

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.

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, OCTOBER 31, 1878.

NUMBER 41.

The Signs of the Times

IS ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS a year in advance for a volume of 48 numbers. When paid by Tract Societies, or by individuals for their friends, \$1.50.

Office, 1059 Castro St., bet. 11th and 12th.
Address, SIGNS OF THE TIMES, Oakland, Cal.

Heavenly Mansions.

Look up, lonely pilgrim and weary,
Bright mansions are waiting above,
No heart can conceive of their beauty;
They are builded in infinite love.

There are mansions on earth, all resplendent
With carvings and paintings of art;
But sin and death enter their portals—
And dwell there the weary in heart.

But the golden-paved mansions of heaven,
The feet of no vile one have trod,
No sin can the pearly gates enter,
They wait for the people of God.

O pilgrim, grown weary with toiling,
The rough journey soon will be passed,
And safe in the mansions immortal
The tired shall enter at last.

I'll watch for the glorious morning
Whose dawning already appears;
The dawning the prophets discovered,
Down through the vista of years.

See Jesus preparing the mansions
For all who are loyal and true,
And, "Watch," was the message he left us;
"Soon I am coming for you."

P. A.

General Articles.

AFTER THE ASCENSION.

BY MRS. E. G. WHITE.

THE disciples returned to Jerusalem rejoicing, not that they were deprived of their Master and Teacher, for this was to them a cause for personal mourning rather than joy. But Jesus had assured them that he would send the Comforter, as an equivalent for his visible presence. He had said, "If ye loved me, ye would rejoice, because I said, I go unto the Father." They rejoiced because Jesus had wrought out salvation to man; he had answered the claims of the law, and had become a perfect offering for man; he had ascended to heaven to carry forward the work of atonement begun on earth. He was the Advocate of man, his Intercessor with the Father.

Jesus, who was born in Bethlehem; who worked with his earthly father at the carpenter's trade; who sat in weariness by Jacob's well; who slept in weariness in Peter's fishing-boat; who hungered and thirsted; who took little children in his arms and blessed them; who was rejected, scourged, and crucified, ascended in the form of a man to heaven, and took his place at the right hand of God. Having felt our infirmities, our sorrows, and temptations, he is amply fitted to plead for man as his representative. Jesus, when upon earth, was the most perfect type of man; and it is the Christian's joy and comfort that this patient, loving Saviour is to be his King and Judge; for "the Father judgeth no man, but hath committed all judgment unto the Son."

We are not inclined to associate kingly glory and judicial authority with the self-denial, patience, love and forgiveness shown in the life of Christ; yet these attributes qualified the Saviour for his exalted position. The qualities of character which he developed on earth constitute his exaltation in glory. His triumphs were gained by love, not by force. In coming to Christ the sinner consents to be elevated to the noblest ideal of man.

"Do ye not know that the saints shall judge the world?" The attributes which exalted Christ, if obtained by his followers, will place the scepter in their hands, and

they shall be kings and priests with God. Christ pledged himself to keep the law which Adam transgressed, and to magnify the law and make it honorable by demonstrating that it was not arbitrary, and could be kept inviolate by man. Christ showed by his life that the law of God is faultless, and that man, by disobeying it, brings upon himself the evils which its restrictions seek to avert from him.

When the disciples returned to Jerusalem alone, people looked at them, expecting to see in their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. They did not wail over disappointed hopes, but were continually in the temple, praising and blessing God. The priests and rulers were at a loss to understand this mystery. After the discouraging events connected with the trial, condemnation, and ignominious death of their Master, the disciples were supposed to be defeated and ashamed; but they now came forth with buoyant spirits, and countenances beaming with a joy not born of earth.

They told the wonderful story of Christ's glorious resurrection, and ascension to heaven, and many believed their testimony. The disciples had no longer a vague distrust of the future; they knew that Jesus was in heaven; that his sympathies were unchanged; that he was identifying himself with suffering humanity, receiving the prayers of his people; that he was pleading with God the merits of his own precious blood, showing his wounded hands and feet, as a remembrance of the price he had paid for his redeemed. They knew that he would come again escorted by the heavenly host, and they looked upon this event, not as a dreaded calamity, but as an occasion for great joy and longing anticipation. They knew that he would stand again upon the Mount of Olives, while the Hebrew hallelujahs should mingle with Gentile hosannas, and myriads of voices should unite in the glad acclamation of "Crown him Lord of all!" They knew that he had ascended to heaven to prepare mansions for his obedient children, and that he would return and take them unto himself.

With joy the disciples related to their brethren the news of their Lord's ascension. They now felt that they had a Friend at the throne of God, and were eager to prefer their requests to the Father in the name of Jesus. They gathered together in solemn awe and bowed in prayer, repeating to each other the assurance of the Saviour, "Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." During the ten days following the ascension, they, with one accord, devoted the time to prayer and praise, waiting for the descent of the Holy Ghost. They extended the hand of faith higher and higher, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The Saviour came into the world, outwardly the son of David, not manifesting the full significance of his character. His spirit was subject to that discipline and experience through which humanity must in some measure pass. His divinity was veiled beneath humanity. He hid within himself those all-powerful attributes which belonged to him as one equal with God. At times his divine character flashed forth with such wonderful power that all who were capable of discerning spiritual things pronounced him the Son of God.

Christ exiled himself to the world that he might bring heavenly light within the reach of humanity. The Jews did not comprehend the twofold character of Christ; and as he did not assume temporal, kingly power, and establish his reign on David's throne, bringing into subjection every foreign authority, the Jewish dignitaries refused to accept him. They could not connect man's suffering, grief, and poverty with their idea of the Messiah. Yet this was the only Saviour the word of

God through his prophets had ever predicted.

The Jews utterly failed to understand the spiritual connection which identified Christ with both the human and the divine, and gave fallen man a presentation of what he should strive to become. Christ was God in the flesh. As the son of David, he stood forth a perfect type of true manhood, bold in doing his duty, and of the strictest integrity, yet full of love, compassion, and tender sympathy. In his miracles he revealed himself as Lord. When he was asked by Philip to show him the Father, he answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father."

The Jews were continually seeking for and expecting a Divinity among them that would be revealed in outward show, and by one flash of overmastering will would change the current of all minds, force from them an acknowledgment of his superiority, elevate himself, and gratify the ambition of his people. This being the case, when Christ was treated with contempt, there was a powerful temptation before him to reveal his heavenly character, and to compel his persecutors to admit that he was Lord above kings and potentates, priests and temple. But it was his difficult task to maintain the level of humanity.

In the intercessory prayer of Jesus with his Father, he claimed that he had fulfilled the conditions which made it obligatory upon the Father to fulfill his part of the contract made in heaven, with regard to fallen man. He prayed: "I have finished the work which thou gavest me to do. [That is, he had wrought out a righteous character on earth as an example for men to follow.] And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." In this prayer he farther goes on to state what is comprehended by the work which he has accomplished, and which has given him all those who believe on his name. He values this recompense so highly that he forgets the anguish it has cost him to redeem fallen man. He declares himself glorified in those who believe on him. The church, in his name, is to carry to glorious perfection the work which he has commenced; and when that church shall be finally ransomed in the paradise of God, he will look upon the travail of his soul and be satisfied. Through all eternity the ransomed host will be his chief glory.

Jesus, the Majesty of heaven, humbled himself, and became obedient unto death, even the death of the cross; "wherefore God also hath highly exalted him, and given him a name which is above every name." This mighty Saviour has promised to come again, and to take his church to the mansions he has prepared for them. While he is in heaven carrying on the work of intercession and atonement commenced on earth, his life and character are to be exemplified by his church upon earth. He has promised that, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." And again, "Hitherto have ye asked nothing in my name." "Whatsoever ye shall ask the Father in my name, he will give it you."

He who considered it not robbery to be equal with God, once trod the earth, bearing our suffering and sorrowing nature, and tempted in all points like as we are; and now he appears in the presence of God as our great High Priest, ready to accept the repentance, and to answer the prayers of his people, and, through the merits of his own righteousness, to present them to the Father. He raises his wounded hands to God, and claims their blood-bought pardon. I have graven them on the palms of my hands, he pleads. Those memorial wounds of my humiliation and anguish secure to my church the best gifts of Omnipotence.

What a source of joy to the disciples, to know that they had such a Friend in heaven to plead in their behalf! Through the visible ascension of Christ all their views and contemplations of heaven are changed. Their minds had formerly dwelt upon it as a region of unlimited space, tenanted by spirits without substance. Now heaven was connected

with the thought of Jesus, whom they had loved and revered above all others, with whom they had conversed and journeyed, whom they had handled, even in his resurrected body, who had spoken hope and comfort to their hearts, and who, while the words were upon his lips, had been taken up before their eyes, the tones of his voice coming back to them as the cloudy chariot of angels received him: "Lo, I am with you always, even unto the end of the world."

Heaven could no longer appear to them as an indefinite, incomprehensible space, filled with intangible spirits. They now looked upon it as their future home, where mansions were being prepared for them by their loving Redeemer. Prayer was clothed with a new interest, since it was a communion with their Saviour. With new and thrilling emotions and a firm confidence that their prayer would be answered, they gathered in the upper chamber to offer their petitions, and to claim the promise of the Saviour, who had said, "Ask, and ye shall receive, that your joy may be full." They prayed in the name of Jesus.

They had a gospel to preach—Christ in human form, a man of sorrows; Christ in humiliation, taken by wicked hands and crucified; Christ resurrected, and ascended to heaven, into the presence of God, to be man's advocate; Christ to come again with power and great glory in the clouds of heaven, and to receive the obedient and loyal to himself.

The apostles went forth with courage and hope, to do their Master's work with fidelity. They knew that the most acceptable way of waiting for Christ was to work for him. It was theirs to direct others to the coming Lord, and to teach them to wait patiently for his appearing. This work was given to every disciple of Christ.

The Promise Sure.

THERE is much prayer which brings no results. Mere repetition of good words is not prayer. Prayer is bringing God's promise to him, and pleading it with him. It carries the checks to the bank, and comes away with the cash. Many prayers are defective for want of pleading promises. I cannot pray very long prayers. I just go and plead the promise and come away. I present the check and then go about my work. What would you think of men going to a bank, and loafing about the counter for the half hour together? Praying is not spending a great deal of time on your knees, and saying a great many things to God which he knows beforehand. Yet though we may not constantly pray very long at a time, we go again and again. Prayer needs faith in the promises. Do you say you cannot believe? Think what that means. What! cannot trust your God? Heaven and earth shall pass away, but no promise of God shall fail.

Do we not often miss answers to prayer because we present the check, and then go without waiting for the cash? Do you expect and actually look for answers to your petitions? Are you like the child who went to prayer-meeting appointed in time of drought to pray for rain, and brought her umbrella with her, because she expected an answer to the prayers to be offered? Do you say to yourself, "True, I have asked; true, God has promised, but will he give?" Away with the question! God forbid that it should loiter for a moment on your minds! Let us be in earnest. Let us have no playing with God! Put your name down, "I do believe this promise. I asked with a real faith."—Spurgeon.

NOTHING more clearly indicates the true character of a church than the quality of its prayer-meetings. They are, in a peculiar sense, the outward sign of whatever inward grace the church may possess. If they are cold, formal, dead, be sure there is coldness, formality, and destitution of spiritual vitality in the heart of the church. A deep, earnest religious sentiment pervading the membership will as certainly make itself known in these meetings as sound physical health asserts itself in the ruddy cheek and glowing eye.

THE REJECTED ORDINANCE.

(Concluded.)

PASSING now from the region of debate concerning the nature and object of the transaction described in the thirteenth chapter of John, where is introduced that most incomprehensible humiliation on the part of our Lord, as brought to view in the washing by him of the disciples' feet, we proceed to consider the bearing of this transaction upon the matter of Christian duty subsequently to that time.

Evidently the persons in question appreciated but imperfectly the significance of the scene in which they were actors. Christ realized this, and therefore he said, "What I do thou knowest not now, but thou shalt know hereafter."

