom of his generation in just so far as he did the work himself. All that they did was to furnish to the individual water and the needed appliances, leaving him thereafter to perform the work of washing his own feet. This is manifest from the language of the Saviour in his conversation with the Pharisee at whose house he was stopping at the time at which the conversation in question took place. He said to him, "Simon, I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head." From this it appears that the Lord reproved the Pharisee, not for having failed to wash his feet, but for having neglected to furnish him the water with which to do it himself. It is clear, therefore, as to what the practice was. It is also clear that the Lord so far deviated from it at the time of the passover supper as to make his action incompatible with the notion that he was doing to the apostles only that which he expected the Pharisee to do to him. So radical was his departure from the customary practice, that it proves indubitably that he either designed to create an entirely new institution, or else to transform the old one so far as to make it subservient to the inculcation of entirely new ideas. It matters not which horn of this dilemma the objector may take; for either one of them will impale the theory that the Lord was simply acting the part of the host to his disciples, they, in the meantime, sustaining to him the relation of guests.

d. The deportment of Peter also furnishes conclusive evidence that the action of Christ was altogether unusual, and had never been witnessed in him before.

How could this have been true, however, if Christ was merely acting the customary part of host? This was the fourth passover that Jesus had attended. Is it not probable that in each of them he had sustained the same relation to the twelve that he did on that occasion? If this be so (our opponents being right), then custom would have demanded that he should do on the three previous occasions just what he did at that time. But this could not have been the case; else Peter had witnessed the same occurrence before, and would not have been so perfectly overwhelmed by the extravagance of the Lord's humiliation. Why said he, "Thou shalt never wash my feet." This proves that he had never done so formerly, and that it was a sight to which the apostles were wholly unaccustomed. If this be the case, however, as it certainly must be to explain Peter's action, then it is evident that the Master there inaugurated something which they had never witnessed in him before, and for which their minds were wholly unprepared by anything in his life or the usage of their time. But concede this point, and we are again compelled to admit that the familiar rite of hospitality will not furnish a suitable explanation of the scene in that upper room where the Lord and his followers were assembled.

e. If the language of Peter is irreconcilable with the accepted view, the reply of Christ utterly demolishes it, once and forever.

Said he to the recalcitrant apostle whose extreme modesty and veneration forbade the thought that the maker of worlds should so far humble himself before him as to wash his feet, "If I wash thee not, thou hast no part with me."

The scope of this declaration is simply overwhelming. According to the statement which it contains, the only alternative left to Peter was submission or separation from the household of Christ. Let him but have persisted in refusing to submit to the ordinance, and this refusal would have cost him the loss of eternal life. How

prodigious, therefore, the consequences which hung upon the decision which he there made. But will any one say that for a trifling cause the Saviour would have cast off this tried disciple, who had been so long a faithful companion in his labors and sufferings?

Would a simple refusal to submit to a rite of hospitality, which had in it no religious element, have been sufficient to call forth from the Lord such a terrible denunciation of punishment in case of a failure to comply?

Such a hypothesis is simply preposterous.

The washing of feet, as it was then practiced, from the stand-point of hospitality, was never compulsory, but always a matter of free choice. The individual might indulge in it or not, according to his inclination or the necessities of his condition.

So far as Peter was concerned, also, the occasion of his hesitation was not an unwillingness to submit to the purifying process, but it was a deep sense of his own unworthiness and of the exalted character of the Son of God. There was in his motives nothing which was unworthy of the man, but rather everything which should have commended him to favor. He, therefore, who would argue that the Master, when there was nothing at stake but the mere matter of the ablution of a portion of the person, in accordance with a usage of the times, would have insisted upon carrying his point, even at the cost of Peter's salvation, does a gross injustice to the heart of Christ.

Let it be admitted, however, that the occasion was one on which a new Christian ordinance was in process of erection, and the whole affair takes the complexion of high religious duty, and justifies the action and the words of the Saviour. This is so, because Peter would have been found not simply setting at naught a conventional arrangement of little consequence, but absolutely and persistently refusing to perform a solemn religious duty.

f. The theory that the affair was wholly secular in its character is very unsatisfactory in another particular; i. e., it teaches that Christ sought to enforce a thing for which there was no earthly necessity. In other words, that he required Peter to submit to the washing of his feet, when, according to his own statement, they needed no cleansing whatever.

His declaration was: "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." Manifestly these words imply that in the case of Peter there was no physical necessity for the application of water. This being the case, there was no good reason why the customary rite of hospitality should be administered to him; since that was designed to be employed only by persons whose feet had become soiled by travel, or otherwise, and needed to be cleansed. Christ said to him, distinctly, "Ye are clean." His statement was of course true. And, being true, it furnishes positive proof that his object was not the purifying of the body according to the manner of his time, but must have been something entirely different. He emphatically sets forth in words the fact that even though the whole person were perfectly free from everything like external pollution,—having been washed, so that he was clean every whit,—still it would be required that he should submit to the washing of the feet. It mattered not if—as was perhaps true in the case of Peter—the individual had not passed out of the house subsequently to the taking of the bath,‡ it was still required that he, though "clean every whit," should submit to the ordinance in question. But this being so, there is no further need of debate. The subject is at once freed from all of its difficulties, and the evidence that Christ had in view a higher and nobler object than the mere carrying out of a social formula instituted solely for the purpose of physical cleanliness, is overwhelming to that extent that we cannot see how a candid person can longer doubt.

Pausing, therefore, for a moment in order to present in a brief summary the points made thus far, we will leave this branch of the subject. That summary will run as follows: The transaction which we have been contemplating was not identical with the ordinary custom of feet-washing as administered to guests in the lifetime of our Lord, as proved by the following decisive considerations:—

1. It occurred after supper; whereas, in order to make it appear to be one and the same with the rite in question, it would be necessary to prove that it was administered immediately upon entering the house, and before the eating of the meal of which the disciples partook in company with the Lord.

2. It was something with which the disciples were not familiar, as shown by the language of Christ; whereas every one of them had been acquainted with the ordinary rite of hospitality from childhood, having witnessed it again and again, and, doubtless, having themselves been refreshed by it times without number.

3. Christ himself washed the feet of his disciples; whereas, had he followed the practice of his time,—and the one which it is claimed he sought to imitate,—he would simply have provided them with water, and allowed them to do the balance of the work for themselves.

4. It was something which the Lord had never done to his followers before, as proved by the language of Peter; whereas, if it had been the habitual bathing of the feet as practiced by the contemporaries of Christ, the latter must have administered it to the disciples on at least the three passovers which preceded the one which they were then celebrating, as in all of these passovers he doubtless

‡As to the custom of bathing in connection with the passover supper, the following is to the point:—

"He that is washed! That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity; for on that occasion it was the custom of the Jews to bathe twice."—*A. Clarke's Notes on John 13:10*

sustained to them practically the same relation which he did on that night.

5. The refusal of Peter to allow the Lord to wash his feet would have cost him the loss of eternal life; whereas a refusal on his part to submit to the ordinary custom of feet-washing would have been followed by no punishment whatever, and would only have subjected him to the inconvenience attendant upon a condition of uncleanness as it regarded his lower limbs.

6. Christ emphatically declared that the washing which he administered was compulsory, even when the feet were entirely free from soil of any and every nature; whereas the sole and only object of furnishing the traveler with the appliances necessary for the washing of the feet was to enable him—from considerations of both health and comfort—to enjoy a condition of perfect freedom from bodily defilement, and, therefore, was never resorted to unless such defilement actually existed.

W. H. LITTLEJOHN.

(To be continued.)

The Law of God.

BY ELDER R. F. COTTELL.

Most sacred, most exalted theme!—a theme that never can be exhausted. Human language cannot reach the heights of that glorious, holy law, the admiration of angels and of holy men—that divine law given by the voice of God, and written with his own finger, and comprehended under ten short precepts, the whole duty of man! Inspiration has declared it “perfect;” and enlightened human reason responds, “It is perfect.” The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver and supreme Benefactor, we ought to treat him, and none other as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property, and character; and the greatest offense in each class is expressly forbidden. The greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offense must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor.

The summary of the law of God, given in the ten commandments, consists of eight negative, and two positive precepts; and the two positive precepts are brought together in the midst of the law. These bear a resemblance to each other, the one teaching the duty of special honor to God, the other, honor to parents, to whom the son or the daughter is in a similar relation as that of man to his God.

These commandments are to teach us supreme love to God, and equal love to our fellow men. “Love is the fulfilling of the law.” We cannot love God and our neighbor, while we willingly violate one of these holy precepts. “This is the love of God, that we keep his commandments.” Four of the ten precepts teach us how to love God. Three of these tell us how we should not treat our Creator; the fourth enjoins a positive act of honor and worship to him as our Maker. The Sabbath is the memorial of God’s rest from the work of creation. Hence it is the memorial of the creation—the memorial of God the Creator. God not only forbids us to dishonor him by having other gods, worshiping created things, and profaning his sacred name, but he positively enjoins us to reverence him by remembering the day of his Sabbath, or rest, to keep it holy to him. The Sabbath is sacred to his memory. And it is the only institution given for this express purpose, and this alone. We honor God by keeping each precept of his law; but he has given us the Sabbath that we may, by keeping it, give expression especially to our love, reverence, and obedience to him. Is it not reasonable that we should keep this precept?

The second branch of the law teaches us to love our neighbor. It begins with the positive precept to honor parents. The spirit of this precept carried out would result in honoring all men according to their character, station, and our relation to them. Hence we read, “Honor to whom honor is due; in honor preferring one another;” and, “Honor all men. Love the brotherhood. Fear God. Honor the king.” In the five remaining precepts we are forbidden all wrong acts and even desires in regard to our neighbor and that which is his. “The law of the Lord is perfect.”

