

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times

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The Signs of the Times.

AN ACROSTIC.

The Master is coming, the Lord of the vineyard,
High up in the heavens he hangeth his signs,
Earth's nations beholding, with awe and amazement,

See written in nature, the signs of the times.
I gaze o'er the earth, and behold desolation,
Gaunt famine and pestilence over the land,
No longer lie dreaming, ye saints of Jehovah,
Say, why will ye ever, in idleness stand?

Oh rouse for the conflict, ye slumbering Zion!
For earth must be warned of its terrible doom.

The friends of our Master must herald the message,
Haste, haste to the Refuge, while yet there is room!
Earth's bosom is rent by internal convulsions.

The "hearts" of the mighty "are failing for fear,"
In vain do blasphemers proclaim "peace and safety,"
Mid signs that portend that destruction is near,
For mercy departeth and sealeth thy fate,
Speed, speed to the Refuge, e'er thou art too late!

MRS. L. D. A. STUTTLE.

General Articles.

THE FOUNDATION STONE.

BY MRS. E. G. WHITE.

In building the temple of Solomon the stones were entirely prepared at the quarry, so that when they were brought to the place of building the workmen had only to place them in position; the hewing, squaring and polishing had all been done. "And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers. So they prepared timber and stones to build the house." "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

Not an instrument was to be used upon the stone when it was brought to the place of building. One stone of irregular shape was brought from the quarry to be used in the foundation of the temple. But the workmen could find no place for it and would not accept it. There it lay unused, and the laborers passed around it or stumbled over it, greatly annoyed by its presence. Long it remained a rejected stone. But when the builders came to the laying of the corner-stone, for a long time they searched in vain for a stone of sufficient size and strength, and of the proper shape, to take that particular place and bear the great weight which would rest upon it. Should they make an unwise selection of a stone for this important place, the safety of the entire building would be endangered; they must find a stone capable of resisting the influence of the sun, frost and tempest. Several stones had been chosen at different times; but when subjected to the pressure of immense weights they had crumbled to pieces. Others would not bear the test of sudden atmospheric changes, and were therefore pronounced unfit for the place.

But there lay the stone so long rejected by the builders; it had endured exposure to the air and to the scorching rays of the sun without revealing a seam or the slightest crack. Storms had beaten upon it, yet it remained the same. The attention of the builders was finally attracted to this large stone, and they examined it closely. It had already borne every test but one. If it

could bear the test of severe pressure they decided to accept it for the corner-stone. The trial was made to the satisfaction of all. The stone was accepted, brought to its assigned position and found to be an exact fit.

In prophetic vision Isaiah was shown that this stone was a symbol of the Saviour of the world. He says: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of the chief corner-stone in the temple of Solomon is a symbol: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone a sure foundation; he that believeth shall not make haste."

God in infinite wisdom chose the foundation stone and laid it himself. He called it a "sure stone;" the entire world may lay upon it their burdens and griefs, yet it can endure them all. They may build upon this stone with perfect safety. Christ is a "tried stone," and never disappoints those who trust in him. He has borne every test imposed upon him. He failed not in the wilderness of temptation when he endured the pressure of Adam's guilt and that of his posterity. He came off more than conqueror of the powers of evil. He has borne the burdens cast upon him by those who, falling upon this rock, have been broken. In Christ their guilty hearts have found relief. Those who make him their foundation rest in perfect security.

Christ is represented by the chief corner-stone. Jew and Gentile must build upon this foundation, and their connection with Christ, this "precious stone" makes them living stones. Peter in the following figure clearly shows to whom Christ is a foundation stone and to whom a stone of stumbling:—

"If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed."

In revealing to the Jews their doom for rejecting the Son of God and making of him a stumbling-block, Jesus also addresses all those who are impenitent, and do not accept him as their Redeemer. The fate of the unbelieving Jews will be theirs. The only safety is to build upon the right foundation. Millions are to-day building their hopes and prospects upon foundations that have not been tested and proven; they will soon totter and fall, bearing with them the flimsy structures built upon them.