From this it is fairly deducible that what was done was of such a nature that its influence and effects would be felt subsequently. Everything connected with that extraordinary transaction was of a character to make the most profound impression, and to provoke reflection and study into its design.

Nor was this reflection and study to prove fruitless. Ye shall know hereafter, said the Saviour. We think that promise has already been fulfilled; and, as we have argued thus far in this article, that the Lord made it too clear to admit of doubt that what he did was designed to create an institution for the use and benefit of those who should come after him. That this was so as it regards the twelve, we have the authority of his own words for believing. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." These declarations are explicit. With what Christ had outwardly done, they were well acquainted. Now, he enjoined, go and do likewise to one another. No ingenuity in construction can evade the obvious and natural conclusion from these words that the ordinance originated was not to perish with its institution. The apostles were not to be satisfied with simply contemplating the nature of the work which Christ had done for them, but they were strictly commanded to do to each other the very thing which he had done to them. No duty ever devolved upon them which was enforced by a clearer statement of obligation. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," said the Saviour. It was just as certain, therefore, that they were to imitate his example as it was that the work in question had been performed by him upon them. That this work, however, had been actually done, there was, with them, no room for doubt. They had both seen and experienced it. This being the case, there was no room left them for debate; what they had seen performed, they were as certain that it was their duty to repeat as they were that they had ever witnessed it at all.

The final declaration of Christ, also, emphasized that which his positive command had embodied. He did not say to them, Happy are ye because ye have witnessed these things; but his declaration was: "If ye know these things, happy are ye if ye do them;" i. e., action, and not knowledge simply, was the important thing. The blessing which was to be secured to them was not to come alone through the channel of acquaintance with what the Lord had accomplished upon their persons, but through that of doing to each other what he had done to them. With the lapse of time, the scene which they had witnessed in that upper chamber would gradually have faded from their memory. It needed to be commemorated in order that the benefits to be derived from it might be lasting in their character. By each one of the twelve, as he should participate personally in imitating and perpetuating the occurrences of that night, would all the advantages be realized and enjoyed in their fullness. At each recurrence of the solemn celebration, the individual actors would have most vividly portrayed anew before their minds the great condescension of the Master, and thereby they would individually receive a blessing which might properly be represented as rendering them "happy" indeed.

Thus much for the duty of the apostles.

Further space need not be devoted to its consideration; for if the Lord failed to make it manifest, then language has lost its force, and can no longer be relied upon as a medium through which to enjoin obligation.

Passing, therefore, from the apostolic twelve, we inquire whether Christians generally are not in duty bound to obey the same injunction which the Saviour directed to those who were honored with a position nearest his person.

As it regards this question also, we think there is little room for doubt.

First, because, as all will admit, the Saviour selected the twelve as a sort of miniature church, through which, for the purpose of convenience, he conveyed his will and his commands to those then living, outside of the apostles, and to those who should follow them in subsequent ages. Through them has come to us nearly all of the instruction which fell from his lips for our benefit. On one occasion he said to them, "What I say unto you I say unto all, Watch."

Again, on the very evening on which the ordinance of feet-washing was created, there sprang into existence another sacrament of equal importance, which is at the present time universally celebrated. We have reference to the Lord's supper. The circumstances attending the origin of both were nearly identical. They came into existence the same evening, in the same room, were administered to the same persons, and were enjoined by the same Lord.

If there be any difference as it regards the obligation of either, that difference is in favor of the more unpopular ordinance; for it was of this that the Lord said to Peter, that, unless he submitted to it, he should have no

part with him. Also it was of this that he said, "Ye ought to wash one another's feet." Whereas, he simply remarked of the other, "As oft as ye do this, do it in remembrance of me." These facts being true, the same logic which would prove the perpetuity of the Lord's supper—which was at the outset celebrated by Christ and the apostles alone—would also perpetuate the ordinance of feet-washing; and, therefore, as Christians generally acknowledge that it is their duty to observe the former, they should either concede that they have been mistaken in that, or else admit that consistency demands that the latter be regarded as equally binding.

Secondly, we conclude that Christians in our time are as much in duty bound to participate in the ordinance of feet-washing as were the apostles; because, reasoning from a general stand-point, we are as much interested as they were in the principle which the ordinance was created to illustrate. That principle was the duty of humility as enforced by the example of Christ. Said he: "The servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them;" i. e., if I your Lord and Master—I by whom and for whom all things were made that are made; I who am the only begotten Son of the Father, have so far humiliated myself that I have been willing to kneel before you, and in the bathing of your feet have performed the service of a servant and a menial, surely you, who are in common but servants to me, ought to be willing so far to humble yourselves as to do unto one another that which I have done unto you.

What a sublime lesson.

The King of glory so destitute of pride and exaltation that he could even wash the feet of sinful, erring man.

How important that this lesson should be learned by all.

With what overwhelming force is taught by it the brotherhood of mankind, the wickedness of pride, and the propriety that each should minister to the other.

In no other way could this lesson have been imparted so successfully.

But were the apostles the only ones who needed its instructions?

Were they less fraternal, more proud, or more unwilling to minister to one another than we are?

Beyond all question, at the time under consideration they were vastly more humble than the average Christian at the present hour.

This being true, however, the conclusion is unavoidable that if they needed the ordinance, we need it in a ratio greater by tenfold.

By parity of reasoning, therefore, it was designed for us, because Christ well understood what our situation would be, and the presumption is, that, having done what he did to meet the needs of one class, he perpetuated the duty of exemplifying the transactions of that hour, in order to meet the greater necessities of those of us who were to come after.

Were we to pass from the discussion of general principles in their bearing upon the issue before us to the question as to whether the New Testament throws any further light upon the matter of the perpetuity of the ordinance save that which is found in the command of Christ, we should enter a field not wholly destitute of the confirmatory proofs which we seek.

The apostle Paul, in addressing Timothy respecting the propriety of supporting certain widows by the charity of the church, commends one class as being worthy of maintenance at their hands. Guarding with jealous care the fruits of the liberality of his brethren, and being unwilling that they should be consumed by any except those of the most undoubted merit, he writes as follows: "Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5:9, 10.

In this passage the obvious allusion is to one who, possessing those other Christian graces necessary to the development of a symmetrical character, was also one whose humility and sincerity had been proved by the high test of a willingness to carry out the behest of the Saviour brought to view in the words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

Such was the nature of the obligation imposed by this precept, and such was the mind which its fulfillment betokened, that Paul felt that he would be perfectly safe in recommending the individual possessing it as worthy of material aid. He well knew that the dishonest, the insincere, and the hypocritical would be very slow to carry out an ordinance which had in it so large a demand upon the graces of meekness and ingenuousness.

Reasoning from this stand-point, therefore, we reach two conclusions. In the first place, it becomes clear that the apostle placed a very high estimate on obedience to that institution which the Lord inaugurated on the eve of his departure from this world, in order to commemorate that lowliness of heart which enabled him to perform the most menial offices for the benefit of others. In the second place, it is evident in the side-light thus thrown upon the subject, that in the year of our Lord sixty-five,—thirty odd years this side of the passover supper,—Christians were still celebrating with great solemnity the event which took place in that chamber at Jerusalem in which the Lord, in the attitude of a servant, condescended to wash with his own hands, and to wipe with the towel with which he was girded, the feet of his attendant disciples.

[The following from Kitto's Cyclopaedia will serve to show the reader the facts in regard to the historic evidences respecting the continuance in the early church-

for centuries, of the celebration of the action on the part of Christ which is passing in review before us:—

"Feet-washing (*pedilavium*) became, as might be expected, a part of the observances as practiced in the early Christian church. The real signification, however, was soon forgotten or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found in the Romish church. The reader who wishes to see an outline of these may consult *Seigel Handbuch der ch. Alterthümer*, ii. 159, seq."]

But, if this be true, we have again reached, through the practice of the church, the same decision at which we had arrived by inductive argument. That is, we are brought once more to the conclusion that the sacrament of feet-washing is still binding upon all, since we find it in use among the churches thirty odd years this side of the boundary line of this dispensation; for since that period, all will admit our relation to that subject has been in nowise affected by any change of doctrine or duty.

If we had found no trace of the practice in the meager record of current events which the New Testament brings to view, that would in nowise invalidate the necessity of performing an office which rests squarely on a positive command. But, having the command, and then finding a usage approved by the highest authority known to the church, which harmonizes perfectly with our interpretation of the law, the question of the necessity of our obedience to the same is not only emphasized, but also settled beyond dispute.

Thus, reader, we have canvassed this subject as fully as the circumstances of the case seem to require.

By the positive precept of Christ, by numerous inferential arguments so strong as to amount to actual demonstration, and by the practice of the first generation of Christians, there has been brought home to your door an obligation which, although heretofore not understood by you, has now become plain and unmistakable. It only remains, therefore, to inquire, What disposition will you make of this matter? Returning to the point whence we started, how does your heart appear to you, when upon it is thrown the flood of this new light?

Do you discover in it any disposition to evade the requirements of the situation, or to shrink from them.

Is the consecration as complete, after all, as you had hoped it was?

Or is God bringing you now to a point where you can discover your own lack, and, where, if obedient to him, you will be able to attain to a deeper experience than you have ever reached before?

I beg of you to move cautiously over this ground, for here are quagmires and quicksands which have swallowed up many an unwary traveler.

Be not deceived. It is not a matter of indifference whether or not we walk in the light. As it was of old, so it is now. He that refuses to do this, sooner or later will grope his way in moral darkness. "While ye have light, believe in the light [said the Saviour], that ye may be the children of light." In these words are brought to view, as existing within the individual himself, the power to believe or disbelieve the truth. If we are honest in heart, we may "know of the doctrine." The danger is that where knowledge brings with it unpleasant duty, we may deceive ourselves by requiring more testimony than the case demands. Where no additional responsibility is incurred, and where the matter is one of sentiment rather than of practice, we reach conclusions with comparative ease. The instance before us, however, is not of this sort. The thing required furnishes us with something to do, as well as something to believe. Experience has shown that the dangers of the situation lie in the direction of an unwillingness to perform the act required. For some reason, there is in the minds of many persons a repugnance to carrying out the practical features of the sacrament under discussion which is exceedingly strong. That this should be so with the natural heart, it is not difficult to comprehend. Not so, however, with the professing Christians, who claim to have mortified the flesh. The former, being unregenerate, have never learned to humble themselves; but the latter are but poor scholars in the school of Christ unless they have learned the absolute necessity of self-abasement.

So far as the action of washing the feet of a brother is concerned, it is true that when performed in the manner in question it is a work which is humiliating in its nature; but does this really render it objectionable? It seems to us that this is very far from being the case. If in any way the humiliation involved dishonor, the situation would be different. This cannot be, however, since Christ himself gave us the example, and he never would have done anything that was wrong in the abstract. Where, then, does the cross enter? Manifestly in the tacit confession involved in the action which we put forth. In washing the feet of another, we virtually say to him, "My brother, I am willing, for Christ's sake, not only to regard you as fully my equal, but also to sustain to you the relation of an abject servant to his superior." If there be pride in the heart, this will be an unpleasant task. If you be a rich man, and that brother a poor man, again the deed will greatly mortify the flesh. If you be learned, and he be unlearned, the situation will be trying. Nevertheless, if the true spirit of the gospel be in our hearts, these difficulties will vanish like the dew before the rising sun. Paul declared that there was a saying that was worthy of all acceptance; i. e., "Christ Jesus came into the world to save sinners, of whom I am chief." Again it is said, Let the rich rejoice that he is made low. Jas. 1:10. And once more: "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16.

In fine, the Scriptures abound everywhere in declarations to the effect that we ought to be willing to humble

ourselves at all times, regarding others as better than ourselves.