In the language of an apostle of Jesus Christ, this law is “holy, just, and good.” It is not only holy in its character and just in its demands, but good, because its observance would promote the best good of mankind. All men would like to have all others act toward them in accordance with its requirements. Every sane mind approves of its just principles. No one would have it changed in the least, in respect to the treatment which they are to receive from others. Why then should any one wish it abolished—destroyed—or changed in the least particular? It would seem that no man in his senses would dare to take his position against it, holding that it has been abolished or changed in the least. Then

wonder, O Heavens! and be astonished and greatly amazed, O Earth! when men professing to be the friends and lovers of God take this bold and blasphemous position, and attempt to prove it by the Bible!

An aged, and should-be venerable, minister of the gospel, in a discourse upon the Sabbath-question, addressing himself by his given name, said, “Levi, do you believe the law of God is dead? I do.” And this was said with reference to the moral law, that holy, perfect code which contains the Sabbath precept. What could a demon say more? Indeed the demons know better than this. They “believe and tremble” in view of their transgressions of that righteous law, and the divine vengeance which they fear as the consequence.

But why do professed Christians claim that that holy, just, and good law has been abolished? It is all on account of one, and only one, precept of the law, the Sabbath commandment. Good men find no fault with any other precept of the entire code. Through erroneous teaching and false tradition they find themselves violating the letter of this commandment, not observing the day named in the commandment, the seventh day, the day that became the “Sabbath [or rest] of the Lord” from the fact that he rested upon it. They have been taught that Christ changed the day of the Sabbath from the seventh to the first day of the week, the day on which he rose from the dead. They do not stop to consider that it is an impossibility to change God’s rest-day to a day on which he did not rest, as much so as it would be to change the day of Christ’s resurrection to a day on which he did not rise.

But experience has taught that when they look for Scripture proof of this change of the day, it is not to be found. What then is to be done? Instead of acknowledging and obeying the truth, the position is taken that the Sabbath was a Jewish institution and has been abolished; and finding upon trial that they cannot prove this, unless they can prove that the entire code with which it is connected has been destroyed, they undertake to prove that the whole moral law has been done away.

An instance will illustrate this. At Newfane, N. Y., the people had been stirred by the preaching of the Bible Sabbath. A Wesleyan Methodist minister came and gave out that he would preach on the Sabbath question. What was my surprise to hear him, in the very commencement of his discourse, appeal to 2 Cor. 3:7 and onward to prove that the law, or “that form” of it, which was written and engraven in stones was done away. Those who choose to bear the name of Wesley ought to be consistent, to teach the great principles of truth as he taught them. But when the speaker and the audience were reminded how Wesley did teach the perpetuity of the moral law, declaring that “there is no room for that poor evasion with which some have delighted themselves greatly, namely, that the law must pass away, that the gospel might be established,” his reply was that Wesley was in this aiming a blow at Antinomians. Yes, he was; and it was just such Antinomians as we have at the present time bearing his name who teach the very thing which he condemned, namely, that the law of ten commandments has been superseded by the gospel.

Had the church continued to keep the Sabbath, as the disciples of Jesus did, “according to the commandment,” no Christian would ever have been seduced into the horrible audacious doctrine that the law which was written by the finger of God has been done away. When they tell us boldly that the ten commandments have been abolished, they mean the Sabbath; and when they are not so bold, but qualify it as “that form of the law,” they mean the Sabbath, and nothing else. Is it not strange that they cannot discern that it is a lie that they are trying to prove?—that truth never stands in need of such shifts and evasions? But when men are given up to their own chosen deceptions, they are described by the prophet thus: “He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?” Isa. 44:20.

Did the great Jehovah commit such an oversight as to put with his own finger a Jewish ordinance which was to attain its end and be abolished, into the very midst of his moral law, which is co-existent with his divine nature and attributes? And then, having discovered the mistake, could his wisdom devise no way to dispose of that one precept, but to abolish the whole code “written and engraven in stones?” And cannot men in their senses see the flagrant folly and madness of representing the character of the great God, whom they profess to worship, in such a light?

Now why should the Sabbath cause so much trouble in men’s minds as to necessitate the abolition of the entire law of which it is part, in order to get it out of the way? Why should the memorial of God—of his works and his rest—be so much despised? Why should that which the word of God teaches us to call “a delight,” be called by men “a yoke of bondage?” Why should that which Jesus said was “made for man” be degraded with the title of “the old Jewish Sabbath?” Why should that which He said was “for man” be said to be “against us,” and “contrary to us,” so that it must be taken “out of the way?” How has “the holy of the Lord, honorable” become so dishonorable? And why should it be esteemed a galling yoke, and grievous to be borne, to rest on the day on which God rested, the only day he ever blessed and sanctified, while it is perfectly easy, and compatible with gospel freedom to observe another day in the same way, a day on which the word of God has placed no such distinguishing honor, but reckons it with “the six working days?” Isa. 58:13; Mark 2:27; Eze. 46:1.

It is true that the Sabbath and its commandment have some distinguishing peculiarities; but I can see no rea-

son why these should single out this precept of the law for abolition, and its Sabbath for destruction. Let us examine some of these peculiarities, for the purpose of ascertaining whether they are such in their nature as to consign the Sabbatic institution to oblivion. 1. The fourth commandment is the only one of the ten which demands a specific act of honor, reverence, obedience, and worship toward the great Creator. 2. It is the only precept which distinguishes the true and living God from all “the gods that have not made the heavens and the earth.” See Jer. 10:10, 11. 3. It is the only one of the ten which goes back to the creation for the reason of its institution and observance. 4. Going back to the account of the creation, we find the Sabbath the first revealed institution of the worship of God. 5. The Sabbath is the only institution which Jesus says was made for man; and from the account of the creation we find it made for him while in his innocence in Eden. 6. After the law of types and shadows was “nailed to the cross,” we are expressly told that the disciples of Christ “rested the Sabbath day according to the commandment,” and all may know that this Sabbath was the seventh day, the day named in the commandment; for the next day was “the first day” of the New Testament week. Luke 23:56; 24:1. 7. This seventh day Sabbath is the only weekly Sabbath named in the whole Bible, from Genesis to Revelation; and we are assured in prophecy that it shall be observed in the world to come. Isa. 66:22, 23.

Do these things disqualify this Sabbath to hold a place in God’s law, and stamp the fourth commandment as subject to change or abolition? Is there anything in its peculiarities which would lead to such an inference? Every one who has reasoning faculties and will use them knows better. Whence then comes the preposterous idea that this perfect, holy, just and good law of God ever needed any amendment? Nothing but the false doctrines and traditions of men ever suggested such a thought. But for the Sabbath, the law would be right; and but for the fact that men have departed from the Sabbath to keep a doctrine of men, the Sabbath, as it is in the law of God, would be right. Jesus, knowing that this great departure from God and his law would come, affirmed the perpetuity of every jot and tittle of it “till heaven and earth pass.” See Matt. 5:17-20.

Dear reader, I humbly beseech you, as one who loves you, to love and honor the holy law of God. Yield to its every requirement, and you will find it not only just, but good. Nothing is unreasonable in one of its requirements; and it requires the very same things now that it did from the beginning. In a very little while we shall be judged by it; for signs and prophecies fulfilled show unmistakably that we are near the end of time. And at this very moment the last message of warning promised in prophecy, Rev. 14:9-12, is spreading over the earth, calling the attention of the people to “the commandments of God and the faith of Jesus.” In almost every nation the true people of God are returning to the Sabbath of the Lord, and keeping it according to the commandment. The Sabbath question is agitating men’s minds as never before since the commencement of the Reformation. The people are being tested whether they will keep the commandments of God, preparatory to the judgment.

Said Jesus, “If thou wilt enter into life, keep the commandments.” Again, “Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.” I humbly hope to enter. Will you meet me there? If you never meet me here, may we clasp our glad hands there!

“Nothing to Do.”

“Nothing to do,” said a Christian! one who has seen the exceeding sinfulness of sin, felt himself condemned by the holy law of God, and fleeing to Jesus for help, has found in him the “one able to save.”

“Nothing to do;” and this from the lips of a professed follower of Him who through all his earthly life “went about doing good,” and at last gave himself as a ransom for the sins of the world; from one who hopes at last to join the ransomed in the glad cry, “Worthy the Lamb that was slain!” Saved by the suffering and death of Jesus, and yet “nothing to do” for him.

“Nothing to do” for the Master, whose command to all his disciples is, “Go work to-day in my vineyard.” No cross or bitter trial to be meekly borne; no suffering to be patiently endured because sent by a Father’s hand; no tear to wipe from the eye of suffering; no wandering soul to lead gently to the fold of the Good Shepherd; not “a cup of cold water” even to give to a weary disciple in his name, for his sake and from love to him.

“Nothing to do” in the great work of the world’s evangelization; no part in fulfilling the Saviour’s last command to “preach the gospel to every creature;” no influence to use for the conversion of individual souls; no earnest, agonizing prayers; no effort to bring this lost and ruined world to Jesus; no ignorant souls to instruct in the truths of God’s word; not even one of Christ’s lambs to feed; no loving word to speak for Jesus—“nothing to do” for him.

We cannot conceive that Christ should rescue a soul from the thralldom of sin, wash and sanctify it in his own precious blood, and yet give it “nothing to do” for him, in return for his unspeakable love! The Christian may have but one talent entrusted to him, but it is given him to be used in the Master’s service, and not to be “hidden in the earth.” Whether the talents given to each one be few or many, the command is the same: “Occupy till I come.”—*Irish Evangelist.*

NONE persecute so bitterly as apostates.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 24, 1878.

JAMES WHITE, J. N. ANDREWS, URIAH SMITH, EDITORS.

The Conference.

The largest gathering of Christian Sabbath-keepers ever assembled in this country, and we may also say, in any other country, so far as we are in possession of any historical records, has just met in Battle Creek, Mich.

We hardly know where to commence or what to report of this great feast of tabernacles. The weather from first to last was exceedingly favorable, there being but little chill or rain, while some of the days were the loveliest of all the season.