Jesus had passively borne the abuse of sinners, just as the rejected stone had borne the abuse of the workmen who stumbled over it. But the time was to come when they would see him exalted, even as the despised and rejected stone was made the head of the corner. Then the rejecters of Christ were to be punished for their iniquity. The city and temple of the Jews were to be destroyed. The stone was to fall upon them by which all their glory would be broken and scattered as the dust which the wind driveth away.

Jesus has set before us the only true foundation upon which we may securely build. It is broad enough for all and strong enough to sustain the weight and burden of the

whole world. To fall upon this stone and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions and believing in his forgiving love. All who build upon this foundation, which is Christ, become living stones by connection with him, the chief corner-stone. Many persons are hewn, polished and beautified by their own endeavors, but they will never become "living stones" because they are not connected with Christ. When the rain falls, and the tempest rages, and the floods come they will fall in ruin because they are not riveted to the eternal rock, the chief corner-stone, Christ Jesus.

The stones were not prepared for their respective places just as they were about to be laid in the wall of the temple; all the fitting and planning was done previous to their being brought to the place of building. So it is that all the hewing, fitting and polishing of character must be done during man's probation. When Christ shall come again to earth it will not be to purify and refine the characters of men, and to fit them for heaven. His work then will only be to change their corruptible bodies and fashion them like unto Christ's most glorious body. Only a symmetrical and perfect character will in that day entitle men to the finishing touch of immortality.

Earth is the quarry and the work-shop where men are to be fitted and refined for the courts of heaven. As the stones composing Solomon's temple came together in the wall a perfect fit, without the touch of ax or hammer or any other instrument, so will the resurrected saints, and those who are alive at the time of his coming be caught up together to meet the Lord in the air, each one fitted for the great change and taking his proper place in the temple of God.

But when Christ shall visit the wicked, his judgments will fall not only on the Jews but upon all who have refused the heavenly benefits of the grace of God. The stone that was passive, bearing humbly all the abuse heaped upon it, will then lift itself in life and power above those who despised and rejected it. They will see in this their rock of offense, an avenging mountain falling upon and crushing them.

A Sermon.

[Delivered by Elder A. T. Jones at Jefferson, Oregon, on Wednesday evening, January 16, 1873, and published by special request.]

"Thou shalt worship the Lord thy God and him only shalt thou serve." Matt. 4:10.

These words were spoken by our Saviour when under the temptation to worship another than God; when Satan offered Him all the kingdoms of the world and the glory of them, if He would fall down and worship him, but Jesus repelled his proposition with the words of our text. Certainly it is no more than right that man should worship the Lord his God, and Him only. But there are some even in these days who will stand with ancient Pharaoh, and utter the same sentiments that he uttered as recorded in Ex. 5:2, when Moses told him, "The Lord God of Israel says let my people go," he made answer as follows, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord neither will I let Israel go." So now there are those who when we read the words of our text will say, "Who is the Lord that I should obey his voice to worship and serve him? I know not the Lord neither will I worship nor serve him." And not content with making the assertion that they do not know him, which might be taken as an admission that there are some things of which they are ignorant, they will go so far as to say, "There is no God."

Now we wish to show that there is no excuse for any man making such an assertion, for God has taken away every excuse. We read Rom. 1:19, 20: Because that which may be known of God, is manifest in them, (margin to them) for God hath showed it unto them, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that

are made, even his eternal power and God-head, so that they are without excuse. Here we see that they are without excuse because God has shown them the things which reveal him and which make his power known. Certainly, if any one shows me a thing I am without excuse for not seeing it. Paul also says that these things are clearly seen, being understood by the things that are made.

"The heavens declare the glory of God, and the firmament showeth his handiwork." Psalms 19:1. Step out of your house in a clear night, and as Isaiah says, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Yes, go night after night and you will find them all there "not one faileth." Whose is all this work? We can only reply in the words already quoted it shows the "handiwork of God."