By one who understands his own heart, this will not be looked upon as a difficult and unreasonable requirement; since, being acquainted with his own sins and ignorant of those of his neighbor, and feeling that there is no defense for his past course, he will naturally come to view those around him as really more deserving of the divine clemency than himself. To him it will be rather a pleasure than a burden to perform any action which shall in any way develop in himself a spirit of contrition, and furnish to others proof of his lowliness of mind. But convince him that Christ has gone before and set an example which he is expected to follow, and he will not stop to debate the question whether in any way he may be doing those things which by the more haughty in spirit may be regarded as a violation of the proprieties of cultured life. With him sentimentalism is past, and the struggle for life has become so real and all-absorbing that mere conventionalisms have lost their power to separate him from Christ. With him, the popular whim which attaches a taint of degradation to the person who is religiously employed in the washing of feet, will have little or no weight. Discriminating between solid argument and mere sophistry, he will discover that the washing in question is not for the removal of the filth of the flesh, but as a type which has a reflex influence by calling attention to what the Saviour has done in his own person; thereby developing in the disciple that grace which would make him compare in lowliness of heart with his great exemplar.

All the unpleasant associations in the minds of the prejudiced against the ordinance as being one to be employed merely for the purposes of physical cleanliness, will be removed when he learns that all who participate in it, following the example of Peter, have previously purified the person for the occasion by the employment of the requisite ablution.

Those objections, also, which arise in the mind of many because of the mistaken notion that the ordinance is entered upon by the sexes promiscuously, will be dispelled when he ascertains that everything is done decently and in order, the males administering the ordinance to males, and females to females, under circumstances calculated to secure the strictest propriety in all particulars.

In fine, he will instantly perceive that all of the arguments which are brought to bear upon the subject by those who object to the suitable commemoration of one of the most striking events in the life of Christ, fall so far short of accomplishing the end desired, and are so radically defective in their nature and construction, that they serve to establish, rather than to undermine, his new convictions. They will appear to him like the most tenuous cobwebs stretched across the pathway of truth, hardly tangible enough to be felt, and destined to be swept away by the advancing foot of the first passer by. All of them will be found to have their origin in a mistaken conception of the facts, or in a disposition to evade a duty by an unwitting appeal to prejudices altogether unworthy of a Christian man. To all of them he will make but the one answer: the command and the example of the Son of God are with me authority of too high a nature to be set at naught by a logic sadly defective in its character, or by a caprice, which, if it would reflect on the ordinance at all, would also reflect on Him by whom it was created.

The more he shall consider the matter of the sacrament, and the important lesson which it teaches, the more profound will be his assurance that it meets us in our fallen natures right where we are, and where we most need help.

Should it ever be his fortune to enter the room where the humble followers of Jesus, acting upon the instructions of the Master, are practically illustrating the value of the institution which originated with him, he will appreciate, as never before, the power of the dramatic in religion. As with streaming eyes and hearts that are bowed down with a solemn sense of the work in which they are engaged, one after another girds himself with a towel, and, in imitation of the Lord, kneels to administer the ordinance to a brother, he will be overwhelmed as never before with a sense of the condescension of Him whose glory filled the heavens, and yet who, laying it all aside, clothed himself with a form of flesh and actually performed the office of a servant to servants. While his eye runs over the emblems now upon the table, of the Lord's broken body and shed blood, as well as the visible appliances connected with the ordinance of condescension, the scene enacted in that upper room at Jerusalem eighteen hundred years ago will be revived before his fancy with a vividness and power which mere words could never impart. With a grateful heart, and an almost crushing sense of his own unworthiness, he will thank God for the perpetuity of an emblematic scene which overwhelms him with a deeper sense of the self-abnegation of the Master than ever had taken possession of his mind before.

May God grant, candid reader, that your experience may prove to be of the kind spoken of above, and that—putting aside, as unworthy of a moment's thought, all suggestions which are dictated by the fear of man or the love of applause—you may walk in the light which now shines upon your pathway, content to know that this light comes from heaven, and that the path which it illuminates will lead you to a deeper experience in the things of God, and to a more profound sense of your own unworthiness and of his goodness.

Suffer no false issue to be presented before your mind. Remember that the question resolves itself simply into this: When the Lord said, "Ye ought to wash one another's feet," did he mean to be understood as saying ye ought not to wash one another's feet? Or did his words accurately express the thought that was in his mind?

If you shall decide that the first position would dishonor the Master by reflecting upon his ability to employ

language that was calculated to convey correctly the lesson which he designed to teach, then your duty will be plain. Then those other words, so searching and so just, "if ye love me keep my commandments" (John 15:15), will furnish you with a key to duty which will unlock every problem relating to the course you ought to pursue in the future. W. H. LITTLEJOHN.

ARE THE TEN COMMANDMENTS THE LAW OF GOD?

MANY who claim that the ten commandments have been abolished, have the temerity to affirm that there is no text of scripture in which these commandments are called the law. Because they are called God's "covenant which he commanded," (Deut. 4:13,) they boldly say that they are the "old," or "first" covenant, affirming that the Scriptures call them so, which is entirely false; but claim that they are not called the law in all the Bible. Elder Miles Grant says, "We find no place in the Scriptures where 'the law' means the ten commandments." "We do not find any scripture that shows 'the law' ever means the decalogue." In Ex. 24:12 we read, "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Now as the ten commandments, written in tables of stone, are the only code of law or commandments ever given in the handwriting of God, our point is proved; for he says, "I will give thee tables of stone, and a law, and commandments which I have written." But what did God give to Moses in fulfillment of his promise? Ex. 31:18: "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." If this is not the fulfillment of the promise, it has never been fulfilled; hence, when God gave to Moses the tables of stone, he gave him the promised law. Ex. 32:15: "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand, the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." The writing upon the tables is called commandments, law and testimony. Hence when an appeal is made "to the law, and to the testimony," (Isa. 8:20,) reference is made to this very code.

In Ps. 78:5 we read, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." Verse 7, "That they might set their hope in God, and not forget the works of God, but keep his commandments." The Sabbath of that law was given for the express purpose that men might not forget the works of God. So long as they should "remember the Sabbath day to keep it holy," they would not forget the fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

This "testimony in Jacob" and "law in Israel," God "commanded our fathers," says David, "that they should make them known to their children." Go back to Deut. 5, and we find the ten commandments rehearsed in substance, and in chapter 6, after announcing the great principle upon which the first four commandments are founded, he says, "And these words, which I commanded thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children," &c. This shows that these commandments were "law in Israel."

In Ps. 119:142 it is said, "Thy law is the truth;" and in verse 151 it is said, "All thy commandments are truth." This makes the commandments of God and his law identical; for the truth is one. These commandments—this law—were delivered by the mouth of God from Sinai. Neh. 9:13. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, [margin, Heb. laws of truth], good statutes and commandments." God spoke the ten commandments, and them alone, from Sinai. See Deut. 5:22. Hence these are the right judgments, the true laws, the good statutes and commandments. These are what he spake from heaven with his voice. But these are just what Abraham obeyed, hundreds of years before. Gen. 26:5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Come to the New Testament. Says Paul, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. That code that says, Thou shalt not covet, the apostle calls the law. Says James, "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." "For he that said, [margin, that law which said], Do not commit adultery, said also, Do not kill." James 2:9, 11. What law is that? The ten commandments. Are not the ten commandments called the law in both Testaments?

It is fitting to close this writing with the words of the Son of God concerning this law. Said Jesus, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19. R. F. C.

TRUTH will still be truth although its opposers perish.

CHRISTIAN LOVE.

THE true disciples of Christ are "taught of God to love one another." This love is of such a peculiar character that it attracts the attention of unbelievers. Said our Lord, "By this shall all men know that ye are my disciples because ye have love one to another." By this love, we know ourselves that we belong to Christ, "We know that we have passed from death unto life because we love the brethren." The nature of this love is described by Paul in 1 Cor. 13. Let us give attention to some things that he says concerning it. He says charity, or love, suffereth long. Fathers and mothers will labor hard and long for the good of their children because they dearly love them. When they are sick, they will watch over them and attend to their wants with untiring diligence, night and day, until they recover, though the time may be very long. They will deprive themselves of rest and many comforts for the good of the sick one. Love moves them to do and suffer these things. The child may not appreciate what is done and suffered for his good. The child may be peevish and appear ungrateful, yet the parental love, which is deeply rooted in the heart, does not grow cold, so the parents keep on laboring and suffering for the beloved one.

So, true Christian love, deep-rooted in the heart, suffers long. Although our brethren and sisters are imperfect, though some of their ways are not pleasing to us, still love will make us bear with them a long time; it will lead us to labor long and hard to do them good, and to pray most earnestly for their growth in grace, and their eternal salvation. Though they should wander far away from God, love will move us to go after the lost sheep and bring it back.

Love is kind. It does not exhibit itself in harsh and unkind words, uttered in unkind tones of voice, attended with forbidding features of the countenance. No; but in kind words, uttered in tones of gentleness, and in deeds of kindness. Though duty calls us to reprove the erring brother, the reproof is given in love, not to reproach or abuse the erring one, but to do him good; to reclaim and save him. Love envies not. Love rejoices when others prosper. Love cannot hate. We wish those we love to prosper. We want them to excel in every good work. When pure love reigns in our hearts we are not troubled because others become richer than ourselves. We are not troubled because our brethren are more honored than we are, or because they can sing, or pray, or preach, or write, better than we, or exert a more extensive influence, and so are able to do more good.

Love is not puffed up. True love does not make any one proud or haughty. It does not make even the best feel that everybody should honor and serve them; but leads them to imitate the Saviour, who came not to be ministered unto, but to minister to others.

Love never faileth. Faith will, by-and-by, be lost in sight, and hope in glad fruition, but love, deep and pure, will swell the bosoms of the redeemed through the everlasting age. In the renewed earth, this love will pervade every heart, appear in every feature, move every lip and appear in every action. Love will be the glory of the world to come. Let us then labor to cultivate and perfect this grace now. Let us love one another with pure hearts fervently. C. A. OSGOOD.

OBEDIENCE THE TEST OF PIETY.

THIS is an age of deceptions. Scarcely anything is exposed for sale that is not adulterated in some way, or glossed over to attract attention. The appearance of an article is often well calculated to deceive the buyer as to its real merits unless he gives it a critical examination before purchasing; and even then, the deception is sometimes so complete as to blind the eyes of the individual. Man is not only exposed to deception in the affairs of this life, but also in things pertaining to the life to come.

Satan has become an expert in the art of blinding the mind of man concerning a religious experience and character; and his ends are just as certainly gained if one makes a profession of godliness and fails to develop a righteous character as though he never pretended to serve God. But He who knows the blindness to which the human heart is susceptible has provided a sure test, that the reality of those dispositions we profess to cherish toward him may be shown by corresponding conduct.

Do you ask how we can know that we possess a saving knowledge of God? "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3. Would we know who are deceived in the matter? "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Verse 4. Do we have doubts whether we love God or not? "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Do we wish to know if we bear true love to the children of God? "By this we know that we love the children of God, when we love God, and keep his commandments. Verse 2. Do we inquire who are those that love our Saviour? "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. Would we detect those who do not love Christ? "He that loveth me not keepeth not my sayings." Verse 24. In short, would we trace the dividing line between saint and sinner? "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." 1 John 3:10. And, finally, do we desire to know the great test and rule of trial in the judgment? "And death and hell delivered up the dead which were in them; and they were judged every man according to their works," Rev. 20:13. From first to last the test is, "By their fruits ye shall know them." J. O. CORLISS.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 31, 1878.

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

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

(Concluded.)

NINTH MEETING, OCTOBER 14, AT 10 A. M.

AFTER prayer by Brother Haskell, Brother S. Maxson, who had just arrived from Oregon, was received as delegate from the North Pacific Conference.

The committee on supplying destitute fields with labor, being called for, reported through S. N. Haskell. Thereupon

Virginia was, by vote, taken under the watchcare of the General Conference.