More than forty ministers were present. Twenty-seven regular discourses were given during the meeting, which held over to the 14th. But this hardly gives an idea of the meeting in this respect; for talks and addresses about as good as sermons were sandwiched into almost every business session.

The presence of our missionaries from Europe, and brethren from distant parts of our own land, as Oregon, California, Texas, Alabama, Virginia, and almost every Northern State from Maine to Nebraska, gave the greatest interest to the occasion—as good an illustration as we may perhaps ever expect to see this side the reality, of that time when the servants of God shall come from the East and the West, the North and the South, and shall sit down together in the kingdom of their Father.

The mammoth Sabbath-school, at 9 A. M., Sabbath, October 5, at which there were present fifteen hundred scholars, and sixty teachers, the largest Sabbath-school (we do not say Sunday-school), probably ever assembled in the world, was a thrilling scene and a soul-inspiring occasion.

At times during the meeting, the Spirit of God moved with power upon the congregation. On several occasions from two hundred to three hundred were forward for prayers. Hearts were not only convicted but converted. Infidelity and tobacco were among the things openly abandoned and denounced on these occasions by some who had been their slaves.

We are happy to be able to state that Brother White was so far recovered in health as to have strength to take hold with his usual energy in behalf of the meeting, giving six of the regular discourses, besides all his labors in revival meetings, business sessions, and committee work. When it was thought that at the last camp-meeting he was unable to preach at all, or to take any special part in business proceedings, the contrast was a matter of very great gratitude with the brethren and sisters.

Elder N. Wardner, the delegate from the Seventh-day Baptists, arrived Monday, October 7, and was cordially received. By request, he favored us with a discourse Tuesday evening, speaking from John 15:14. His sermon was one of masterly logic and power, and such as few could listen to without being benefited. We regretted that he could not have been with us at the commencement of the meeting, and that he could not remain till its close.

At noon, Tuesday, the 8th, seventy-three were baptized by Brethren White, Lamson, Miller, and Jones. A more lively and impressive baptismal scene we never witnessed. At times the four administrators, each with two candidates, would be in the water together, performing the solemn service of burying these candidates in the likeness of their Lord's death, in quick succession, yet without unseemly haste, without interference with one another, or any confusion. The entire number were baptized in a little over half an hour. It was a solemn and interesting scene.

There was another baptism on Sunday, the

13th, at which thirty-six went forward, making one hundred and nine in all.

The ordination of Brother W. H. Littlejohn, at the conclusion of the forenoon service, Sabbath, October 12, was a season of great interest. Brother White preached the ordination sermon. Brethren White, Andrews, Waggoner, Loughborough, and Haskell, engaged in the laying on of hands. Prayer, charge, and right hand of fellowship, by Brother Andrews.

Eight different organizations held their yearly business sessions at this meeting. A large amount of business was transacted, as the reader will see by the reports to which he is referred. The utmost harmony prevailed throughout. Some of the reports are very encouraging. From the General Conference report, it appears that we have sixty-eight more who are preaching the truth, seventy-one more churches, and one thousand three hundred and sixty-nine more members now than one year ago, with some increase of systematic benevolence. The systematic benevolence figures would be largely increased by more full returns. The Publishing Association has transacted business to the amount of over fifty thousand dollars more than last year, which is a pretty good showing for these hard times; and the \$15,000 gain at the Institute, and \$18,056.53 at the Publishing Association, shows that these institutions have been managed in an unselfish and economical manner.

The singing was conducted by Brother J. E. White, in attendance at the Conference from California, who introduced the new music book he has just published, entitled, *The Song Anchor*. With Brother Stone at the organ, the choir rendered some of the beautiful pieces of this collection in a manner to please all lovers of good music and good singing.

Sister B. L. Whitney, from New York, performed an important part in connection with the meeting, in furnishing full and faithful reports to the leading papers of the State.

The work of the Conference for this session, except what is left in the hands of the committee, is now closed; and once more the brethren separate for their respective homes, knowing that we are one year nearer the grand consummation than at our last meeting, and greatly confirmed in the faith that that consummation is indeed at the door.

U. SMITH.

Seventeenth Annual Session of the General Conference of S. D. Adventists.

This meeting convened, as per appointment in *Review*, on the camp-ground at Battle Creek, Mich., Oct. 4, at 10:30 A. M.

Prayer by the president, Elder James White.

Delegates responded as follows: J. B. Goodrich, from Maine; B. L. Whitney and S. B. Whitney, from New York; H. A. St. John, from Ohio; J. H. Waggoner, W. H. Littlejohn, J. Fargo, E. H. Root, W. C. White, D. H. Lamson, S. Brownsberger, and S. H. King, from Michigan; S. H. Lane, from Indiana; G. W. Colcord, from Illinois; H. W. Decker and O. A. Olsen, from Wisconsin; J. N. Loughborough, from California.

The following brethren, being present, were invited to act as delegates from their respective localities: J. F. Hanson, from Iowa; R. F. Andrews, from Illinois; J. N. Ayers, from Kansas; M. E. Osborn, from Kentucky and Tennessee; M. S. Kellogg, from Vermont; and S. N. Haskell, from New England. From missionary fields: Robert Sawyer, from Virginia; L. Caldwell, from Texas; A. O. Burrill, from Alabama; A. C. Bourdeau, from the Province of Quebec; J. N. Andrews, from Switzerland; and D. T. Bourdeau, from France.

Reports presented show the present standing of the Conference to be as follows:—

Table with columns: NAMES OF CONFERENCES, Ministers, Licentiate, Churches, Members, S.B. Pledges. Rows include Maine, Vermont, New England, New York and Pennsylvania, Ohio, Michigan, Indiana, Wisconsin, Illinois, Minnesota, Iowa and Nebraska, Missouri, Kansas, California, Kentucky and Tennessee, Oregon, Texas Mission, General Southern Mission, European Mission, Nevada, Colorado, Danish, Total, As given last year, Gain during year.

[The figures given in this report are not, in all cases, as large as they should be. For instance, the systematic benevolence figures in some cases are taken from the treasurer's report of money actually received, as published in the *Review*, no report of the pledge having been sent to the General Conference. But the payments are always below what is pledged, and what can be, and probably will be, in time paid in. Again, we have taken the churches and membership, in some instances, from the report of last year; for although we know there has been an increase, we cannot tell how much. The States from which no reports have been received are, Michigan, Missouri, and Vermont.]

The reading of the minutes of last session was waived.

On motion the chair appointed the following committees:—

On Nominations: J. N. Andrews, J. N. Loughborough, J. H. Waggoner.

On Resolutions: U. Smith, James White, S. N. Haskell.

On Auditing: W. C. White and H. W. Kellogg.

On Preaching: James White, S. N. Haskell, D. M. Canright.

The following resolution was presented by the president:—

Whereas, The impression has gone out from some unknown cause that J. H. Kellogg, M. D., holds infidel sentiments, which does him great injustice, and also endangers his influence as physician-in-chief of the Sanitarium; therefore

Resolved, That in our opinion justice to the doctor and the Institute under his medical charge, demand that he should have the privilege of making his sentiments known, and that he be invited to address those assembled on this ground, upon the harmony of science and the Sacred Scriptures.

This resolution was unanimously adopted; after which the Conference adjourned to the call of the chair.

[NOTE.—In accordance with the foregoing resolution, Dr. Kellogg gave, before a large audience, October 6, an able address on the harmony of science and the Bible, for which the congregation tendered him a vote of thanks.]

SECOND MEETING, OCTOBER 4, AT 4:30 P. M.

Minutes of last meeting read and approved. Harrison Grant presented credentials as delegate from Minnesota. Sister Aurner was received as delegate from Dakota. She spoke in behalf of the people in that territory, and the wants of the cause there. Elder Hanson followed with remarks on the same subject. Seventy-five Scandinavians and twenty-five Americans have embraced the truth there. There are three churches of Scandinavians and one of Americans. Their systematic benevolence amounts to \$300.

Brother Andrews then gave a thrilling account of his work in Europe. The Sabbath approaching, the Conference adjourned to the call of the chair.

THIRD MEETING, MONDAY AT 10:30 A. M.

Prayer by D. M. Canright.

The following additional delegates reported to the Conference: A. R. Henry, from Iowa; C. L. Boyd was received from Nebraska; John Fulton from Ontario, and F. D. Allen from Missouri, Elder G. I. Butler, the appointed delegate, not being present.

Elder N. Wardner, from the S. D. Baptist General Conference, was introduced by the president, and favored the Conference with interesting remarks. The congregation, by a rising vote, responded amen to his fraternal words. He was followed in remarks by Elder Waggoner and Elder James White. Elder Wardner was then received as delegate.

U. Smith, having been appointed to revise the constitution, at the session of 1875, reported, presenting the constitution as revised to the present time, and suggesting that there be incorporated into the report the important actions of the Conference since its organization, and directions for organizing churches, and for forming legal societies for holding church property. The report was referred to the publishing committee of the Publishing Association.

U. Smith also reported in response to the action of the last session of the Conference, appointing him a committee to present a better form of church letter. The following recommendation was made: That the letter be not given to the member, but be sent to the church with which the member wishes to unite, in form as follows:—

LETTER OF COMMENDATION.

The Seventh-day Adventist Church in

to the Seventh-day Adventist Church in

CERTIFICATE. ... 187..

The Seventh-day Adventist Church in

This is to Certify, That

It was also suggested that a letter of introduction be furnished to those who have good occasion to go abroad among Sabbath-keepers, reading as follows:—

LETTER OF INTRODUCTION.

This is to Certify, That the bearer,

This letter is good for three months from date.

The report was adopted.

The remaining time was occupied by Brother Andrews in giving a further view of the situation in Europe, and in remarks following by Brother and Sister White.

FOURTH MEETING, OCTOBER 9, AT 11 A. M.