Again we read Ps. 19:2: "Day unto day uttereth speech, and night unto night showeth knowledge." Yes, night unto night from the days of Job, the heavens have been showing knowledge; and astronomers who make it the labor of their lives to obtain knowledge of, and from them when their lives close can only say with Sir Isaac Newton—the prince of Philosophers, if not also the prince of astronomers—when the time came for him to lay down his grand and useful life, "I feel as though I have been but a child gathering shells on the beach of the great ocean." These may not be his exact words, but they give the sentiment, and they are true for he knew that "night unto night showeth knowledge," and that he in his whole life had not been able to gain any more from it, comparatively, than a child gathering shells on the ocean's beach.

But we read on, Ps. 19:3-6: "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Think a moment of the system governed by the influence of our sun. It consists of eight planets with their satellites (moons) and one hundred and seventeen asteroids (minor planets) ranging in distance from thirty-five millions to two billions, seven hundred and fifty millions of miles from the sun; the nearest one, Mercury, is sometimes hidden from view, being completely enveloped in his glorious rays, and the farthest one Neptune is not "hid from the heat thereof."

Think of it, the sun darting his rays two billions seven hundred and fifty millions miles, and giving heat and light to the inhabitants of that planet and to the planet itself. If the heat is so intense as to penetrate to that distance, why are we not consumed? for we are only ninety-one and one-half millions of miles from the sun. True, Neptune receives only one-thousandth as much as we do but the wonder is that it receives any at all. Again: these all revolve round the sun, and they not only revolve round it, but the sun with his whole system, revolves round other grand central systems, and systems of systems till we are overwhelmed with the immensity of the firmament, and these planets and systems rolling in their orbits at a rate of speed that is almost incredible. The earth revolves on its axis at the rate of more than one thousand miles an hour it rolls forward in its course round the sun sixty-four thousand, eight hundred miles in an hour, more than one thousand miles in a minute, eighteen miles in a second. To convey a faint idea of this speed, we will say that a rifle ball goes at the rate of about one thousand miles in an hour, therefore, we with the earth, go in one direction as fast as a rifle ball, and at the same time in another direction sixty times as fast,

(Concluded on page 118.)

LIFE SKETCHES.
CHAPTER V—CONTINUED.

PARENTAGE AND EARLY LIFE.

"WHILE in this state of despondency, I had a dream that made a powerful impression upon my mind, but in no wise lifted the veil of melancholy that darkened my life. I dreamed of seeing a temple, to which many people were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without who were going about their various ways, were deriding and ridiculing those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

"Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

"Just before the Lamb, were elevated seats upon which sat a company of people looking very happy. The light of heaven seemed to shine upon their faces and they praised God and sang songs of glad thanksgiving that seemed to be like the music of the angels. These were they who had come before the Lamb, confessed their sins, been pardoned, and were now waiting in glad expectation of some joyful event.

"Even after having entered the building, a fear came over me, and a sense of shame that I must humiliate myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the Lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night.

"I awoke in agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me never to return. My despondency deepened if that were possible. Soon after this I had another dream. I seemed to be sitting in abject despair with my face in my hands, reflecting like this: If Jesus were upon earth I would go to him, throw myself at his feet and tell him all my sufferings. He would not turn away from me, he would have mercy upon me, and I should love and serve him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pitifully and said: 'Do you wish to see Jesus? He is here, and you can see him if you desire to do so. Take everything you possess and follow me.'

"I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing up the steep ascent fell before gaining the top.

"Finally we reached the last step and stood before a door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As his gaze rested upon me I knew at once that he was acquainted with every circumstance of my life and all my inner thoughts and feelings.

"I tried to shield myself from his gaze, feeling unable to endure his searching eyes, but he drew near with a smile, and, laying his hand upon my head, said: 'Fear not.' The sound of his sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness sank prostrate at his feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned and I arose. The loving eyes of Jesus were still upon me, and his smile filled my soul with gladness. His presence filled me with a holy reverence and an inexpressible love.