It was recommended that Elder S. B. Whitney, of New York, make Dakota Territory his field of labor for a while, and that Elder D. M. Canright be transferred from Iowa, where his Conference connection now stands, to Michigan.

The matter of help in Ontario for Brother J. Fulton was referred to the General Conference committee.

Brother S. H. Lane made an appeal in behalf of Indiana, and Brother G. W. Colcord in behalf of the French in Illinois.

The committee on the circulation of the SIGNS, being called for, reported, recommending that the SIGNS be offered as follows:—

Single copy to Sabbath-keepers and old subscribers, \$2.00; single copy, to tract societies only, \$1.50; in clubs of ten to tract societies, at \$1.20 per copy; in smaller clubs, as may be arranged by the tract societies with their own members; and that churches that will take one hundred copies at \$1.20 each shall have ten extra copies free.

Brother Canright then read a report from Brother C. O. Taylor, in reference to his labors in Georgia.

The following resolution was presented by Brother Haskell, and adopted:—

Whereas, The SIGNS OF THE TIMES is a pioneer paper, designed to advocate our views in new fields, therefore

Resolved, That we recommend that our brethren pay not less than \$2.00 per year for the paper for themselves; but that the tract societies, ministers, and agents be authorized to offer it to new subscribers at the rate of \$1.50 per year, or four months for 50 cts. And further

Resolved, That it be furnished to churches and individuals in clubs of not less than ten, for missionary work, for \$1.20 a copy, smaller clubs being referred to the tract society officers; and that where one hundred copies are taken in clubs, for the above purpose, ten copies extra be furnished free.

The committee appointed to examine the new music book, *The Song Anchor*, being called for, reported as follows:—

Your committee, having performed the work assigned to them as thoroughly as their time would permit, would report that we find *The Song Anchor* to contain an excellent selection of music and hymns, which we consider, as a whole, above the ordinary standard of works of this class.

We are especially pleased to find in it a fair proportion of easy music adapted for use in the ordinary Sabbath-school, as well as a good variety of more difficult pieces for advanced singers in choirs and families.

One feature of the book especially commendable is freedom from the theological errors so common in books of this class; and as we regard this a matter of vital importance, we recognize in this feature alone a very essential element of a suitable book for our Sabbath-schools.

Your committee would therefore recommend *The Song Anchor* as the best work with which we are acquainted for use in our Sabbath-schools; and we also recommend its general adoption by all our schools, believing that it will be of great service in this important department of the work.

All of which is respectfully submitted.

B. L. WHITNEY,
S. B. WHITNEY,
C. W. STONE,
Committee.

A resolution by Brother Lamson, That the Conference recommend all our ministers to introduce *The Song Anchor*, and try to secure its adoption wherever they may labor, was adopted.

Brother Haskell presented the following:—

Whereas, The subject of spiritual gifts is one of importance, and such works as *The Spirit of Prophecy* and the Testimonies should be in the hands of all our brethren, therefore

Resolved, That we recommend the various tract societies to make a special effort to place them in the library of each church, and in the hands of scattered brethren, and that they encourage the reading of them. And further

Resolved, That where these works are used as above stated, we offer them at one-half the retail price, and that the difference between this and the regular wholesale price be paid from the fund raised for circulating these works, said fund to be increased from \$1,000, as at first started, to \$5,000.

Moved, That this Conference recommend the holding of a camp-meeting in Texas the present autumn, at such time as Brother and Sister White can attend, they to give the appointment. Carried.

Moved, That the matter of publishing a series of sermons on the principal points of our faith, to be written by Brother White, for the use of readers, colporteurs, visitors, etc., be referred to the General Conference committee. Carried.

TENTH MEETING, OCTOBER 14, 3 P. M.

After prayer by Elder W. H. Littlejohn, Brother J. N. Andrews offered the following resolution:—

Resolved, That we request the General Conference Committee to appoint a delegate from this body to the next session of the S. D. Baptist General Conference.

This was spoken to by Elder Andrews, who expressed a most kindly feeling toward the S. D. Baptists, and a deep interest that this feeling between the two bodies of commandment-keepers should continue and grow deeper. Similar remarks were made by Elders A. C. Spicer and J. H. Waggoner, after which the resolution was adopted.

At this point Elder Andrews read a very interesting letter just received from Dr. Ribton, of Naples, Italy, in which he stated that a man who was a deist, who received the truth from him some time ago, has recently been out laboring in the cause, and that ten persons have embraced the truth under his labors.

The report of the committee on a course of study for ministers, being called for, was presented. After some discussion, it was referred back to the committee, with a grant of further time to perfect it.

The subject of the mission to England being introduced, Elder James White offered the following resolution:—

Resolved, That in the opinion of this Conference the time has fully come to open a mission in Great Britain, and

1. That Elder J. N. Loughborough be our missionary to that field.

2. That there should be a committee of three to take the supervision of the entire work in Europe, who should act in harmony with, and under the direction of, the General Conference of S. D. Adventists of America.

3. That Elder J. N. Andrews, J. N. Loughborough, and a third brother whom these two may appoint, be that committee.

This resolution was unanimously adopted.

Remarks were made by Elder Andrews, Sister White, Elders D. M. Canright, S. N. Haskell, and James White, on the Swiss mission, the establishment of the press at Bale, and the advisability of recommending W. C. White and wife to go immediately to Switzerland. No action was taken.

The following resolution was offered:—

Whereas, Elder White requests the Conference to excuse him from acting as president, therefore

Resolved, That we regard it as his privilege to resign at any time he may feel it to be his duty so to do, and that we empower the other two members of the committee to appoint a president to fill the vacancy.

On motion to adopt, the question was put, and the motion was lost.

Adjourned to call of chair.

ELEVENTH MEETING, OCTOBER 16, 3 P. M.

Prayer by Elder J. N. Andrews.

Voted, That Elder A. O. Burrill accompany Elder D. M. Canright to Ohio to labor there.

Voted, That D. M. Canright attend the Kentucky Conference.

Voted, That Brother and Sister White and Brother Haskell attend the two later Kansas camp-meetings.

Voted, That we recommend Elder Butler to draw two laborers from Iowa to help in Kansas.

Voted, To recommend Brother E. W. Farnsworth to go to the Pacific coast to labor.

Voted, That this Conference recommend Elder D. M. Canright, assisted by C. W. Stone, to hold a tent-meeting in Chicago next tent season.

Voted, That Elder A. C. Spicer be recom-

mended to labor in the Nebraska Conference.

Voted, That D. T. Bourdeau be recommended to labor among the French brethren of Illinois. Adjourned *sine die*.

JAMES WHITE, President.

U. SMITH, Secretary.

The Order of Events in the Judgment.

NUMBER TWENTY.

THE judgment of wicked men, and of evil angels, by the saints during the thousand years, will solve to their minds, by means of the examination of the books of God's remembrance, the providence of God which has seemed dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5.

The course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favored with great light and have neglected it. Matt. 12:41, 42; Luke 11:31, 32.

And in like manner those who have been cut off in their sins, as a warning to others, and who would have repented had as great light been granted them as those who have lived at a later time have enjoyed, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21-23; Luke 10:13.

But even those wicked men who have been thus cut off by God's judgments as an example to those that after should live ungodly, shall come up in the judgment for the complete punishment of their sins. But their case shall be more tolerable in the judgment than that of those who have had the example of their punishment, and have had far greater light than they were favored with, and yet have refused to repent. Matt. 10:15; 11:22, 24; Luke 10:12, 14. Thus, even the mitigating circumstances are taken into the account in the judgment of the wicked, as certainly as are those of an aggravating character. Surely God is, in the highest sense, just and righteous.

The record of the righteous, as we have seen, is passed upon by the Father when he counts them worthy to have part in the resurrection to immortality; and by the Son when they stand before him to receive according to their labors and sacrifices in the cause of God. And that record will show in the case of every one who is able to stand in the judgment so perfect a work of repentance, and confession, and reparations of wrongs done toward others, that not one sinful man can rise up in the judgment against them. Isa. 54:17.

The judgment, by the saints, of Satan and his angels and of wicked men being accomplished, it appears that, just before the thousand years expire, the holy city with its immortal inhabitants descends upon our earth, upon a place prepared for it. See Zech. 14:4, 5.

At the termination of the thousand years all the wicked dead hear the voice of the Son of God and come forth. John 5:28, 29. The unjust have their resurrection. Acts 24:15. "The rest of the dead" live again. Rev. 20:5. They come forth from the depths of the ocean and from the caverns of earth; for the sea gives up the dead, and hades gives them up also. And they come forth alive, for death itself gives them up. Rev. 20:13.

And now Satan is loosed for his final work. He begins it just where he left it off. He had gathered the nations to the great battle, when he was bound and they were out off. Rev. 19. Now, after they have been "many days" in the "prison," the time comes for Satan to visit them as they are loosed from it for their execution. Isa. 24:21, 22; Eze. 38:8, 9. He resumes his work by inciting them to capture the city of God. Rev. 20:7-9. And thus, by the direct action of Satan, all the wicked, with himself and his angels at their head, stand in the presence of Christ, for the execution of the judgment.

As the righteous stand in Christ's presence immediately after they are made immortal, that they may each receive according to their labor (2 Cor. 5:10; Matt. 16:27), so do the wicked thus stand in his presence after the second resurrection. As the righteous cannot receive punishment for their sins after they have been blotted out, it follows that those who stand before him to receive for their evil deeds are the wicked, who stand thus in his presence, after the examination of their cases by his saints, during the thousand years.

We may safely conclude that many who go

down to their graves self-deceived, will come up in the second resurrection really expecting to be saved, and quite unaware that it is the resurrection of the unjust. We think this is the very time when our Lord's words shall have their fulfillment.

Matt. 7:22, 23: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

And now, for the first time, all the members of the human family are congregated in one vast assembly. The wicked see the righteous in the kingdom of God, and realize that they themselves are thrust out. And when the wicked realize the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till God could bear no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

And as both classes behold the final result of faithful obedience, and of persistent sin, they will, with one mind and voice, declare, "Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth." Ps. 58:11. And now the Son of God pronounces the awful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

And now, after the example of Sodom and Gomorrah, fire comes down from God out of heaven and devours them. Rev. 20:9; 2 Pet. 2:6; Gen. 19:24-28. It is the burning earth that constitutes the great lake of fire in which the wicked shall experience the second death. 2 Pet. 3:7-12; Mal. 4:1-3; Prov. 11:31. Satan and his angels shall share this furnace of fire with wicked men; for, indeed, it was originally prepared for them. Matt. 25:41; Isa. 30:33.

Finally, the earth shall be not only melted, but dissolved. 2 Pet. 3:10, 11. Such shall be the intense action of the devouring fire, that the earth itself, being reduced to a gaseous condition, shall flee away from the presence of Him that sitteth upon the great white throne, who is doubtless God the Father. Rev. 20:11. Then he that sitteth upon the throne shall say, "Behold, I make all things new." Rev. 21:5. And all the elements that were dissolved in the devouring fire shall unite again to form the earth. The New Jerusalem shall have place upon the new earth, and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the image of the second Adam, as now they bear that of the first, and shall live for endless ages. Sin, being thus struck out of existence, in the utter destruction of all evil doers, shall never rise up again to mar the handiwork of God. The universe shall be as clean as it was before the rebellion of Satan, and God shall be all in all. J. N. A.

Historical Gleanings.

THE RESURRECTION TAUGHT BY MAHOMET.

SOME of the orthodox may feel strengthened in their position respecting the separate existence of the soul in death, and its re-union with the body at the resurrection, by considering that Mahomet believed and taught the same doctrine. But since he cannot be charged with drawing his views very largely from the great source of truth, we should consider his adherence to the doctrine (did we hold it), a damage rather than a help to our cause. Among other things, the historian gives the following as one item of his belief:—

"At the blast of the trumpet, new worlds will start into being; angels, genii, and men, will arise from the dead, and the human soul will again be united to the body.—*Gibbon's Decline and Fall*, Vol. v., p. 117.