Prayer by Elder J. N. Andrews. The nominating committee recommended the following list of officers for the coming year: For president, Elder Jas. White; secretary, U. Smith; treasurer, M. J. Chapman; executive committee, James White, J. H. Kellogg, S. Brownsberger. These persons were unanimously elected to their respective offices.

The North Pacific Conference was received into the General Conference, in accordance with their request, and Elder J. N. Loughborough was received as delegate. A separate Conference having been organized in Nebraska, on request of Brother Boyd, the Nebraska Conference was received into the General Conference. On request of J. N. Loughborough, and on their own request, the body of believers in Nevada was taken under the watchcare of the Conference.

After remarks by A. C. Bourdeau, Jas. White, and S. N. Haskell, on motion, Canada was taken under the watchcare of the General Conference, as a missionary field.

Brother Hanson spoke in behalf of the Scandinavians in Dakota Territory, and also of the Russian Mennonites in that part of the country, and of the need of a new hymn book. Brother Olsen spoke on the same points and the proposed European Danish paper. Brother White spoke on the same subjects, after which the chair was empowered to appoint two other persons to act with himself as a committee to confer with Brethren Hanson and Olsen on this matter.

FIFTH MEETING, OCTOBER 9, AT 6 P. M.

Prayer by U. Smith. Papers were read by Sister White, and it was voted that they be published in the *Review*. Brother A. Swedberg was received as delegate to represent the Swedes.

The following resolutions were offered and adopted:—

Resolved, That Elders Andrews, White, Haskell, Smith, and Canright be a committee to prepare a work on the Scriptural plan of systematic benevolence.

Resolved, That Elder L. McCoy, of Sigourney, Iowa, and Brother A. R. Henry, of Indianola, Iowa, be, and hereby are, invited to move, at their earliest convenience, with their families, to Battle Creek, to fill important positions in the work here.

Resolved, That Elders J. N. Andrews, J. H. Waggoner, and D. M. Canright be a committee to confer with J. H. Kellogg, M. D., relative to the publication of the able and instructive address which he delivered before the people of Battle Creek and vicinity on the evening of October 6, 1878.

Adjourned to call of the chair.

SIXTH MEETING, OCTOBER 10, AT 5:30 P. M.

Prayer by S. N. Haskell. Minutes of pre-

ceding meetings read and approved. The condition and wants of the cause in California, Kansas, Missouri, Dakota, and Ohio being introduced for consideration, it was

Voted, That a committee of three be elected to consider what can be done toward supplying their wants, and those of any other portion of the field in like situation, according to their appeals and requests. Elders J. N. Loughborough, S. N. Haskell, and J. H. Waggoner were then, by nomination and vote, elected as such committee.

Voted, That the General Conference committee take immediate steps toward the publication of a manual containing the constitutions and by-laws of our different organizations, —General Conference, Educational Society, Health Institute, Publishing Associations, and Tract Societies, to which shall be appended a synopsis of the rules of parliamentary practice applicable to the workings of these organizations.

The committee on resolutions presented the following, which was adopted unanimously:—

Whereas, Our beloved brother, Elder James White, was prevented, by physical infirmity, from taking any part in our meetings at our last camp-meeting, but has now, by the blessing and good providence of God, been so far raised to health again as to be able to preach to us with his former clearness and power, and to aid by his counsel in all important business matters; therefore,

Resolved, that the happy contrast in this respect between our camp-meeting one year ago and our present camp-meeting excites the warmest gratitude of our hearts.

SEVENTH MEETING, OCTOBER 11, AT 8:30 A. M.

Prayer by J. N. Loughborough. Reading of minutes waived. The committee on the wants of the different Conferences reported through S. N. Haskell. The committee suggested that Elder G. I. Butler take the oversight of the Missouri and Kansas Conferences the coming year, which suggestion was adopted. It was then

Voted, That Elder D. M. Canright take Ohio as his field of labor the coming year, and act as president of that Conference.

Voted, That Brother Hanson take the supervision of the Scandinavian cause in Dakota, Iowa, and Nebraska.

Voted, That the chair appoint a committee of three to examine the new music book entitled, *The Song Anchor*, published by J. E. White, with reference to the propriety of recommending it for adoption by our Sabbath-schools.

Elders S. B. Whitney, B. L. Whitney, and C. W. Stone were appointed as said committee.

Sister White having made instructive remarks on matters pertaining to the Conference work, the Conference tendered her a vote of thanks for her timely suggestions and counsel.

Brethren Brownsberger and Kellogg having declined to act as members of the executive committee of the General Conference, on account of other sufficient labors and burdens, they were released from serving, and the subject of nominations to fill the vacancies thus caused referred back to the nominating committee.

Brother Burrill, being called upon, made a statement relative to the cause in the South. At the conclusion of his remarks, it was recommended by vote that as Brother Burrill has labored faithfully, and successfully opened a mission there, he now have the privilege of again laboring in the North, and that Elder J. B. Frisbie take his place in the southern field.

The following resolutions were then adopted:

Resolved, That those who apply for a license to preach the third angel's message, should, before they receive a license, be examined by a competent committee in regard to their doctrinal and educational qualifications.

Resolved, That we have a committee of three to suggest a course of study for all our ministers, that committee to report at some future meeting of this session.

The chair being empowered to provide the committee, appointed as such Prof. S. Brownsberger, J. H. Kellogg, M. D., and Elder U. Smith

The following resolutions offered by A. Swedberg were unanimously adopted:—

Whereas, Brother James Sawyer has now been laboring for some time in Maine, and

Whereas, We believe he could accomplish much more good in Iowa and other Western States, where there is an extensive field of labor among the Swedes; therefore

Resolved, That the General Conference recommend Brother Sawyer to labor in this western field.

Resolved, That we, the Swedish Adventists of Battle Creek, believing that we hereby express the sentiments of all our Swedish brethren, as well as our own, declare ourselves exceedingly thankful to God and to our American brethren for the interest they have taken and are taking in our Swedish mission, and for the assistance rendered us; and that we show our gratitude by pledging ourselves to do all in our power to advance the Swedish cause, and the cause at large.

Adjourned to call of chair.

EIGHTH MEETING, OCTOBER 11, 1878.

Prayer by Elder S. N. Haskell.

Brother L. McCoy was received as delegate from Iowa.

The nominating committee reported the following names to complete the executive board: S. N. Haskell and D. M. Canright. These persons were thereupon elected.

The matter of the SIGNS OF THE TIMES was next considered. After remarks by Brother White, the following resolution was presented by Elder Loughborough:—

Resolved, That this Conference recommend that Elder J. H. Waggoner be local editor of the SIGNS OF THE TIMES for the coming year. Carried.

Elder White stated that the price of the paper might be reduced to \$1.20 per copy if there were 10,000 subscribers.

J. E. White having at this point been received as a member of the Conference, the prospect of raising the subscription list of the SIGNS to the above number, was referred for consideration to the following committee: J. H. Waggoner, J. E. White, and S. N. Haskell.

Adjourned to call of chair.

JAMES WHITE, *President*.

U. SMITH, *Secretary*.

(To be continued.)

Correct Doctrine Important.

THERE is a very marked and strong tendency in this age to what is called "Liberalism." It has come to be considered of no essential importance whether a man holds a correct doctrine or one that is not true, provided he really believes it. Character, we are told, should be the test, and not the doctrine.

I know a church that will receive members without baptism in any form, or even conversion, and whose doctrine is directly opposite to that of the church. Universalists, Restorationists, Trinitarians, Unitarians, and in fact, all kinds of theology, may come into the church, though of course, their own doctrine is preferred. Now this strikes my mind as being very contrary to the teachings of the Bible on this subject.

Sound doctrine is repeatedly spoken of as being very important. Christ warns his disciples to beware of the doctrine of the Pharisees and of the Saducees. Matt. 16:12. He also says, John 7:17, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This shows that the knowledge of doctrine was esteemed important by Christ.

Of the early disciples it is said, that "they continued steadfast in the apostle's doctrine." Acts 2:42. Paul preached a form of doctrine, and thanked God that they had received it. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. Timothy, he exhorts thus: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1:13. This form of sound words was to be held fast by Timothy, and to be taught to others.

In reproving the Corinthians, Paul says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine." 1 Cor. 14:26. This evil he reproves. But such a state of things may now be found in many churches of our land. Not only does it go unrebuked, but in many instances it is even commended, and thought to be necessary. Paul instructed Timothy to abide at Ephesus that he might "charge some that they teach no other doctrine." 1 Tim. 1:3. Paul was careful in this matter. He knew there was importance attached to it.

Again, he exhorts that young minister, "Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:13, 16.

Again, he tells Timothy that all Scripture is profitable for doctrine. 2 Tim. 3:16. And then he tells him to "preach the word; be instant in season, out of season; reprove, rebuke,

exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Chap. 4:2-4.

To Titus he gave similar advice: "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." Titus 2:7. Christ said that he hated the doctrine of the Nicolaitanes. And Paul denounces a curse against any one, though he be an angel from heaven, if he should preach any other gospel. Gal. 1:8. In perfect accordance with this, again he gives his advice: "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." Titus 3:10, 11. This is pretty strong language; but to the Romans he writes equally as strong against those who teach false doctrine. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Paul was afraid of men who had false doctrines, and would allow the church to have no fellowship for them. John is even more severe. He says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John 9:10, 11.

The reason why the sacred writers were so fearful of false doctrine, and condemned it so severely, and exhorted their followers to have no fellowship with those who held or taught it, manifestly was because false doctrine always leads to wrong practice. If a man holds a wrong theory he will certainly go wrong. As the telling of one falsehood leads to the telling of another, to cover that up; so the receiving of one false doctrine leads to the reception of another, and so on, till the most important doctrines of the Bible are undermined and overthrown. Correct doctrine, sound doctrine, therefore, is of great importance. Error should not be lightly regarded. We believe the judgment will prove this to be true.