"My guide now opened the door, and we both

passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus take it from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and joyfully telling all whom I met where they could find Jesus. This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul.

"I now confided all my sorrows and perplexities to my mother. She tenderly sympathized with and encouraged me, advising me to go for counsel to Elder Stockman who then preached the Advent doctrine in Portland. I had great confidence in him, for he was a devoted servant of Christ. Upon hearing my story, he placed his hands affectionately upon my head, saying with tears in his eyes: 'Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work.'

"He then told me that even if I were a person of mature years and thus harassed by doubt and despair, he should tell me that he *knew* there was hope for me, through the love of Jesus. The very agony of mind I had suffered was positive evidence that the Spirit of the Lord was striving with me. He said that when the sinner becomes hardened in guilt he does not realize the enormity of his transgression, but flatters himself that he is about right and in no particular danger. The Spirit of the Lord leaves him and he becomes careless and indifferent or recklessly defiant. This good man told me of the love of God for his erring children, that instead of rejoicing in their destruction he longed to draw them to himself in simple faith and trust. He dwelt upon the great love of Christ and the plan of redemption.

"He spoke of my early misfortune, and said it was indeed a grievous one, but he bade me believe that the hand of a loving Father had not been withdrawn from me; that in the future life, when the mist that then darkened my mind had vanished, I would discern the wisdom of the providence which had seemed so cruel and mysterious. Jesus said to his disciples: 'What I do thou knowest not now, but thou shalt know hereafter.' In the great future we should no longer see as through a glass darkly, but come face to face with the great beauties of divine love.

"Go free, Ellen,' said he with tears in his eyes, 'Return to your home trusting in Jesus, for he will not withhold his love from any true seeker.' He then prayed earnestly for me, and it seemed that God would certainly regard the prayer of this saint, even if my humble petitions were unheard. My mind was much relieved, and the wretched slavery of doubt and fear departed as I listened to the wise and tender counsel of this teacher in Israel. I left his presence comforted and encouraged.

"During the few minutes in which I received instruction from Elder Stockman, I had obtained more knowledge on the subject of God's love and pitying tenderness, than from all the sermons and exhortations to which I had ever listened. I returned home and again went before the Lord, promising to do and suffer anything he might require of me, if only the smiles of Jesus might illumine my heart. The same duty was presented to me that had troubled my mind before, to take up my cross among the assembled people of God. An opportunity was not long wanting; there was a prayer-meeting that evening which I attended.

"I bowed trembling during the prayers that were offered. After a few had prayed, I lifted up my voice in prayer before I was aware of it, and in that moment the promises of God appeared to me like so many precious pearls that were to be received only for the asking. As I prayed, the burden and agony of soul that I had endured so long, left me, and the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and his glory, and I lost consciousness of what was passing around me.

"When I again awoke to realization, I found myself cared for in the house of my uncle where we had assembled for the prayer-meeting. Neither my uncle nor aunt enjoyed religion, although the former once made a profession but had since backslidden. I was told that he had been greatly disturbed while the power of God rested upon me in so special a manner, and had walked the floor, sorely troubled and distressed in his mind. When I was first struck down, some of those present were greatly alarmed, and were about to run for a physician, thinking that some sudden and dangerous indisposition had attacked me, but my mother bade them let me alone, for it was plain to her, and to the other experienced Christians, that it was the wondrous power of God that had prostrated me.

"The next day I had recovered sufficiently to go home, but a great change had taken place in my mind. It seemed to me that I could hardly be the same person that left my father's house the previous evening. This passage was continually in my thoughts: 'The Lord is my shepherd, I shall not want.' My heart was full of happiness as I softly repeated these words.