Gibbon adds:—

"The intermediate state of the soul it is hard to decide; and those who most firmly believe her immaterial nature, are at a loss to understand how she can think or act without the agency of the organs of sense."

Joined with the belief in the existence of disembodied souls, Mahomet taught the doctrine of eternal misery. These two doctrines are inseparable companions. How he regarded the nations of heretics, or infidels, around him, is thus described:—

"Their spiritual blindness, though excused by ignorance and crowned with virtue, will be

scourged with everlasting torments; and the tears which Mahomet shed over the tomb of his mother, for whom he was forbidden to pray, display a striking contrast of humanity and enthusiasm."—*Id.* p. 118.

A little further on in the views of Mahomet is seen an outcropping of the protest which human nature everywhere raises against the unnatural idea of everlasting torture for the sins of this life. In his case, as in the Roman Catholic superstition, it took the form of a purgatory from which, after a period of suffering of greater or less length, the chastened soul should issue forth into the bliss of heaven. This privilege, subject, of course, to a like limitation in his creed, as in others which adopted this notion, was confined to his own followers. Concerning them he thus taught:—

"According as the shares of guilt or virtue shall preponderate, the sentence will be pronounced, and all, without distinction, will pass over the sharp and perilous bridge of the abyss; but the innocent, treading in the footsteps of Mahomet, will gloriously enter the gates of paradise, while the guilty will fall into the first and mildest of the seven hells. The term of expiation will vary from nine hundred to seven thousand years; but the prophet has judiciously promised, that all his disciples, whatever may be their sins, shall be saved by their own faith, and his intercession, from eternal damnation."—*Id.* U. S.

Watchman, What of the Night?

CAN we tell where we are in the stream of time? Does the Bible give us any data to determine whether we are near the commencement, middle, or close, of the present order of things? Our popular ministry tell us that it does not. Some of them put it like this: "The Lord may come any moment; or he may not come in ten years, or a hundred, or a thousand, or not for millions; we are always to be ready for death, and to be looking for his coming, and then, if Christ comes, we shall be ready." They would have us believe that it is not a proper subject for inquiry on our part, and that those who do make this a subject of study are over-stepping the proper grounds of Bible investigation and prying into the secret things of God. We reply, that whatever is written in the Scriptures was written for our learning, and that the things that are revealed, belong unto us and our children forever, and that God having occupied a large space in his word with prophecy, which is history in advance, the man of God will reverentially seek to know of this, as well as other divine truths therein revealed; and, as the Author never does anything amiss, he will evidently find it for his interest to do so; and especially, as Christ's coming and the signs concerning it are largely spoken of in the Holy Book, it cannot be pleasing to him for us to pass over these as unimportant.

Let us examine one scripture on this point. Isa. 21: 11, 12. "He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye; return, come."

Here, we believe, the familiar office of a watchman is taken as an illustration of one called of God to watch over the spiritual interests of his people. There can be no doubt the word is often used in this sense. We have an example in Eze. 3: 17: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, . . . his blood will I require at thine hand." Again, in Isa. 62: 6, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night;" And generally, in the prophets, we think it is used in this sense.

So of the words morning and night in the text. The present reign of sin, darkness, and death, is referred to as a dark, dreary night, in which dangerous enemies are lurking for our destruction; and the glorious change introduced by the "Sun of righteousness arising with healing in his wings" is called the morning. That this change is called "morning," we think evident from Ps. 49: 14, "Like sheep they [the wicked] are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning," referring to the time when the saints shall sit in judgment with Christ. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5. We have, then, in our text, under the figure of a watchman, the servant of God represented in a position subject to being inquired of concerning the time of the dawn of that glorious event, to which all eyes have looked forward with anticipation. Why is the watchman chosen as a representative of the minister of the Lord? Be-

cause of a similarity in the nature of their duties. The watchman is around the city at night while others are asleep, and, in ancient times, when clocks and watches had not been invented, it was often necessary to inquire of him the time of night. What would have been thought had he replied to the inquiry that he could tell nothing about it. He did not know whether it was nine in the evening, midnight, or just about daybreak. Would not the conclusion be inevitable that he had been taking a lengthy and very sound nap? Such a watchman would be thought unfaithful, and would soon be displaced by a better. Faithfulness in a watchman is of all things most necessary. He has the lives of his fellow-men and all their interests intrusted to his care. Inability in him to give warning of the approach of danger, would be criminal. That is the special business which he voluntarily assumes, and why should he not attend to it? So of the man who professes to be able to instruct others in what God has revealed.

A plea of entire ignorance in reference to the approach of the greatest event brought to view in the Bible, and of which most of the prophets have discoursed largely, and given some of the plainest predictions, would be like the watchman above referred to, "Watchman, what of the night?" Oh! says he, we can tell nothing about it. Is the morning of light and glory dawning? I know nothing about it. Is danger near? I cannot tell, and you ought not to inquire. It is a forbidden subject. The most fearful day of wrath the world has ever seen, may burst upon us any moment, or may be millions of ages in the future. These things are sealed up, and are all uncertain. But God says it is a proper subject of inquiry, "If ye will inquire, inquire ye." Amen, say we. God is reasonable. He is willing we should desire to know these things. He was willing Nebuchadnezzar should know something about futurity far back in his day. Dan. 2: 29. How much more as the heavens gather blackness, and portentous clouds hang threateningly in mid air, is he willing we should "inquire" what these things mean! And he will not tell us to inquire, unless there is some answer that can be given; and if we are to "inquire" of the watchman, they must be of that class who have not been asleep, but rather of that number whom God has placed upon the "walls of Jerusalem, who will never hold their peace, day nor night."

We read of another class, Isa. 56: 10, "who are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." These severe words of course I shall not apply, but the contrast between the two classes is striking and suggestive.

We have then the deliberate declaration of the Lord in his word that we are permitted to inquire, with an assurance of an answer. The word of the Lord is a lamp, a light in a dark place. Here we are wandering in the dark night of sin and death.

The word of prophecy, sure and certain, is just the thing we need to light us through. God has watchmen qualified to give us intelligent answers. We are invited to come and get the desired information. How good the Lord is to condescend thus to our wants. So we are all within reach of light. How many now have an inclination to have light communicated? Alas! many seem willing to live on in darkness like moles and bats. They must love darkness rather than light. They don't want the morning to dawn; at least, have no desire to know when it will dawn. God has placed the light within reach, watchmen inviting inquirers, light abundant to lead them; but they are contented to dwell in darkness. But thank the Lord there are some children of the light and children of the day who want the morning to come. Such will welcome every glimmer, every increasing ray sent athwart the horizon. They are tired of darkness, of sickness and death. They want to dwell in light and glory with the Sun of Righteousness. Beautiful morning, hasten thy rising. Come with all thy effulgence. Dispel the mist of fog so long hanging over us. Brighten old earth with thy beams. Hail! glorious light of day eternal.

But, says the prophet, the morning cometh, and also the night. Yes, while this present state is night, properly so called, from which the saint of God desires deliverance, yet there is a blacker night of darkness in store for those who owe darkness, also soon to commence. We read of some for "whom the blackness of darkness is reserved forever." Here is a fearful night with

no ray of light. Yes, while some are enjoying light, gladness, joy and love, others go down to endless night. Oh! fearful thought. Now, rays lighten up the heavens here and there, fitfully proceeding from God's beacon, his holy word; but in that night of despair, not a ray of light or hope will reach the one who has made the fearful mistake of turning aside to moral darkness and has been satisfied therewith.

G. I. BUTLER.

General Sabbath-School Association.

THE first annual session of the general Sabbath-school Association was held on the campground at Battle Creek, Mich., October 11, 1878.

Prayer by Elder S. N. Haskell.

All ministers present were invited to take part with the delegates in the deliberations and business of this meeting.

The secretary's report showed that auxiliary S. S. Associations have been formed in twelve of the different Conferences.

Since most of these organizations have been so recently formed, their reports are many of them very brief and incomplete.

They show an entire membership of	5,851.
55 schools with	2,022 members.
Iowa,	23 " " 885 "
Kansas,	32 " " 754 "
Wisconsin,	20 " " 506 "
New England,	20 " " 470 "
California,	10 " " 446 "
Illinois,	10 " " 310 "
Missouri,	10 " " 274 "
Ohio,	7 " " 184 "
Minnesota,	— " " — "
Vermont,	— " " — "
Indiana,	— " " — "

Received by donation from Battle Creek Sabbath-school, \$25.00
Expenses for stationery, stamps, and blank reports, 16.40

Balance in the treasury, \$8.60

Elders H. W. Decker, E. R. Jones, and A. O. Burrill were chosen as a committee for nominating officers.

After consultation, they recommended as officers for the coming year: President, Elder S. N. Haskell; recording secretary, G. H. Bell; corresponding secretary, Eva Perkins; executive committee, Elder S. N. Haskell, Elder D. M. Canright, W. C. White. These persons were unanimously elected to their respective offices.

Spirited and interesting remarks were made, showing that an unusual interest in the Sabbath-school work is springing up in every part of the land.

All seemed to agree that the *Instructor* should be published weekly, and contain Sabbath-school lessons. The following motion made by Elder S. N. Haskell was unanimously carried:—

Moved, That it be the sense of this meeting that the *Instructor* be published weekly.

Elder White thought that in addition to the weekly *Instructor* the monthly should be issued the same as now.

Many thought that much good might be done in some places by organizing and conducting Sunday-schools. Several interesting cases were cited in which efforts in this direction have been attended with marked success.

In discussing the question of raising means, there seemed to be a difference of opinion in regard to the propriety of receiving penny contributions on the Sabbath. Sister White thought it would be proper. She remarked that anciently the work of the temple service on Sabbath day was double what it was on other days. God does not withhold his bounties on the Sabbath day,—the sun shines, the rain descends, plants grow, fruit ripens, and all the work of nature goes on without interruption. There is no reason why a freewill offering, previously set apart for that purpose, may not be presented to God on the Sabbath day.

The following resolution from Elder J. H. Waggoner was adopted:—

Resolved, That we recommend to all our Sabbath-schools the practice of contributing a penny or more to the funds of the Sabbath-school, by both teachers and scholars, on every Sabbath day.

Adjourned to the call of the chair.

D. M. CANRIGHT, *President*.

G. H. BELL, *Secretary*.

Work.

THERE is plenty of work to be done in the cause of the Lord. There is opportunity for all to work that will. The question is, Do we wish to share in the work? The Lord will give us a chance to show what is in our hearts. Are we desirous to invest something in his cause? or, are we chiefly desirous to provide for ourselves the things that pertain to the present life? Where are our affections?

Do we want good wages? The Lord offers the best. "He that reapeth, receiveth wages,

and gathereth fruit to life eternal." Have we faith enough to trust him? or do we think the world will pay better? He is rich. The earth is his and the cattle on a thousand hills.

Do we wish to invest capital where it will bring the highest interest? The Lord offers infinitely the highest. Here are different branches of the work, the Publishing Associations, the Sanitarium, the school, and the Tract and Missionary Association, in which all may do something. Do you lack confidence? I have learned that this is the cause of the Lord, that his providence is guiding it, and that it is safe to trust his guiding hand. Are there too many calls? None too many for our good. The Lord is not needy, but he is giving us opportunity to show the proof of our love. He desires above all things, that we may have a faith that will prepare us for translation. We want some of that same kind of faith that caused Abraham to lay his son upon the altar. He gives us work for our good; will we do it? R. F. COTTRELL.

Reports from the Field.

(Condensed from *Review and Herald*.)

Vermont.

WESTON AND JAMAICA.—Elder Sanborn reports: "Since camp-meeting we have been following up the interest arising from the tent-meeting at Weston; and we left this company of good courage in the Lord, feeling confident ourselves that the truth will win to its standard other firm friends. Five were baptized at the close of our meetings. Others were almost persuaded to obey the Lord. The quarterly meeting at Jamaica, just closed, was a profitable occasion. Twelve were added to the church; nine were baptized. There were in attendance quite a number of first-day Adventists from Manchester, who expressed themselves much pleased with the meetings, and desired to hear more of our views."