D. M. CANRIGHT.

Stumbling Stones.

A BROTHER writes: "With shame and sorrow I have to report no progress in divine life. Still stumbling over 'visions' and 'health reform.'"

The very thing which should prove a help is a stumbling stone. Christ came as the prophets had foretold. Everything connected with his advent should have caused them to believe. These things were the evidences of the truth of the predictions of the prophets, and of the claims of Jesus as being the promised Christ. Prophets had spoken, their words were fulfilled; and the only logical conclusion was faith in Jesus. But they stumbled and fell, because of unbelief. God laid this stumbling stone in Zion; but not for the purpose of causing men to stumble, but for the very purpose of producing faith. Hence it was said, "He that believeth on him shall not be confounded."

It is just so at the present time. God has promised the spirit of prophecy as a characteristic of the remnant of the true church, the people that, under the proclamation of the last message, keep the commandments of God. Rev. 12:17, and 19:10. The exercise of the gift of prophecy, in connection with the proclamation of the warning of the third angel (Rev. 14:9-12), is one of the strongest evidences of the divinity of the work, or, in other words, that the hand of God is truly set to fulfill this all-important warning to mankind. But that which was designed to produce faith, and is the best calculated to have this effect, to unbelief becomes a cause of stumbling. By the preaching of the Heaven-sent message, men are convinced of the perpetuity and immutability of the law of God. Then they fancy that they would engage in keeping the commandments entire, were not the message encumbered with the faith that God is verily in the work. In other words, if the message was wanting in some things that were promised, they could believe and embrace it heartily. This is the logic of unbelief. Faith believes what has been promised when it comes.

And is there not need enough of health reform? and is it too small a matter for God to care for? Those who believe that the body is an essential, as well as material, part of man,

should not be slow to believe that a proper care for it has a great moral and spiritual value. We believe, as a Methodist minister of my acquaintance expressed it, that if we save our souls, we shall save our bodies also. And the Scriptures also are full of this doctrine. "Your body is the temple of the Holy Ghost." "Therefore glorify God in your body." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

God gave the Israelites in the desert lessons in health reform, and has set them forth as our examples, or as warnings to us, 1 Cor. 10, and is it not evident that in these degenerate days he should teach us to care for our bodies, enfeebled by disobedience of physical laws, and to do what we can for them, before he gives them the finishing touch of immortality by a translation without death? It is true, he might do everything for us, which he saw fit; but did he not intend that we shall do what we can for ourselves? He might give us the products of the earth without our labor, but he has seen best that we should labor for them; and this is for our health.

Those who believe present truth in full are the ones that we should expect would make progress in the divine life. And such we see to be the fact. Those who receive the truth and act upon it without reserve, are those who are ever found at the post of duty. R. F. COTTRELL.

Meeting in New York.

As the programme for the day sessions of the Conference to be held in New York, October 30, 31, and November 1, 1878, the following subjects are announced: Christ's second coming: Is it personal and visible? Is it pre-millennial? The first resurrection. The rapture of the church. Times of the Gentiles. The kingdom and the church. The present age and development of antichrist. The gathering of Israel. The judgment. History of the doctrine of the pre-millennial coming of Christ. The coming of the Lord in its relation to Christian doctrine. The blessed hope as a motive to holy living and active labor.

To those approving the call of the Conference, Bishop Vail of Kansas makes the following address:—

DEAR BRETHREN IN CHRIST: When from any cause some vital doctrine of God's word has fallen into neglect or suffered contradiction and reproach it becomes the serious duty of those who hold it not only strongly and constantly to reaffirm it, but to seek by all means in their power to bring back the Lord's people to its apprehension and acceptance. The precious doctrine of Christ's second personal appearing has, we are constrained to believe, long lain under such neglect and misapprehension. In the word of God we find it holding a most conspicuous place. It is there strongly and constantly emphasized as a personal and imminent event, the great object of the church's hope, the powerful motive to holy living and watchful service the inspiring ground of confidence and the sorrows and sins of the present evil world, and the event that is to end the reign of Death, cast down Satan from his throne, and establish the kingdom of God on earth. So vital indeed is this truth represented to be that the denial of it is pointed out as one of the conspicuous signs of the apostasy of the last days. Now, while casting no word of reproach upon those who may differ from us, we cannot be insensible to the fact that there has been a sad decline in our time from the clear, vivid, ardent faith of the early church in regard to this doctrine. Very many Christians have been taught to think of the coming of Christ as equivalent to their own death; others regard it as synonymous with the gradual diffusion of Christianity. Many, satisfied with this present world, have little desire for the return of the absent Lord, while here and there are those who bolderly speak of such an event as only a "fascinating dream" destined never to be realized. But while we lament all this and can but regard it as an alarming symptom of the present state of religion, it is an occasion of the profoundest gratitude that there has within the last few years been such a powerful and widespread revival of this ancient faith. Looking over the church of God in all its branches, and listening to the clear and decisive testimony that is coming up in such volumes from teachers and pastors, expositors and lay-workers, evangelists and missionaries, it can but appear to us that after the long sleep of the church the wise are at last rising up and trimming their lamps in preparation for the coming of the bridegroom. In view of these facts it has seemed desirable that those who hold to the personal pre-millennial advent of Jesus Christ, and who are "looking for that blessed hope," should meet together in conference, as our honored brethren in England have recently done, to set forth in clear terms the grounds of their hope, to give mutual encouragement in the maintenance of what they believe to be a most vital truth for the present times, and in response to our Lord's "Behold I come quickly," to voice the answer by their prayers and hymns and testimony, "Even so, come, Lord Jesus."

"Cast Thy Bread on the Waters."

BE not faithless! With the morn
Scatter abroad thy grain;
At noontide faint not thou, forlorn,
At evening sow again!
Blessed are they, whate'er betide,
Who thus all waters sow beside!

Thou knowest not which seed will grow,
Or which may die, or live;
In faith and hope and patience, sow!
The increase God shall give,
According to his gracious will.
As best his purpose may fulfill.

—Sel.

Extracts From Letters.

THE following extracts are from letters to the SIGNS OF THE TIMES and to the Oakland Vigilant Missionary Society:—

W. D. K. writes: "Through the goodness of some kind friend I find myself the receiver of your valuable paper. And as a believer in the second advent of our Lord I have been watching the fulfillment of the signs that were to precede his coming; so it is with interest that I peruse the columns of the SIGNS OF THE TIMES. I thank the Lord for the light that I have received on his blessed word. My prayer is, Lord give me understanding, and a heart to do thy will at all times and places. The Sabbath is one of the many plain truths of the Bible; we need not the help of commentators to convince us of its validity; for the law says that the seventh day is the Sabbath; yet there are but few that are willing to bear the cross, and I fear but few will wear the crown. I believe the coming of the Lord is not far in the future. The signs of deliverance are seen all around us. And I must add that I think your paper is a faithful observer of the times; and hope it will be extensively circulated through the land."

S. A. H. writes: "I believe the seventh day is the day to be kept sacred, and I am keeping it; though I have never heard a sermon on the subject, and have never had acquaintance with any one who believed in and kept the Sabbath. But I have a Bible that tells me to remember the Sabbath day to keep it holy."

F. A. R. writes from Lakeville, Connecticut: "Please send me back numbers of the SIGNS. We read with pleasure Elder White's writings. We give out all our papers as soon as we have studied them through. Some of its readers begin to acknowledge that the seventh day is the Sabbath."

A lady in London, England, writes: "I have received several copies of the SIGNS, and am extremely thankful for them. I have read them and thought over them and am perfectly satisfied that the whole teachings of this paper is to fix the mind upon things above. Once more I thank you for sending them, and shall be obliged to you if you will continue to send them. Please to let me have the price list of your papers and books."

A gentleman writes from Mississippi: "I have been receiving copies of your paper addressed to me at Mashulaville and forwarded to Webster. Your theory is new to me and those living in these parts. I am deeply interested and promise my sincere attention, and will be much obliged to you if you will change the address so that I may get all the numbers."

Another writes: "I am quite sure you are right on the Sabbath question, and, although alone, have commenced keeping the fourth commandment. I am seeking to know the truth and hope for divine assistance. A friend living a few miles away recently expressed an earnest desire to know the truth in regard to the change in the Sabbath. I wish you would send her some reading matter to throw light on this subject."

Another says: "I write to acknowledge the receipt of your publications, and to say we will read carefully and prayerfully all you may send, and then pass them into the hands of our friends and neighbors. Our minds are not settled on the Sabbath question, but we are going to search diligently for the truth."

A lady writes from Iowa: "I have received four copies of the SIGNS OF THE TIMES for which accept thanks. I like the principles of the paper, but am too poor to subscribe for it. I am an invalid and have a consumptive husband and son. I have for forty years searched the Bible for proof that the Sabbath was abolished, and till I find it I must believe the law remains as at first."

Another writes from British Columbia: "Have received three copies of the SIGNS, which we like very much. We are lending them to our neighbors. We inclose one dollar's worth of American stamps for six month's subscription for the SIGNS."

Other extracts might be given, but these are sufficient to show the interest taken in the SIGNS, and will be an encouragement to our tract and missionary workers.

"Without Me ye Can Do Nothing."

John 15: 5.

THIS language of the Saviour has a broad application—covers the whole ground of present duty. We can do *nothing* without him. We must abide in him, and have him abide in us. To insure this, we must be faithful in the discharge of every duty. We must not be men and women of one idea, unless that "idea" be to stand complete in all the will of God, "always abounding in the work of the Lord," in all its branches. Each day, each hour, brings its work, and to that work applies the language of Christ above quoted.