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of his Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out towards him in a deep and fervent love. Obedience to his will seemed a joy; it was a pleasure to be in his service. My path was radiant before me; no shadow clouded the light that revealed to me the perfect will of God. I felt the assurance of an indwelling Saviour, and realized the truth of what Christ had said: 'He that followeth me shall not walk in darkness, but shall have the light of life.'

"Everything in nature seemed to possess a glory, and seemed to reflect the loving smiles of God. My peace and happiness was in such marked contrast with my former gloom and anguish that it seemed to me as if my soul had been rescued from hell and transported to heaven. I could even praise God for the misfortune that had been the trial of my life, for it had been the means of concentrating my thoughts upon eternity. Naturally proud and ambitious, I might not have been inclined to give my heart to Jesus had it not been for the sore affliction that had cut me off, in a manner, from the triumphs and vanities of the world.

"For six months not a shadow clouded my mind, nor did I neglect one known duty. My whole endeavor was to do the will of God and keep Jesus and heaven continually in my mind. I was surprised and enraptured with the clear views now presented to my mind of the atonement and the work of Jesus Christ. I will not attempt to farther explain the exercises of my mind, suffice it to say that old things had passed away, all things had become new. There was not a cloud to mar my perfect bliss. I longed to tell the story of Jesus' love, but felt no disposition to engage in common conversation with any one. My heart was so filled with love to God and the peace that passeth understanding, that I loved to meditate and to pray.

"The night after receiving so great a blessing I attended the Advent meeting. When the time arrived for the followers of Christ to speak in his favor, I could not remain silent, but rose and related my experience. Not a thought had entered my mind of what I should say; but the simple story of Jesus' love to me fell from my lips with perfect freedom, and my heart was so happy to be liberated from its thralldom of dark despair that I lost sight of the people about me and seemed to be alone with God. I found no difficulty in expressing my peace and happiness, except for the tears of gratitude that choked my utterance, as I told of the wondrous love that Jesus had shown for me.

"Elder Stockman was present. He had so recently seen me in deep despair, and had endeavored to encourage and inspire me with hope, that the remarkable change in my appearance and feelings touched his heart and he wept aloud, rejoicing with me and praising God for this proof of his tender mercy and loving kindness. My heart was so overflowing with joy that I wanted to tell others how much the Lord had done for me.

"I occasionally attended the Christian church, where Elder Brown was pastor. During a conference meeting I was invited to relate my experience, which was considered a marked one, and I felt not only great freedom of expression, but happiness in telling my simple story of the love of Jesus and the joy of being accepted of God. I told of my wonderful deliverance from the bondage of doubt and despair, and the joy that I experienced in the hope of salvation. As I spoke in simple language, with subdued heart and tearful eyes, my soul seemed drawn toward heaven in an ecstasy of thanksgiving. The melting power of the Lord came upon the assembled people. Many were weeping and others praising God.

"Sinners were invited to arise for prayers, and many responded to the call. My heart was so thankful to God for the unspeakable blessing he had given me, that I longed to have others participate in this sacred joy. My mind was deeply interested for those who might be suffering under a sense of the Lord's displeasure and the burden of sin. While relating my experience, I felt that no one could resist the evidence of God's pardoning love that had wrought such a wonderful change in me. The reality of true conversion seemed so plain to me that I felt like helping my young friends into the light, and at every opportunity exerted my influence toward this end.

"I arranged meetings with my young friends, some of whom were considerably older than myself,

and a few were married persons. A number of them were vain and thoughtless, my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those whom I had sought out and brought together for the purpose of laboring and praying with them.

"Some of these had met with us from curiosity to hear what I had to say, others thought me beside myself to be so persistent in my efforts, especially when they manifested no concern on their own part. But at every one of our little meetings I continued to exhort and pray for each one separately, until my labors were crowned with success, and every one had yielded to Jesus, acknowledging the merits of his pardoning love. Every one was converted to God.

"Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind, which I afterwards sought out and prayed with. In every instance but one these persons yielded themselves to the Lord. Some of our more formal brethren feared that I was too zealous and solicitous for the conversion of souls, but time seemed to me so short that it behooved all who had a hope of a blessed immortality, and looked for the soon coming of Christ, to labor without ceasing for those who were still in their sins and standing on the awful brink of ruin.

"Though very young, the plan of salvation was so clear to my mind, and my personal experience had been so marked, that, upon carefully considering the matter, I knew it was my duty to continue my efforts for the salvation of precious souls, and to pray and confess Christ at every opportunity. My entire being was offered to the service of my Master. Let come what would, I determined to please God, and live as one who expected the Saviour to come and reward the faithful. I felt like a little child coming to God as to my father and asking him what he would have me to do. Then as my duty was made plain to me, it was my greatest happiness to perform it. Peculiar trials sometimes beset me. Those older in experience than myself endeavored to hold me back and cool the ardor of my faith, but with the smiles of Jesus brightening my life, and the love of God in my heart, I went on my way with a joyful spirit.

"As I recall the youthful experience of my early life, my brother, the confidant of my hopes and fears, the earnest sympathizer with me in my Christian experience comes to my mind with a flood of tender memories. He was one of those to whom sin presents but few temptations. Naturally devotional, he never sought the society of the young and gay, but chose rather the company of Christians, whose conversation would instruct him in the way of life. His manner was serious beyond his years, he was gentle and peaceful, and his mind was almost constantly filled with religious thoughts. His life was pointed to, by those who knew him, as a pattern to the youth, a living example of the grace and beauty of true Christianity.

"My father's family still occasionally attended the Methodist church and also the class-meetings held in private houses. One evening my brother Robert and myself went to class-meeting. The Methodist presiding elder was present. When it came my brother's turn, he spoke with great humility, yet with clearness, of the necessity for a complete fitness to meet our Saviour, when he should come in the clouds of heaven with power and great glory. While speaking, a heavenly light irradiated his usually pale countenance. He seemed to be carried in spirit above present surroundings, and spoke as if in the presence of Jesus. When I was called upon to speak, I arose, free in spirit, with a heart full of love and peace. In my simple way I told the story of my great suffering under the conviction of sin, how that I had at length received the blessing so long sought, an entire conformity to the will of God, and expressed my joy in the tidings in the soon coming of my Redeemer to take his children home.

"In unsuspecting simplicity I expected that my Methodist brethren and sisters would understand my feelings and rejoice with me. But I was disappointed; several sisters groaned and moved their chairs noisily, turning their backs upon me. I could not think what had been said to offend them, and spoke very briefly, feeling the chilling influence of their disapprobation. When I had ceased speaking, Elder B. asked me if it would not be more pleasant to live a long life of usefulness, doing others good, than for Jesus to come speedily and destroy poor sinners. I replied that I longed for the coming of Jesus. Then sin would have an end, and we should enjoy sanctification forever, with no devil to tempt and lead us astray.

"He then inquired if I would not rather die peacefully upon my bed than to pass through the pain of being changed, while living, from mortality

to immortality. My answer was that I wished for Jesus to come and take his children; that I was willing to live or die as God willed, and could easily endure all the pain that could be borne in a moment, in the twinkling of an eye; that I desired the wheels of time to roll swiftly round, and bring the welcome day when these vile bodies should be changed, and fashioned like unto Christ's most glorious body. I also stated that when I lived nearest to the Lord, then I most earnestly longed for his appearing. Here some present seemed to be greatly displeased.

"When the presiding elder addressed others in the class he expressed great joy in anticipating the temporal millennium of a thousand years, when the earth would be filled with the knowledge of the Lord as the waters cover the sea. He longed to see this glorious period ushered in, and appeared to be in an ecstasy over the expected event. After the meeting closed I was conscious of being treated with marked coldness by those who had formerly been kind and friendly to me. My brother and I returned home feeling sad that we should be so misunderstood by our brethren, and that the subject of the near coming of Jesus should awaken such bitter antagonism in their breasts.