Pennsylvania.

COWANESQUE VALLEY.—October 14, Brother Lane reports: "For nearly four weeks, I have been holding meetings two miles from this place, in the township of Brookfield. The meetings have been well attended, and the interest is rising. Six are keeping the Sabbath. We have had some strong opposition from first-day Adventists, but the truth is fast gaining ground."

Indiana.

FRANKTON.—Elders Covert and Rees write, October 14: "We have been here four weeks. We have taken down our tent, and our meetings are now held in the academy. We know of fourteen adults who have decided to keep the commandments. Nine have signed the covenant. Two were baptized yesterday. Others will follow soon."

Illinois.

BELVIDERE.—Elder R. F. Andrews writes, October 16: "We closed our labors here Sunday evening, September 29. Thirty have signed the covenant; nine of these, however, were endeavoring to love and obey the truth before we came. Systematic benevolence was organized, amounting to \$317.20 yearly. A leader was chosen to take charge of their meetings. We also organized a promising Sabbath-school of over thirty members. Obtained nineteen new subscribers for our periodicals."

Wisconsin.

CLAY BANK.—Elder Olsen writes: "The Lord is still blessing his work here. A number have taken hold since our last report. Over thirty have now commenced to observe the Sabbath. My brother and his wife joined me Sept. 27. We are now holding meetings in school-houses; and much of our time is spent in holding prayer-meetings in which a few families come together. The Lord blesses much in these meetings, and we find them a great help for the people to take hold in prayer and practical work. Only two of those who have embraced the truth were previously making a profession of religion."

AVALANCHE.—Elders Johnson and Hoen write, October 10: "We held meetings here in both the Norwegian and the English language, from August 9 to October 7. We have also held a few meetings in a mill near Avalanche. Eighteen have decided to keep the Sabbath; six of these are Norwegians. Many more are deeply interested, and we hope that a number of them will embrace the truth."

Nebraska.

SYRACUSE.—Brother Cudney held meetings with the brethren at Palmyra Oct. 8, and at Syracuse the 9th. Ten united with the church.

THE HOME CIRCLE.

A Well-Ordered Household.

Now, to gain a practical result, let me say, to mold a family into this corrected and happy state, there must be, besides a great many other things, these four: First, there must be an atmosphere of love for the family to live in. There must be wedded love; and then begotten of this, there must be parental love, filial love, brotherly love, sisterly love. Let the wedded love die, and it will be a miracle if all the varieties of domestic love do not die with it. I would sooner expect the crocus to bloom in a frosty dungeon, than to find a warm and mutual love among the children, without the wedded love of the parents before them, as a pattern for them to imitate. On the other hand, let wedded love wax warmer, and purer, and holier, as the year counts up its months, and the life its years, and if the other forms of domestic love are not nursed into being by it, that too will be a miracle. In family relationship, and family intercourse, love makes all difficult things easy. Wherever it goes it creates sensations of pleasure. And it must go to every point in the family group. It must traverse every path of family intercommunication through the day, spinning in golden threads as it goes along, at evening weaving them into a domestic tapestry, which will adorn that paradise place—home, as all the wealth of the Indies could never do.

Secondly, there must be authority. Not tyranny with its iron rule, but authority, originating in relationship and in divine appointment, sanctioned by the knowledge, wisdom, and experience of the parent, and bearing sway with the force of love. Without this authority the family interest is at hazard as a vessel at sea without any officer in command. The doctrine in some quarters is that love is enough. But that is one of the dreamings of empirics. The Bible doctrine is older and wiser and higher. Abraham is conspicuous in history as "the friend of God." And one of the things that gives him his distinction is his domestic rule. "For I know him, that he will command his children and his household after him." I know, and I rejoice to know that love is a mighty element for good. But it is not enough. Alone, it is only a yearning battery of emotion at Valencia, and another at Trinity bay, with a broken cable between them. An affectionate father without authority, loving his children without governing them, would be, not exactly a well without water, but rather a well of living water, and nothing to draw with; a candle in the night, but not lighted.

Thirdly, as there must be authority, so there must be obedience. This, too, some of the unfledged birds of the age, yet in their nests, insist is to be superseded by something better. The empiricism that would dispense with authority would dispense also with obedience. But this is a wisdom that grows in the shade. It is a potato sprout in the cellar, spreading itself along its dark way toward a chink in the wall, that just glimmers, but it is too far off ever to be reached. It is a mooted wisdom that looks for good without the legitimate agencies to produce it. The millennium of agriculture will consist not in harvests without seed and culture, but in the sure and abundant success of the culture. The millennium of the church will be found not in every man's doing what is right in his own eyes, but in the cheerful and spontaneous subjection of all to the rules and discipline of Christianity. And the millennium of the family will arise, not from putting an end to the reciprocal relations of parent and child, not in dispensing with authority and obedience, and changing domestic peace and order into the jargon of out-of-doors life; but in so sanctifying these relations, and vitalizing these duties, that love and authority on one hand, and love and obedience on the other, shall play together like the machinery of a watch, shall be like the pulsations of the heart and the heaving of the lungs. An affectionate child is a gem anywhere. But an affectionate child without obedience would be a gem in a most unseemly setting—a sunlit carbuncle, in a shapeless stone; a diamond in a fetid bone.

Fourthly, there must be prayer, and the piety which prayer enkindles. A man at the head of a family is under too heavy a responsibility to live without prayer. The family is an institution from God. Not only has he appointed it, but he has given the rules for conducting it, and the object to be arrived at. No man has a right, therefore, to set up a family, without carrying the question to God. He might as well build his house on his neighbor's lot. The whole domestic platform is God's—and we come upon it legitimately

and warrantably, only when we have his consent and approval. Nowhere else does a man put his hand to anything so high, so sacred, so responsible. And when he proceeds to inaugurate a family, and conduct its high interest, all deathless as eternity, without prayer, the extravagance might well shock us. I hesitate whether it should be called recklessness or lunacy, or both. I know not where, if not here, we may repeat that wonderful prayer, "Father, forgive him, for he knows not what he does."

Be it remembered, then, and never forgotten. The family is a heaven-appointed thing. The elements to be used in perfecting it, are love, authority, obedience, and prayer. Be these duly employed, and you reach the intended end—you produce pure and happy families. And that is the way, and the only way, to produce a pure and happy world. The family is the door of entrance to the world, where alone we are trained for the responsibilities of life. And no man has a right to come into the world at any other door, or under any other training; if he does, he comes in at the hand of thieves and robbers. A pure and happy world, the grand and ultimate fruit of pure and happy families! Rob the world of the family, and its doom is written. The carotid artery of its welfare is opened. Darkness, shame, and death close the scene. Let us, then, as we pass from one year to the next, from the end of one quarter of a century to the beginning of another, gird ourselves anew for our high and holy home work. In this great manufactory, where alone the world's welfare can be elaborated, let each occupy his own post of duty; let each head of a family look well to the plot of ground under his hand; let each child look well to the little floweret that meets him in the beautiful snowball. See that its petals are all open, and white, and sweet. "The conclusion of the whole matter" is this: Let love diffuse her heavenly atmosphere over the whole household; let authority maintain its sweet and steady sway; let obedience yield its ready and smiling concurrence; let piety keep the sunshine of heaven's smile steadily upon the budding scene, and you have "paradise regained."—*Sel.*

Novel Reading.

It is generally conceded that some of the finest fruits of the finest minds are found in this field of literature, encumbered, it is true, with ponderous heaps of the most vile trash. One in a thousand of these volumes may, perhaps, be read with some profit, and no serious injury, while four hundred and ninety-nine of the residue are so frivolous as to render their perusal a criminal waste of time. The other five hundred will be found positively injurious in various ways.

Habitual novel reading is detrimental to health and vigor of the body. Nature will not be robbed with impunity of a requisite amount of food, air, rest, and sleep. Reprisals are always made where the hours of night are devoted to the exercise.

The nervous system, moreover, being intimately connected with the brain, becomes the predominating system during the period of youth, because this predominance is necessary to the proper development and increase of the body. Now that strong excitement of the feelings, occasioned by works of fiction, has a tendency to produce such a predominance of the nervous system as permanently to generate the most afflictive nervous diseases.

Novel reading prevents a strong symmetrical development of the mental powers. In young ladies especially, do the sensibilities and imagination need to be repressed rather than stimulated, while the understanding and judgment require the most assiduous cultivation. Hannah More says truly that youth need more ballast. The education, however, which is afforded by works of fiction, consists in crowding more sail than the craft can carry.

An eager perusal of light literature destroys all taste for solid reading. Control over the thoughts is lost, while the bewitching scenes of romance are floating through the mind. Historical, scientific, and especially religious works, become insipid and dull. The habit of receiving pleasure, without any exertion of thought, by mere excitement of curiosity and sensibility, may be justly ranked among the worst effects of habitual novel reading. It cannot but be injurious to the moral mind never to be called into action. Under circumstances of perpetual inaction, it withers like the muscles of an arm which is always unused.

Novel reading tends to inflame the passions, pollute the imagination, and corrupt the heart. Moral sense is weakened by the false sentiments they inculcate. Even the better class are wanting in true religious principle. They may not oppose, or directly

denounce, religion; but they make it appear unnecessary, by exhibiting a virtue sufficiently perfect without it. They delineate the most pious characters, and represent them under the most affecting circumstances, passing through the most trying scenes, till they enter joyfully the eternal state without the sustaining power of vital godliness. The sentimentalism of romance presents no motives to action so pure and exalted as the teachings of Christ. On the contrary, the viler class of novels actually teach and commend the most glaring vices. A recent author has truly said, "They paint for our imitation humane murderers, licentious saints, holy infidels, and honest robbers. Over loathsome women and unutterably vile men, is thrown the checkered light of a hot imagination, until they glow with infernal luster."

Novel reading is objectionable, because it creates an unnatural and morbid taste. It frequently becomes an inveterate habit, strong and fatal as that of the drunkard. In this state of mental intoxication, great wardness of conduct is most sure to follow. Even where the habit is renounced, and genuine reformation takes place, the individual often suffers the cravings of former excitement.

Novel reading lays the foundation for sad ruptures in the domestic relations of life. The lady who revels in fiction, may possess the power, through fancy and feeling, to attract, to interest, to please, to charm, to win; but her reign over the affections will generally be short, because her character affords no solid basis of trust and confidence.

In conclusion, the practice of which we speak is to be deprecated because it raises extravagantly high expectations in the youthful mind, and then dooms them to utter disappointment. The novelist paints beauty in colors more charming than nature, and describes bliss more ecstatic than man ever tastes. Thus the young are taught to despise the good which God has mingled in their cup of blessings, while they sigh in vain for a beauty and a happiness which never existed in a world that is nigh unto cursing, whose end is to be burned. The world of romance differs so essentially from the real rough and stormy world of life, that few can dwell for years in the enchanting fairy elevations of the one and then cheerfully descend to the dull, dusky, and discordant scenes of the other.—*Sel.*

In Season.

A LADY once writing a letter to a young naval officer who was almost a stranger, thought, "Shall I close this as anybody would? or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling she folded it and sent it off. Back came the answer: "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken like that since my mother died, long years ago." The arrow, shot at a venture, hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter "as anybody would," when we might say a word for Jesus.

Home Conversation.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental stores sufficiently for both, let them first use what they have for their own household. A silent house is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious but excellent mental training, in lively social argument. Cultivate to the utmost all the graces of home conversation.

ONE of the first steps from childhood to prison is concealment from parents. One of the most valuable points to be gained by parents is to secure the confidence of their children. No daughter was ever lost who confided wholly in her mother's heart. No young man ever went to ruin who made his mother his most intimate friend.

Our Response.

"Is this the kind return?
Are these the thanks we owe?
Thus to abuse eternal Love,
Whence all our blessings flow!"