And is there not danger that we may fail, at times, to take this comprehensive view of the great work before us? We may not conclude that, by contributing of our means to support the cause, we are released from the obligation to exemplify the truth in our lives, and so let our light shine; or that, by engaging in the important work of distributing publications, we shall be justified in the neglect of other duties, equally important and obligatory. This last-mentioned work should be engaged in with ardor and zeal; but that zeal should be according to knowledge, a knowledge of the divine will, a knowledge that shall impress our minds with the importance of gathering every ray of light, improving every means of grace, discharging every duty. And we must engage in this work, as well as in the discharge of all other duties, with a sense of our entire dependence upon God, and the necessity of his blessing, to insure success. Paul may plant, Apollos may water, but neither can give the increase. None but our heavenly Father can insure the fruitful harvest. We must be in a position where our influence will gather with Christ, where, in answer to prayer, the Lord will bless our efforts, where he will work with us, and where, in humility, with grateful hearts, we may ascribe to him all the glory resulting from the effort.

We should consider ourselves released from no branch of the work that has heretofore devolved upon us. Our personal efforts to overcome must be pressed with all the powers of our being. We must have clean hands and pure hearts. We must offer our "bodies a living sacrifice"—have our whole beings purified, elevated, refined, and finally sanctified by, and through the truth, that we may be able to "worship him in spirit and in truth." Those who, without this earnest, individual work, think to labor effectually and successfully in the tract and missionary field, evidently have made a grave mistake. And this work can only be accomplished by faithful, patient, continued effort—by persistent labor in all the branches of the cause, relying upon God for help, while we avail ourselves of every aid he has placed within our reach.

We should not shrink from labor and hardship. Exercise gives strength. In helping others, we help ourselves. While we carry the light to them, it shines with increasing luster on our path. The more we do for God and his cause, the larger measure of his blessing we shall enjoy. And every effort, thus put forth, will aid, in the strength and experience gained, to fit us for a larger measure of usefulness for time to come.

Then while we gladly, earnestly, lay hold of this branch of the great and closing work, let us ever remember that it is but a part of the great whole. Let us never relax our efforts where we have labored or can labor for God and the truth. But rather let us accept his work as another aid to help us to develop a character and gain an experience that shall fit us to labor more successfully in the Master's service. Bearing in mind always that our individual interests are inseparably connected with the interests of the cause, taking hold of this branch of the work, in the strength of the Lord, with a determined purpose to succeed, working always in harmony with the plan and "purpose of him who worketh all things after the counsel of his own will," we cannot fail.—*N. O.*

Our Bible.

How familiar the book is, too—I speak now as to my own feelings—as to all that concerns us! It talks about my flesh and my corruptions, and my sins, as only one that knew me could speak. It talks of my trials in the wisest way; some, I dare not tell, it knows all about. It talks about my difficulties; some would sneer at them and laugh, but this book sympathizes with them, knows my tremblings, and my fears, and my doubts, and all the storm that rages within the little world of my nature. The book has been through all my experience; somehow or other it maps it all out, and talks with me as if it were a fellow-pilgrim. It does not speak to me unpractically, and scold me, and look down upon me from an awful height of stern perfection, as if it were an angel, and could

not sympathize with fallen men; but, like the Lord whom it reveals, the book seems as if it were touched with a feeling of my infirmities, and had been tempted in all points as I am.—*Spurgeon.*

Trust.

THE Christian has no difficulty in exercising faith, and trust, when his sky is serene and cloudless, when there is no storm to fill his mind with doubt and fear. How strong he then feels, how secure. He feels that Satan can have no power over him. But let the scene change, let clouds arise, and the tempest burst upon him, and how soon, like sinking Peter, he cries out in dismay. Where are his strength and courage then? Alas! all gone, and he feels indeed powerless. But we must all stand the test of bitter trial. Jesus loves the hopeful trusting child. Why is it so hard to trust him entirely, fully. If he so loved the world that he gave his life for us, is he not mindful of all our woes, and will he suffer any ill to befall us that is not for our good? We may feel that if we could only control our own circumstances, we could make all just as it should be, and if we suffered, the fault would all be in somebody else, but how shall we be purified, made white, and tried, if it is not through suffering? Jesus knows just what we need, and he will suffer nothing to befall his humble, trusting followers, only what is for the best. No trial, no matter of what nature, will he permit us to pass through unless we need it. Then why not trust the dear Saviour, who is so kind, so full of mercy and pity, toward us. We want submission to the will of Christ. Here is the great difficulty. The natural heart does not feel willing to suffer. It rebels against trial. But what does rebellion cost? Only more bitter scourging. Oh! if we can only get our feet planted upon the rock of faith, take hold of the promises of God, and believe that he is leading us safely through storm as well as sunshine, that his will is our will, then it will be easy living. This is the only way to secure peace of mind and perfect rest. Jesus will give us this faith if we plead for it. He has bid us ask, that we may receive, that our joy may be full. He takes no pleasure in the repining, distrusting, disbelieving soul. He wants entire trust; withhold it not from him, poor, doubting child. Our leader is sure to conquer, then do not fear or tremble. Only let us cast ourselves into the blessed arms of Jesus and we are safe. Nothing can hurt us, nothing destroy.

"He who the end from beginning can tell,
Works for thy good, for he doeth all well.
This that prepares for the mansions of rest,
Ever remember is all for the best."

A. S. N.

Questions for Self-Examination.

1. HAVE I read a portion of God's word to-day? and if so, was it hurriedly and without meditation, or reverently and with a sincere appreciation of its preciousness?
2. How did I pray to-day? Was it formally, without realizing thoughts of God, without sensible nearness to God, or without affection, favor, and confident dependence on Christ's mediation?
3. Have I been sensible of any holy motion of God's Spirit in my soul? or have I encouraged or discouraged his gracious visits?
4. Have I longed after God, panted after his manifestations to my soul, and felt that in his favor and love alone could I be happy?
5. Have I studiously repressed evil thoughts, and desired to be delivered from their intrusion? and have I made any successful assaults on my easily besetting sins?
6. Have I been guilty to-day of envy, jealousy, pride, evil-speaking, or unkind feelings? Have I returned good for evil? Has sin overcome me, or have I overcome sin?
7. Have I realized my nearness to eternity, and encouraged myself to meditate on, and to seek preparation for, death, judgment, and the coming of my Lord?
8. Have I met crosses and disappointments, wrong or slandering, with meekness and patience?
9. Have I been covetous, or have I resisted the tendency of my heart to avarice by the performance of benevolent and charitable deeds? Have I given anything to the poor, or purposed to do good to all men, as I have opportunity?
10. Have my secular avocations absorbed too much of my time and attention to-day?
11. Have I lived to God's glory, or for my own selfish ends to-day?
12. Is it a matter of consciousness with me that religion is my chief concern and the source of my greatest pleasure?
13. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?

14. Have I spoken unadvisedly, or rashly judged others?

15. Has the world been in any way benefited by my living to-day?

16. Have I had opportunities for doing anything for Jesus, and have they been embraced? Have I spoken well of him to any perishing sinner? Have I given away a religious tract, magazine, or book, to any one, with prayer for the Spirit's blessing?

17. Have I prayed for the prosperity of the church, and the conversion of sinners, and considered all I have as given me for the promotion of the Lord's kingdom among men?

18. Have I felt with increased intensity that my only hope is in Christ?

19. Have I avoided all appearance of evil, and set a godly example before those with whom I have come in contact, fearing not man, but God.

20. In a word, have I made any advance in the divine life to-day? Ponder this, O my soul! as in the immediate presence of God.—*Sel.*

The Righter of Wrongs.

Lo! where are God's judgments for sinning,

And what are the wages for shame?

She is pampered with gold and fine linen,

She hath laughter and joy at beginning,

And afterward riches and fame.

By my vengeance that never knows sleeping,

By the terrible wrath of my rod,

I will bring down her beauty with weeping,

Saith the Lord God.

She is fair as the earth after showers,

When the spring and the summer first meet;

She is queen of all seasons and hours,

She is crowned with a crown of glad flowers,

And princes have knelt at her feet.

With tears and sharp anguish hereafter

Shall my wine-press of anger be trod,

When for glory she reaps scorn and laughter.

Saith the Lord God,

One is walking, and no man doth heed her,

In the silent by-ways of the earth;

She is hungry, yet no man doth feed her;

She is weary, yet no man doth lead her;

She is small and accounted no worth.

She is walking with weeping and fasting,

In the same weary way that He trod.

I will crown her with joy everlasting,

Saith the Lord God.

The world and its pleasures turn from her,

And no man shall weep when she dies;

She lacks glory, and worship and honor,

No beauty hath God placed upon her.

To kindle the light in men's eyes.

Look up, all the bonds will I sever,

That bound thee so close to the sod,

Thou shalt rest in my bosom forever,

Saith the Lord God.

—Sel.

A Lesson for the Times.

WE are often pained as we see the little moral power possessed by the professed followers of Christ. When tempted on the point of appetite, few will firmly stand the test. Many turn from light and knowledge, and sacrifice principle to indulge their taste. They eat when they have no need of eating, and at irregular periods, because they have no moral strength to resist their inclinations. As the result of this gratification of taste, the abused stomach rebels, suffering follows, and a weary taxation of the friends of the sufferer.

Many indulge appetite at the expense of health and the powers of intellect, so that they cannot appreciate the plan of salvation. What appreciation can such ones have of the temptation of Christ in the wilderness, and of the victory he gained upon the point of appetite? It is impossible for them to have exalted views of God, and to realize the claims of his law. Many of the professed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach, was smitten, bruised, and afflicted. He became a man of sorrows, and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of heaven. Christ, although brought to great physical suffering, refused to yield a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all these riches and glory, said the deceiver, will I give thee if thou wilt only acknowledge my claims.

Could we at this time have entered the heavenly courts, and seen with what intense interest the holy angels watched the conflict of their loved Commander with the fallen foe, we should see greater significance in this long fast of Christ than it is now possible for us, with our darkened senses, to comprehend. Christ, the Commander of Heaven, was emaciated by long fasting; and his human nature fainted when the conflict was ended. The Son of God appeared to be dying from hunger and the effects of his warfare with Satan.