"Yet we were thankful that we could discern the precious light, and rejoice in looking for the coming of the Lord. On the way we talked seriously concerning the evidences of our new faith and hope. 'Ellen,' said Robert, 'are we deceived? Is this hope of Christ's soon appearing upon earth a heresy, that ministers and professors of religion oppose it so bitterly? They say that Jesus will not come for thousands and thousands of years. If they even approach the truth, then the world cannot come to an end in our day.'

"I dared not give unbelief a moment's encouragement, but quickly replied, 'I have not a doubt but that the doctrine preached by Mr. Miller is the truth. What power attends his words, what conviction is carried home to the sinner's heart.'

"We talked the matter over candidly, as we walked along, and decided that it was our duty and privilege to look for our Saviour's coming, and that it would be safest to make ready for his appearing and be prepared to meet him with joy. If he did come, what would be the prospect of those who were now saying, 'My Lord delayeth his coming,' and had no desire for his appearance? We wondered how ministers dared to quiet the fears of sinners and backsliders by saying peace, peace, while the message of warning was being given by a few faithful souls all over the land. The period seemed very solemn to us; we felt that we had no time to lose.

"Said Robert: 'A tree is known by its fruits. What has this belief done for us? It has convinced us that we were not ready for the coming of the Lord, that we must become pure in heart or we could not meet our Saviour in peace. It has aroused us to seek for new strength and grace from God. What has it done for you, Ellen? Would you be what you are now if you had never heard the doctrine of Christ's soon coming? What hope has inspired your heart; what peace, joy, and love has it given you. And for me, it has done everything. I love Jesus, and all Christians. I love the prayer-meeting. I find great joy in reading my Bible and in prayer. If this precious faith has done so great a work for us, will it not do as much for all those who will believe it, and earnestly long for the appearing of the Lord.'

"We both felt strengthened by this conversation, and resolved that we would not be turned from our honest convictions of truth, and the blessed hope of Christ's soon coming in the clouds of heaven. Not long after this we again attended the class-meeting. We really wanted an opportunity to speak of the precious love of God that animated our souls. I particularly wished to tell of the Lord's goodness and mercy to me. So great a change had been wrought in me that it seemed my duty to improve every opportunity of testifying to the unsurpassed love of my Saviour.

"When my turn came to speak, I stated the evidences I enjoyed of Jesus' love, and that I looked forward with glad expectation to meeting my Redeemer soon. The belief that Christ's coming was near had stirred my soul to seek more earnestly for the sanctification of the Spirit of God. Here the class-leader interrupted me, saying: 'You received sanctification through Methodism, through *Methodism*, sister, not through an erroneous theory.' My heart was full of love and happiness, but I felt compelled to confess the truth, that it was not through Methodism my heart had received its new blessing, but by the stirring truths heard concerning the personal appearance of Jesus. Through them I had found peace, joy, and perfect love. Thus my testimony closed, the last that I was to bear in class with my Methodist brethren.

"Robert then spoke in his meek way, yet in so clear and touching a manner that some wept and were much moved; but others coughed dissentingly and seemed quite uneasy. After leaving the classroom, we again talked over our faith, and marveled

that our Christian brethren and sisters could so illy endure to have a word spoken in reference to our Saviour's coming. We thought if they loved Jesus as they should, it would not be so great an annoyance to hear of his second advent, but, on the contrary, they would hail the news with great joy.

"We were convinced that we ought no longer to attend the Methodist class-meeting. The hope of the glorious appearing of Christ filled our souls, and would find expression when we rose to speak. This seemed to kindle the ire of those present against the two humble children who dared, in the face of opposition, to speak of the faith that had filled their hearts with peace and happiness. It was evident that we could have no freedom in the class-meeting, for our simple testimony provoked sneers and taunts that reached our ears at the close of the meeting from brethren and sisters whom we had respected and loved.