The choicest gift of love,
God's well-beloved Son,
Descended from the throne above,
For those by sin undone.

Himself for us he gave,
Endured our grief and pain;
He died to raise us from the grave,
With him to live and reign.

And shall we spurn his grace,
Still choose our evil ways?
From love embodied turn our face,
From him withhold just praise?

Shall love like this awake
In us no heart-felt praise?
Shall he thus suffer for our sake,
And we despise his grace?

Melt, melt, this heart of stone,
Love's flame begin to burn;
Let heart and life be his alone—
Yet what a poor return!

R. F. G.

A Lesson for the Times.

NUMBER FOUR.

MAN came from the hand of God complete in every faculty of mind and body; in perfect soundness, therefore in perfect health. It took more than two thousand years of indulgence of appetite and lustful passions to create such a state of things in the human organism as materially lessened his vital force. Through successive generations the tendency was more swiftly downward. Indulgence of appetite and passion combined, led to excess and violence; debauchery and abominations of every kind weakened the energies, and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and, in the third generation from Adam, man began to show signs of decay. Successive generations after the flood degenerated more rapidly.

All this woe and suffering may be traced to the indulgence of appetite and passion. Luxurious living and the use of wine corrupt the blood, inflame the passions, and produce diseases of every kind. Parents leave maladies as a legacy to their children. As a rule, every intemperate man who rears children transmits his inclinations and evil tendencies to his offspring; and the evil does not end here; he gives to them disease from his own inflamed and corrupted blood. Licentiousness, disease, and imbecility are transmitted as an inheritance of woe from father to son, and from generation to generation, bringing anguish and suffering into the world, which is no less than a repetition of the fall of man.

The race is groaning under its weight of accumulated woe, because of the sins of former generations. And yet, with scarcely a thought or care, men and women of the present time indulge intemperance by surfeiting and drunkenness, and thereby leave, as a legacy for the next generation, disease, enfeebled intellects, and polluted morals.

The continual transgression of Nature's laws is a continual transgression of the law of God. The present weight of suffering and anguish which we see everywhere, the present deformity, decrepitude, disease, and imbecility now flooding the world, make it, in comparison to what it might be, and what God designed it should be, a lazarus-house; and the present generation are feeble in mental, moral, and physical power. All this misery, accumulated from generation to generation, exists because fallen man persists in breaking the law of God.

The effort made to create a taste for the disgusting, filthy poison, tobacco, leads to the desire for stronger stimulants, as liquor, which is taken, on one plea or another, for some imaginary infirmity, or to prevent some possible disease. Thus an unnatural appetite for hurtful and exciting stimulants is created, which strengthens with one's years. The increase of intemperance in this generation is alarming; beverage-loving, liquor-drinking men may be seen everywhere.

Intemperance of any kind is the worst sort of selfishness. Those who truly fear God and keep his commandments look upon these things in the light of reason and religion. How can any man or woman keep the law of God, and at the same time indulge intemperate appetite, which benumbs the brain, weakens the intellect, and fills the body with disease? Intemperance inflames the passions, and gives loose rein to lust. Reason and conscience are then blinded by the lower passions.

It is not an easy matter to overcome established habits of appetite for narcotics and stimulants. In the name of Christ alone can

this great victory be gained. He overcame in behalf of man in the wilderness of temptation, in the long fast of nearly six weeks. He sympathizes with the weakness of fallen man. His love for him was so great that he made an infinite sacrifice that he might reach him in his degradation, and through his divine power elevate him finally to his throne. But it rests with man whether Christ shall accomplish for him that which he has undertaken and is fully able to do.

It is a sacred duty that we owe to God to keep the spirit pure, as a temple for the Holy Ghost. If the heart and mind are devoted to the service of God; if we obey all his commandments, loving him with all the heart, might, mind, and strength, and our neighbor as ourselves, we shall be found loyal and true to the requirements of Heaven.

The apostle says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He also urges his brethren to earnest diligence and steady perseverance in their efforts for purity and holiness of life, in these words: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible."—MRS. E. G. WHITE, in *Health Reformer*.

GOOD HEALTH.

Dyspepsia.

CAUSES OF DYSPEPSIA.

HAVING observed some of the more important of the symptoms of dyspepsia, we are now somewhat prepared to consider understandingly the various causes which, singly or concurrently, operate adversely upon the functional integrity of the digestive organs. But in order to obtain a still clearer view of the manner in which morbid agents affect the digestive organs, it will be advantageous to consider, briefly, at least, the manner in which those organs comport themselves in health. We will take a hasty glance, then, at the principal organs of digestion, and the several processes in which they are employed.

PHYSIOLOGY OF DIGESTION.

The organs of digestion are (1) the mouth, connected with which are the teeth and salivary glands; (2) the stomach, with the gastric juice which it secretes; (3) the intestines, in which are found the pancreatic and intestinal juices, and also the bile, which is elaborated by the liver.

Now let us observe the changes through which a portion of food passes in the process of digestion. After being taken into the mouth, it is comminuted by the teeth, aided by the muscles of the lower jaws. This process is called *mastication*; and while it is being performed, another, known as *insalivation*, is taking place, which consists in the thorough admixture of the food with the salivary juice, which is the product of the three pairs of salivary glands situated about the mouth. The office of the saliva is two-fold; 1. It moistens the food, and thus assists mastication and deglutition; 2. It assists in the digestion of the farinaceous portions of the food, or those portions consisting of starch. Mastication and insalivation being properly completed, *deglutition* is performed, which is a somewhat complicated mechanical process, by which the prepared food is introduced into the stomach through the œsophagus, or meat-pipe.

Having reached the stomach, the food is immediately acted upon by that organ for the purpose of performing gastric digestion, or *chymification*. The initiatory step of the process is the absorption of whatever superabundant fluid there may have been taken with the food, by a large number of venous absorbents situated in the mucous membrane of the stomach. Then the gastric fluid is poured out, and by means of its solvent properties the food is converted into a soft, pulpy mass called chyme.

While this process is in progress, the muscular walls of the stomach are constantly contracting in such a manner as to keep the whole contents of the organ in a state of agitation, thus bringing the digestive juice in immediate contact with every particle of the food. That this may be accomplished efficiently, it is obvious that the food must first have been properly masticated and softened in the mouth, before its introduction into the stomach.

The chyme thus formed in the stomach is not a strictly homogeneous mass, except in appearance. The gastric fluid acts only upon the albuminous portions of the food, as the gluten of vegetables and the muscular fiber of animal food; hence, we have mingled to-

gether the digested albumen, the partially digested starch, the wholly undigested fat (if eaten), and some undigested gluten or albuminous matter, together with the saliva and the gastric juice.

Having reached this stage in the process of preparation for assimilation, or conversion into living tissue, the whole mass is slowly passed along through a kind of valve in the lower extremity of the stomach known as the pylorus, into the upper part of the small intestine, called the duodenum. Here it is subjected to the action of both the intestinal and the pancreatic juices, the latter being the product of the pancreatic gland. There is also present a greater or less quantity of bile, which enters the intestine in company with the pancreatic juice.

Here the work of digestion is completed, a process termed *chylification*. The intestinal juices finish the work begun by the gastric juice upon the albumenoid substances, while the pancreatic juice completes the digestion of the starch, which the saliva had only begun. The pancreatic juice, possibly assisted somewhat by the bile, also reduces the fatty portions of the ingesta to a state of emulsion which admits of its absorption.

The only work now remaining to be performed is that of *absorption*, by which means the prepared food may be introduced into the blood and so carried to all parts of the body and utilized. This process has already partially taken place in the stomach; indeed, a little portion of the food was doubtless absorbed even in the mouth.

Now let us observe the mutual dependence of all of the various processes which we have been considering. First of all was *prehension*, which is certainly of the greatest importance, as it is quite impossible for the most efficient digestive organs to manufacture good nourishment out of poor material.

Next is mastication, which, as already observed, is very essential to stomach digestion. It is equally important as a means to secure the thorough insalivation of the food, a process very essential to perfect digestion. Hence we see the evils which must arise from hasty eating. The food will be crowded into the stomach in so coarse and undivided a state that it cannot be properly acted upon by the gastric juice. It will also be deprived of an important digestive fluid, so that an extra task will be imposed upon the remaining juices.

If the food is improperly acted upon in the mouth, or if it is improper in kind or quantity, the work of the stomach is interfered with and delayed, so that fermentation, with its many disagreeable consequences, is quite likely to ensue. And not only the stomach suffers, not being able to properly perform its functions, but all of the remaining digestive organs also suffer from the same cause, and not a single process is efficiently performed.

RELIGIOUS NEWS AND NOTES.

—The Episcopal Bishop of Hong Kong has ordained three Chinese clergymen.

—There are thirteen Methodist Sunday-schools in Utah, with a membership of 977.

—A monument is to be erected in Dundee, Scotland, to the memory of the late Rev. George Gilfillan.

—The Protestants of America and Great Britain contribute annually \$6,000,000 to foreign missions.

—To every eight hundred persons in this country there is one minister, while in India there is not one minister to three hundred thousand.

—With the exception of a few towns on the coast of China, there are in all that empire scarcely a dozen Hebrew families. The Jews are hardly known in China and only the learned are aware of their existence.

—The fourteenth of November has been fixed for arguing before the United States Supreme Court the cases involving the validity of the laws of Congress prohibiting polygamy. The arguments and the decision will be awaited with much interest. If, as cannot be doubted, the final judgment shall be in support of the laws, it will be a fitting opportunity for Congress and the administration to provide for their enforcement.—*Christian Statesman*.

—A small religious body called the Amish, recently held its Annual Conference near Eureka, Ill. It is an offshoot of the Mennonites, dating back to the seventeenth century, originating in Germany, and deriving its name from Jacob Amen. When the meetings break up, the brethren salute each other with a kiss, which they regard as an important ordinance. They take no part in civil affairs, and are sober, honest and indus-

trious. If one of them meets with misfortune and cannot pay his debts, the church does it for him, and they advise a member to always consult with the church before embarking in any new enterprise, and if the church approves it will see him out of trouble if he fails. They number about ten thousand in the United States and Canada.

SECULAR NEWS.

—England and France have both raised money for the fever sufferers.

—There are nearly 80,000 lunatics in public and private asylums in England.

—It has been arranged to close the Paris Exhibition on the 10th of November.

—It is estimated that 1,721,000 gallons of wine will be made in the Napa valley this season.

—Thirty-seven people were recently suffocated during a panic in the Royal Colliseum Theatre, at Liverpool.

—There are more than 9,600,000 acres of cotton land in Texas, which, if cultivated would yield a larger crop than that produced in the whole United States at the present time. Texas now raises one-fifth of the whole crop, and more than any other one State in the Union.

—The consumption of coal in London is steadily augmenting, both in an arithmetical and a geometrical ratio. Thus in 1681 the consumption was within 200,000 tons; in 1851 increased to 3,500,000 tons, 1861 to 5,073,275 tons, and in 1877 to 9,000,700 tons. For manufacturing purposes alone 1,500,000 tons are used up annually in this city.

—The financial suffering in France, last year, in consequence of political agitation and stagnation in trade, is shown by the fact that the pawnshops in Paris made nearly \$8,000,000 of loans on almost 2,000,000 objects—a greater amount than for years before. So much furniture and so many heavy articles were pledged that great warehouses had to be rented to store them in. An unusual number of articles were abandoned—well nigh 200,000—and when sold they brought over \$200,000 more than they had been pledged for.