But angels lifted his fainting head, served him with nourishing food, and ministered unto him. Never will so severe a test be brought to bear upon man, as that which the Captain of his salvation endured before him.

There was great rejoicing and triumph in the heavenly courts that Satan, who had deceived even the heavenly angels, and drawn a third part of heaven into his rebellion, had been vanquished at every point by the Prince of Life. Hosannas rung through heaven that Christ had repulsed the fallen foe, and resisted every temptation upon the point of appetite, redeeming Adam's disgraceful failure by his own triumph.

Christ has given us an example of temperance in his own life. Where so many professed Christians fail, and are led captive by appetite and inclination, the Saviour was firm. Oh! what salvation would there now be for the race if Christ had been as weak in moral power as man? No wonder that joy filled heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man—making it possible for us, through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptations as he resisted and overcame.

Professed Christians who enjoy gatherings of gaiety, pleasure, and feasting, cannot appreciate the conflict of Christ in the wilderness. This example of their Lord in overcoming Satan is lost to them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They have no special interest in the wonderful humiliation of our Saviour, and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. That scene of trial in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome.

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore, the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ in the wilderness, determined to rob him of his integrity as the Son of the Infinite, is to be their own adversary to the end of time. Although he failed to overcome Christ, his power over man is not weakened. All are personally exposed to the temptations that Christ overcame; but strength is provided for them in the all-powerful name of the great Conqueror. And all must, for themselves, individually overcome. Many fall under the very same temptations wherewith Satan assailed Christ.

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account.

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest.

If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of the sinfulness of many things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test; but his divine power, combined with humanity, gained in behalf of man an infinite victory. Our Representative in this victory raised humanity in the scale of moral value with God.

Every man born into the world with reasoning powers has the opportunity, to a great

extent, of making himself whatever he chooses to be. The blessings of this life and the blessings of the immortal life, are within his reach. He may build up a character of mental and moral worth, gaining new strength at every step in life. He may advance daily in knowledge and wisdom, conscious of new delights as he progresses, adding virtue to virtue, and grace to grace.

His faculties will improve by use, and the more wisdom he gains, the more he will be able to acquire, and his intelligence, knowledge, and virtue will thus continually increase and develop into greater strength and beauty.

On the other hand, he may allow his powers to rust out for want of use, or be perverted through evil habits, lack of self-control or of moral and religious stamina. His course then tends downward; he is disobedient to the laws of God, and to the laws of health. Appetite conquers him; inclination carries him away. It is easier for him to stand still and be dragged backward by the powers of evil, which are always active, than to struggle against them, and go forward. Dissipation, disease, and death follow. This is the history of many lives that might have been useful in the cause of God and humanity.

We are free moral agents. We may obey the law of God, and secure eternal gain and lead others into the path of right, or we may transgress the law of God, and bring the penalty of disobedience upon us. There is glory above us that we may reach; and there is an abyss of wretchedness below, into which we may plunge. It requires less exertion to consent to go backward and downward than to urge our way forward through every obstacle. Thus many go down through inaction, who might be bright and shining lights. —Mrs. E. G. WHITE, in *Health Reformer*.

GOOD HEALTH.

Dyspepsia.

ITS CAUSES; HOW TO PREVENT, HOW TO CURE.

Few words in the English language express so much of misery and suffering as are comprehended in this single word, dyspepsia. Indigestion is a synonym for every unpleasant, wretched, painful feeling to which humanity is subject. It is a disease which deprives its victims of nearly all the pleasures of living, and yet allows them to drag out year after year of misery until they are finally worn out by constant suffering.

But we need not expatiate upon the horrors of this direful malady, for who is not acquainted with them? How few are there who have not felt some of the tortures of indigestion, either chronic or acute! Indeed, it has become a proverb which is repeated by every author who attempts to write upon this subject, that the American people are a nation of dyspeptics. An examination of the older medical works reveals the fact that this lamentable condition has arisen within the last fifty years. Not that dyspepsia was unknown a half century ago; but its prevalence was then so limited as to be of little significance. Now we see this disease appearing, in some one of its myriad forms, in every household; and so rapidly is it extending its ravages that, unless its course is speedily stayed, it will soon become a universal malady. Already does it annually claim more victims than any other single disease. Cholera is a fearful scourge. Yellow fever may well excite alarm as a great destroyer. Scarlet fever and small pox are most calamitous imports into any community. But dyspepsia is a much more stupendous evil than any or all of these, notwithstanding the fact that it never figures largely, if at all, in the mortuary tables of the published reports of vital statistics.

Nearly 33,000 deaths from various causes were reported for New York city during the year 1872. Of this vast number not one was attributed to dyspepsia. Of the 10,766 deaths in Michigan during 1870, only twenty-five were attributed to dyspepsia. These reports are exceedingly deceptive; for they attribute to other causes thousands of deaths which are really due to derangements of the digestive apparatus. And, furthermore, thousands of other deaths occur from diseases which never could have existed, had the digestion remained unimpaired. Taking these considerations into the account, it is evident that at least one-half of all the deaths which occur, are the more or less direct results of some of the various forms of dyspepsia.

A brief glance at a few of the diseases which spring directly from dyspepsia will make this fact still more apparent. Diarrhea, dysentery, constipation, worms, colic, cholera, and the great majority of bowel complaints, originate in indigestion. The best

medical authors admit that most of the derangements of the liver are due to the same cause. The same is true of kidney diseases. Paralysis and apoplexy, heart-disease, bronchitis, together with inflammations of the stomach and bowels, are also almost wholly due to dyspepsia. Consumption almost always comes subsequent to indigestion, as a consequence of defective nutrition and lowered vitality. Other lung diseases are also the direct results of the same morbid conditions.

WHAT IS DYSPEPSIA?

Notwithstanding its exceeding prevalence, to frame a satisfactory definition of this disease is a task of no little difficulty. The difficulty does not consist, however, in the obscurity of the symptoms, or in their indefinite character; but it lies in the fact that so numerous are the conditions, so varying the symptoms which characterize this disease, that to describe it is to describe nearly every morbid condition, every unnatural and unpleasant feeling, in fact, every symptom of deranged function or perverted action which is presented in the long list of diseases which the nosologist enumerates.

This wonderful multiplicity of symptoms grows out of the fact that dyspepsia is not a local disease. It is rather the name of a pathological condition which involves every organ, tissue, and structure in the body. It is a general deterioration of the whole physical organization. In fact, it may be said to be "the sum of all chronic diseases."

SYMPTOMS OF DYSPEPSIA.

As will be inferred from the preceding remarks, no small difficulty is experienced in accurately defining the multitudinous symptoms which indicate the existence of this disease. So various are its manifestations that no two persons suffering from this malady will find their conditions similar in more than a few particulars. One is troubled with excessive flatulency. Another is habitually costive. A third has no pain in stomach or bowels, but is troubled with a constant headache; he does not dream of dyspepsia—only his head troubles him. Another has a torpid liver, with frequent irritation from gall-stones. Still another individual complains only of palpitation and a feeling of heaviness. He is confident that he has heart-disease, and that his stomach is all right. A person of different habits will describe as his symptoms a feeling of "goneness," eructations, pain in the stomach, sometimes accompanied with sick headache. Some other patient will suffer great distress from cramp in the stomach and bilious vomiting. And thus successive individuals will complain of diarrhea, distress after eating, capricious appetite, canker, inflammation of the mouth, general weakness, nausea, loss of appetite, unnatural cravings, nervous debility, difficult breathing, catarrh, or hypochondriasis.

One very prominent feature of the disease is that the symptoms are exceedingly variable, so that the patient will be subjected alternately to each, or any combined number, of the above list. The poor victim imagines himself recovering, perhaps, when he observes a certain unpleasant symptom disappearing; but in vain is his hope, for he is soon beset by another equally painful one in some new locality.

Thousands of people are suffering from various local ailments, as catarrh, chronic headache, cold extremities, or similar difficulties, without the slightest suspicion that anything is wrong with their digestive apparatus, or that their disease is anything more than a local affection. Hence it is not strange that all their attempts at curing the disease are so unsuccessful. It is, in fact, more often than otherwise the case that the chronic dyspeptic has no pain in his digestive organs, for a long time after he begins to suffer materially from the results of impaired digestive powers and consequent defective nutrition.

RELIGIOUS NEWS AND NOTES.

—More than 400 Jews have perished at Mogador, Morocco, from cholera.

—The Methodist church in Iowa is said to have a church for every 2,000 inhabitants in that State.

—Paris has 65,000 houses, London 460,000 more than Paris, Berlin, Vienna and New York combined.

—There are in England and Wales 9,000 places in which Methodism has no preaching room or chapel.

—Upwards of 1,200 churches in Great Britain now use the unfermented wine, the true "fruit of the vine," and free from alcohol, for communion purposes.

—The number of Roman Catholic missionaries and teachers among the Indian tribes in the United States is 117.

—The Government of Russia has at last withdrawn its prohibition against missionary enterprise in Central Asia. The Synod of the Russian church has prepared to found extensive missions in all parts of Turkestan.

—The Methodist church of Canada is growing rapidly. Within four years it has received an increase of 20,499 members, and 134 ministers, besides sending out 137 more foreign missionaries than before. The total membership is now 113,153.

—The largest Sunday-school in the world is at Stockport, a town in England, with a population of only 53,014. The school building cost \$100,000, and has about 90 teaching rooms. Since its opening, 5,084 teachers, and 90,804 scholars have been registered.

—A late estimate puts the number of Protestants in Spain at 30,000, but this embraces the large mass who call themselves Protestants simply because they oppose the priests. The Presbyterians, Independents, Wesleyans, Episcopalians, Baptists, and the German, Swiss, French and Dutch Committees are represented in Spain by about thirty regular congregations and one hundred evangelical laborers.