—The agricultural statistics of Ireland for the present year have been obtained by 3,436 members of the Irish constabulary. The various holdings, which amount to nearly 600,000, were visited by the enumerators, and from the facts so obtained it appears that the total acreage under all crops this year, was 5,203,705, against 5,265,901 acres last year, showing a decrease in the extent under crops in the present year of 62,196 acres. It appears from the summaries that, compared with 1877, the increase in the acreage under wheat is 14,714 acres, barley 17,713 acres, bere and rye 315 acres, cabbage 156 acres, and carrots, parsnips, and other green crops 411 acres; meadow and clover increased by 17,799 acres. In oats there is a decrease of 63,535 acres, beans and peas 381 acres, potatoes 26,306 acres, turnips 4,437 acres, mangel-wurzel and beet root 3,761 acres, and vetches and rape 3,312 acres; flax decreased by 11,572 acres. Of the 4,651,527 acres for the year 1878, included under the head "Bog and marsh, barren mountain land, water, roads, fences, etc.," 1,683,836 acres have been returned by the enumerators as bog and marsh, viz., 318,409 acres in the province of Leinster, 311,680 acres in Munster, 373,026 acres in Ulster, and 680,721 acres in Connaught; and 2,107,253 acres as barren mountain land, 173,539 acres being in the province of Leinster, 666,630 acres in Munster, 704,229 acres in Ulster, and 562,855 acres in Connaught. The returns of Live stock for 1878, when compared with 1877, show an increase in the number of horses and mules of 9,953, asses of 3,918, sheep of 106,721, goats of 13,324, and poultry of 143,606, and a decrease in cattle of 12,847, and in pigs of 199,372. In connection with the area under flax, the number of scutching mills enumerated in 1878 is as follows: In the province of Ulster, 1,162; Leinster, 13; Munster, 20; and Connaught, 17; making a total in Ireland of 1,212.

—The year 1878 will be long remembered for the great number and violence of its storms, the intensity of its heat and the frightful pestilence generated by it. The spring opened with a series of hurricanes in the West and destructive thunder-storms in the East, such as no previous year in the history of this country had brought. These were followed by weeks of torrid heat and months of destroying plague, reaching into the late autumn. Then came the equinoctial gales, first breaking on the English and Irish

coasts with extraordinary violence, and afterwards, on the 12th and 13th of October, along the coasts of New England, where a vast quantity of shipping and numbers of lives were lost, and mourning carried into hundreds of households. Now comes the last chapter (to date) in the strange, eventful history of the year, in the shape of a great cyclone, which, originating in the Gulf of Mexico or Caribbean Sea, has swept along the region between the Atlantic and the Alleghanies, carrying terror, death and wholesale ruin in its path, from Cape Hatteras to Cape Cod. Hundreds of lives have been lost from vessels foundered at sea or blown ashore, and millions of dollars will hardly cover the loss of property.—*S. F. Chronicle*.

Departing and Being with Christ.

THE following good illustration of the language of the apostle, expressing his desire to depart and be with Christ, is found in Gilfillan's work on the Sabbath, p. 450. It is given by Rev. John Jameson of Methven, Scotland. "A man," says Mr. Gilfillan, "at once of high genius, the most saintly character, and the warmest, tenderest heart."

"For some time before his death, his mind on these occasions turned frequently to the doctrine of the resurrection; and at one time, with the view perhaps of apologizing for this, he spoke nearly as follows: 'My children, I never like to dwell long on the thought of death; that is a gloomy subject; my mind is always for bounding off to the bright morning of the resurrection, a morning so full of life, and peace, and joy. Ah! that is the morning which will vanquish death, and swallow up in perfect victory all the ill it has ever done to this poor heart of mine, by tearing asunder the finest ties which bound it to the earth, and sending some of our fairest flowers to the dull, cold grave. Why should death hold so many, all their days, in the bondage of its fear? What is it to die, but just to wink and to be with Christ?' This last thought seemed to dwell in his mind, and to yield him much enjoyment. When, not long before his death, a Christian friend spoke to him rather despondently of the long and weary ages that the body must lie in the grave, he replied in his usual hearty way, 'It is just to-morrow morning; you never think the night long when your sleep is sound.'"

This eminent minister could understand that, to the utterly unconscious, the period of time from death to the resurrection was as nothing; like the wink of an eye, or like the coming of the morning to one whose sleep is sound. It is evident that he saw no necessity for the modern spiritualistic view, that men go to their reward at death. His mind, like Paul's, was "for bounding off to the bright morning of the resurrection." Then the crown is to be given. "Henceforth [from the time the earthly course is finished] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Neither the apostle, nor Mr. Jameson, looked to death for their reward; but to the resurrection, which should give the victory over death. Yet those whose minds are filled with the idea that the real man escapes death wholly, may still contend that both held the now popular view. R. F. COTTRELL.

The Christian's Anchor.

WHEN Cyrus Field, on board the "Great Eastern," was searching in mid-Atlantic for the lost "cable," the draggle was lowered, and though lost to view in the deep waters, he knew by the trembling of the chain that it was accomplishing its work on the bottom of the sea. So the Christian mariner, on the tempestuous sea of life, knows "by the trembling of the chain," that his hope as an anchor is securely fixed in the sanctuary above.

When the lost cable was recovered, its nerve was thrilled with electric fire and bade to go with a message of regard and inquiry to the home of his friends in distant America. In a few moments, from the deep sea, by way of Ireland, came the responsive congratulation, and the cheering, "All is well."

How like the Christian's experience on the tempest-tossed sea of human life. The promises of God bind him to the throne in the jasper-walled city above; prayer thrills the connection, and the Spirit responds in whispers of peace. A. SMITH.

OBITUARY.

DIED, in Fairview, Fresno county, Cal., October 14, 1878, of congestion of the lungs, Marion C. Hutchings, only son of Brother Josephus and Sister Cynthia Hutchings, aged one year and four months. M. J. CHURCH.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, OCT. 31, 1878.

For Sabbath-Schools.

We have now on hand, and can supply at short notice, a choice collection of handsomely illustrated books, suitable for Sabbath-school libraries or rewards.

Santa Rosa, Cal.

OUR meetings are well attended, and the interest is growing deeper. We have given the Sabbath question quite a thorough canvass, and presented the covenant, and up to date have thirty-nine names attached to it.

A work like this cannot fail to arouse the dragon spirit, and it has been a question among those who sit in darkness as to how they are going to counteract and overthrow the influence of these meetings.

We find much hard work looming up before us here. Pray God to help; for we need and must have his help to give his truth the victory over darkness and error.

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

October 28, 1878.

Denmark.

IN company with Brother Andrew Brorsen, I came to Ringsted, September 22. The brethren and sisters are all firm in the truth. They have increased in love since I last met with them.

We have had very interesting meetings at Valsomagle this week. The Spirit of God is moving upon hearts. Two more have embraced the commandments of God, and others are near to us.

September 30, 1878.

Knight's Ferry, Cal.

COMMENCED work here the 4th inst. Have held five meetings with some interest. Have made several visits, and distributed some papers and tracts.

October 21, 1878.

General Tract and Missionary Society.

THE third annual session of the general tract and missionary society convened on the Battle Creek camp-ground, October 8, 1878.

Table with columns: CONFERENCE, Number of Districts, Number of Members, Reports Returned, Families Visited, Letters Written, Subs'rs for Periodicals, Periodicals Distributed, Annuals Distributed, No. Pages of Tracts Distributed, Ships Visited, Money Received.

The above includes four quarterly reports from Wisconsin, Iowa and Nebraska, Michigan, California, New York, New England, Indiana, Kansas, Maine, and Maryland; three from Illinois, Minnesota, Ohio, Kentucky and Tennessee; two from Vermont and Texas, and one each from Missouri and Virginia.

A tract society having been organized in Europe, a report from it was read, which was as follows:—

Table with 2 columns: Description of items (Number of members, letters written, periodicals distributed, pages of tracts distributed, Money received) and Amount.

The receipts of the general tract society during the year have been \$447.15; expenditures, \$455.08. The larger portion of this expense has been incurred for publications, which have been sent to nearly all the Southern States, and to England, Holland, Italy, and Africa.

Elder Wardner, delegate from the Seventh-day Baptists, was present, and made interesting remarks, in which he gave his experience in tract-distribution while in Britain.

Remarks were also made by Elder Haskell, in which he spoke of the increasing demand for missionary labor, and mentioned in particular the opportunities which are now presented for placing reading matter on board vessels.

The chair being empowered to appoint a nominating committee, Elders J. Fargo, J. N. Andrews, and U. Smith were named as said committee.

The second meeting was opened with prayer by Elder J. B. Goodrich.

The nominating committee recommended the following-named persons as officers for the ensuing year: President, Elder S. N. Haskell; vice president, W. C. White; secretary, Miss M. L. Huntley; assistant secretary, Mrs. M. K. White; executive committee, S. N. Haskell, W. C. White, and H. W. Kellogg, all of Battle Creek, Mich.

S. N. HASKELL, President. MARIA L. HUNTLEY, Secretary.

Popular Religion.

THE Philadelphia Lutheran Observer bewails the degeneracy of the times in matters of religion. It says that only a small portion of the people, especially in our large centers of population, make a practice of attending religious service; but "the most discouraging feature of the subject is not the comparatively small number of people who regularly attend the services of the churches, but the fact that most of those who do attend have become so worldly-minded, and manifest so little spiritual life and piety, that the difference between them and irreligious people is scarcely observed.

Bible Tracts.

A SCRIPTURAL tract for covers of the Bible; also for all who would know of the inheritance of God's people. Read in the order in which occur the following named portions of scripture: 2 Pet. iii; Rev. xxi, 1-5; Isa. lxxv, 17-19; Isa. lxxvi, 22; Matt. v, 5; Psa. xxxvii; Acts, iii, 19-23.

BIBLE TRACT upon the conflict of the last days:—

Introduction by the Psalmist. Psalm ii. Words of Jesus and his apostles upon the state of the church and world in the last days. Matt. xxiv, 1-14; Luke xxi, 25-28; Acts ii, 14-27, 32-35; 1 John ii, 18-29; 2 Tim. iii, 1-9: What many people shall go and say in the last days as to the peace of the world. Isa. ii, 1-6; Micah iv, 1-5, 11-13.

What the Lord says on the same subject. Joel iii. 9-17; Jer. xxiii 16-32.

Scenes at the close of the last days. Rev. xi, 14-19; 1 Thess. iv, 13-18; Matt. xiii, 36-43; Rev. xix, 1-9; Matt. vii, 21-29; Isa. xxv, 1-9.

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.

CORRECTION.—In report of Nebraska camp-meeting, I stated that twenty-six were baptized; I should have said twelve; also that the Conference had three hundred and fifty members; it should be two hundred and fifty. E. W. F.

BUSINESS DEPARTMENT.

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

\$1.50 EACH. H M Burleigh 5-41, A F Whithers 5-41, R B Lounsford 5-41, G W Sankford 5-41, E D Hoagland 5-41, Amos Butler 5-41, Fitzland Butler 5-41, Marietta Scott 5-41, Mrs Eliza Landen 5-41, R C Bram 5-15.

\$1.00 EACH. Hiram Greathouse 5-12, Mrs Geo Deans 5-8, Wm H Duval 5-18, J P Morrison 4-41, John A Hansen 5-13.

75 CTS EACH. J B Stillwell 5.17, Chas Neston 5-17, Lizzie Harmon 5-17, M M Carrothers 5-17, Hon C Arkwright 5-5, John A Phelps 4-48.

50 CTS EACH. M E Martin 5-10, W R Boyker 5-10, Dr E W Kerr 5-9, W M Kerr 5-9, John Armstrong 5-9, W M Armstrong 5-9, Geo Hawkins 5-9, James Garrett 5-9, J. H Kerr 5-9, B B Kerr 5-9.

MISCELLANEOUS. Joseph Clark (2 copies) \$3.00 5-41, John Collie 2.00 5-41, N Orcutt (5 copies) 1.83 5-6, A Frost (4 copies) 1.52 5-6, Eugene Packard 37c 5-6, Wm Nightengale 36, 5-6, Sarah Jones 2.00 5-41, Mrs N J Bush 4.00 6-1.

Received on Account. Cal T and M Society \$31.15.

California Conference Fund. Red Bluff \$48.00.

Books, Pamphlets, Tracts, Etc.

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