—Texas has an estimated population of about 2,000,000. Its religious statistics, carefully collected, show as follows: Baptists, 92,000; Methodist Episcopal, South, 90,000; Methodist Episcopal, North, 18,000; Methodist Protestant, 1,000; Presbyterian, Cumberland, 22,500; Presbyterian, Southern, 7,200; Presbyterian, Northern, 1,100; Christian, Campbellite, 11,000; Lutheran, Evangelical, 5,000; Roman Catholic, 10,000.

SECULAR NEWS.

—Over 132,000 persons are employed on the East India railroads.

—London possesses nine cemeteries, with a total area of 2,225 acres.

—Nearly 800 Chinamen left San Francisco for home by the *City of Peking* last week.

—There were 100 miles of tunnel in Great Britain in 1877, which costs about \$50,000,000.

—It is said that the Rothschilds have agreed to loan Egypt \$30,000,000 to clear off the floating debt.

—The yearly revenue of Denmark is about \$12,920,000, and its expenditure \$11,445,000. Its public debt in 1877 was \$51,970,000.

—A disastrous railway collision occurred October 20, at Pontypridd, Eng. Twelve persons are reported killed and forty seriously wounded.

—In various cities of Germany boys under sixteen years of age are prohibited, under penalty of fine and imprisonment from smoking in public places.

—It is proposed to present a bill to the next Congress appropriating \$200,000 from the sum now held by the War Department on account of the freedman's branch of the Adjutant General's office, for the building of school-houses for the colored children of the District of Columbia, and for establishing free schools for the higher instruction of the race.

—The New York *Evening Post's* correspondent at Rio Janeiro tells of a district in Brazil equal in extent to New England, the middle Atlantic States, West Virginia, Ohio and Indiana combined, that has been without rain since July, 1876. Brooks, springs and wells have long since dried up. Even river beds have now become dusty channels. The cattle, of which there were vast herds, have died of thirst. The people perishing for want of food and water, have fled from their homes, many of them dying, sometimes whole families together, before reaching a place of refuge. Those of them who escaped have overcrowded the cities of refuge so greatly as, in some cases, to multiply the population by five, and they are now herded together in the open streets, living like swine upon the scanty rations issued by the government, and upon such refuse as they can gather in the gutters. Well nigh naked, and utterly debased by their sufferings, they live in beastly immorality, not scrupling, even, to resort to cannibalism in some instances, while small pox, yellow fever, dysentery and other diseases are sweeping them away by thousands.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, OCT. 24, 1878.

Reports.

THE readers of the SIGNS will be interested in the report of the General Conference in this issue.

Norway and Denmark.

FROM reports from Elder Matteson, we learn of his labors in Norway. At Haugesund he held one meeting, which was attended by about thirty, and nearly as many more listened in the street, the windows being open.

Texas.

ELDER KILGORE writes that the interest from their meetings in Plano, is extending into the country. Some are convinced of the truth, and will obey. October 5, he was with the church at Dallas.

Converts to Romanism.

EIGHT columns and a half of the Whitehall Review is occupied in giving lists of converts to Romanism among the upper classes during this generation. It includes the names of a duke, three marquises, five earls, fifteen barons and lords, taking no account of courtesy titles;

Sacramento and Rocklin.

Met with the church in Sacramento October 4 to 9, and held eight meetings, celebrating the ordinances in connection with their church quarterly meeting. We trust their next missionary reports will make a better showing for this present quarter.

Found the church at Rocklin flourishing. A sister, who had been a '44 Adventist, had recently embraced the Sabbath. Held eight

meetings, baptized three, and celebrated the ordinances. Both these churches have good Sabbath-schools. Are on our way to labor in Reno, Nevada. B. A. STEPHENS. Newcastle, Cal., Oct. 14, 1878.

Santa Rosa.

THE tent meeting is receiving the blessing of God. Our 60-ft. tent is well filled each night. We are now in the midst of the Sabbath question; several have already begun the observance of the Sabbath of the Lord, and many more in the "valley of decision."

October 21, 1878.

W. M. HEALEY, J. D. RICE.

State Quarterly Meeting.

THE first quarterly meeting of the California State tract and missionary society, for the year, was held in Oakland, October 19, 1878.

Of the eight districts in the State four were represented by directors, as follows: Wm. Harmon of district No. 1, John Mavity of No. 3, E. R. Gillett of No. 7, and M. C. Israel of No. 8.

After the usual opening exercises, minutes of the previous meeting were read and accepted, after which the report of labor was read, as follows:—

Table with columns for District (1-8), Total, and rows for Memberships, No. of Reports, Families visited, Ships visited, Letters written, New Members, Donations, Book sales, Widows & Orphans Fund, No. pp. Tracts, etc., given away, No. pp. Tracts, etc., loaned, No. pp. Furnished Libraries, New subscribers for Signs, New subscribers for other periodicals, Signs distributed, Other periodicals distributed.

[The report from district No. 3, though sent, has not been received.]

The subject of Health Annuals for 1879, was discussed, and the society voted to take 3,500 copies, the districts having ordered as follows: No. 1, 500; No. 3, 350; No. 7, 1,000; No. 8, 650; the remaining 1,000 copies are to be held by the State society to supply districts that have not yet ordered and for general purposes.

Voted, That the society indorse the new singing book, the Song Anchor, and recommend its use in all Sabbath-schools.

Interesting remarks regarding the ship work were made by Elder Israel and Brother Partridge, and it was

Voted, That the society furnish whatever reading matter is required for that branch of labor, at the discretion of those having the work in charge.

The importance of obtaining full reports of missionary labor was discussed, and the means for securing the same, and it was recommended that the directors visit every church in their respective districts at least once a quarter.

On motion, the meeting adjourned.

E. R. GILLET, Vice President, LILLIE D. ABBEY, Secretary.

Iowa Camp-Meeting.

THE Iowa camp-meeting was held at Oska-loosa, Iowa, September 18-23. The camp was pleasantly situated and the meeting was fully as large as any previous meeting in this State.

Monday our hearts were made glad by the arrival of Brother White, who was on his way to Battle Creek. His greatly improved health was a source of joy to us all, and his good courage in God seemed to beget the same spirit in others.

Nebraska Camp-Meeting.

THIS meeting, held at Seward, Neb., September 25-30, was one of great interest to the cause in that State. Nebraska and Iowa had been united in one Conference till this meeting was held; but God has greatly blessed Nebraska during the past few years, and our cause has grown quite strong, so it was thought best that a separate Conference should be organized.

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.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. C R Chittenden 5-1, N W Allee (4 copies) 5-16, B F Winkler 5-32, B S Freeman 5-22, Viola M Luther 5-40, Maggie Arnold 5-37, J O Hedden 5-1, T H Starbuck 6-1, Charles Bailey 5-40, Wm Fenner 5-40, D S Heyter 5-40, Mrs Nancy Mills 5-40.

\$1.50 EACH. N L Courler 5-40, Mrs McDaniels 5-35, I A Melvin 5-40, Mrs Jennie Borden 5-34, Mary Davis 5-40, Mrs H C Perry 5-40, Mrs J A Ward 5-40, Mrs M A Edwards 5-40, J R Hampton 5-40, James Raley 5-40, H H Schorling 5-40, Nancy E Lloyd 5-40, S W Bunt 5-40, Henry Briggs 5-40, Robert Laughlin 5-40, Elias Henley 5-40, Louisa Wartman 5-40, Mary Sours 5-40, Kimber Kelley 5-40.

MISCELLANEOUS. Mrs H Hamberg (30 copies) \$45.00 5-40, Mrs Geo Thackery 75c 5-16, Sarah M Jones 50c 5-8, B Bidgood 50c 5-8, Josiah Wood 1.00 5-34, Oakland V M Society (150 copies) 37.50 5-8, Mrs J P Morrell 75c 5-18, Mrs Rachel Wooden 75c 5-18, Wesley Peterson 50c 5-18.

Cal. Publishing Fund. A T Jones \$10.00, A P Van Horn 10.00, M Snook 10.00, F E Lyttaker 50.00.

Received on Account. N P T and M Society \$50.00, Cal T and M Society 10.65, A O Bainbridge 10.60

California Conference Fund. J C Hedden \$8.00, San Pasqual 20.00, Bloomfield 88.10.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post-paid. Dictionary of the Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-School and Praise service. 160 pp. 50c. Progressive Bible Lessons. 50 cts. " " " for Little Ones. 15 cts. The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts. The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 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. The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts. The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 20 cts. A Word for the Sabbath, or False Theories Exp-osed. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts. Advent Keepsake. Muslin, 25 cts. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts. Facts for the Times. 25 cts. The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts. The Atonement. J. H. Waggoner. 20 cts. The Spirit of God. J. H. W. 15 cts. Miraculous Powers. 15 cts. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts. The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts. The Morality of the Sabbath. D. M. C. 15 cts. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts. The Two Laws. D. M. Canright. 15 cts. The Seven Trumpets of Rev. 8 and 9. 10 cts. Redeemer and Redeemed. James White. 10 cts. Christ in the Old Testament and the Sabbath in the New. James White. 10 cts. The Truth Found. J. H. W. 10 cts. The Two Covenants. J. N. Andrews. 10 cts. The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts. Review of Gillilan on the Sabbath. 10 cts. Vindication of the Sabbath. Morton. 10 cts. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts. Matthew Twenty-four. James White. 10 cts. Review of Baird's Two Sermons on the Sabbath and Law. J. H. W. 10 cts. The Ancient Sabbath. Forty-four Objections Considered. 10 cts. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists—Milton on the State of the Dead—The Rejected Ordinance. Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabbath—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elihu on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day—First Message of Rev. 14. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—The Christian Sabbath—Why Not Found Out Before?—100 Bible Facts upon the Sabbath. Address— THE SIGNS OF THE TIMES, OAKLAND, CAL.