"The Adventists held meetings at this time in Beethoven Hall. My father, with his family, attended them quite regularly, for we greatly prized the privilege of hearing the doctrine of Christ's personal and soon appearing upon earth. The period of the second advent was thought to be in the year 1843. The time seemed so short in which souls could be saved, that I resolved to do all that was in my power to lead sinners into the light of truth. But it seemed impossible for one so young, and in feeble health, to do much in the great work.

"There were three sisters of us at home, Sarah, who was several years the oldest, my twin sister Elizabeth, and myself. We talked the matter over among ourselves, and decided to earn what money we could and spend it in buying books and tracts to distribute gratuitously among the people. This was the best we could do, and we did this little gladly. I could earn only twenty-five cents a day, but my dress was plain, nothing was spent for needless ornaments, or ribbons, for vain display appeared sinful in my eyes; so I had ever a little fund in store with which to purchase suitable books. These were placed in the hands of experienced persons to send abroad.

"Every leaf of this printed matter seemed precious in my eyes, for they were as messages of light to the world, bidding them to prepare for the great event near at hand. Day after day I sat in bed propped up with pillows, performing my allotted task with trembling fingers. How carefully would I lay aside the precious bits of silver taken in return, and which was to be expended in reading matter that might enlighten and arouse those who were in darkness. I had no temptation to spend my earnings for my own personal gratification; the salvation of souls was the burden of my mind, and my heart ached for those who flattered themselves they were living in security, while the message of warning was being given to the world.

"One day I was listening to a conversation between my mother and a sister, in reference to a discourse which they had recently heard, to the effect that the soul had not natural immortality. Some of the minister's proof texts were repeated. Among them I remember these impressed me very forcibly:

"'The soul that sinneth it shall die.' 'A living dog is better than a dead lion, for the living know that they shall die; but the dead know not anything.' 'Which in his times he shall know who is the blessed and only Potentate, the King of kings and Lord of lords; who *only* hath immortality, dwelling in the light which no man can approach unto.' 'To them who by patient continuance in well-doing seek for glory, and honor, and immortality, eternal life.' 'Why,' said my mother, after quoting the foregoing passage, 'should they seek for what they already have?'

"I listened to these new ideas with an intense and painful interest. When alone with my mother, I inquired if she really believed that the soul was not immortal? Her reply was she feared we had been in error on that subject as well as upon some others.

"'But mother,' said I, 'Do you really believe that the soul sleeps in the grave until the resurrection? Do you think that the Christian, when he dies, does not go immediately to heaven, nor the sinner to hell?'

"She answered: 'The Bible gives us no proof that there is an eternally burning hell. If there is such a place, it should be mentioned in the Sacred Book.'

"'Why mother!' cried I, in astonishment, 'This is strange talk for you! If you believe this strange theory, do not let any one know of it, for I fear that sinners would gather security from this belief and never desire to seek the Lord.'

"'If this is sound Bible truth,' she replied, 'instead of preventing the salvation of sinners, it will be the means of winning them to Christ. If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance. Besides it does not seem a proper way to win souls to Jesus, by appealing to one of the lowest attributes of the mind, abject fear. The love of Jesus attracts, it will subdue the hardest heart.'

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, APRIL 18, 1878.

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

The Second Advent.

IN comparing Noah's days and ours, the Lord continues: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a wilful bigot. But the Lord calls Noah into the ark. And by the hand of Providence, the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel and the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet, in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can

it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing, necessary for convenient shelter, food, and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the judgment. This world is their god, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." Isa. 13:6, 7.

Most dreadful day! And is it near? Yes; it hasteth! it hasteth greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as the dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18. J. W.

Colorado.

BUT very little has been done in the new State of Colorado. Elder Canright gave parts of courses of lectures at two points, Mrs. White and the writer have spoken a few times and our publications have been circulated quite freely. Besides this nothing has been done. It is our opinion that a mission should be started immediately in Colorado. The General Conference can furnish a tent and the Publishing Association at Battle Creek, aided by the General T. and M. Society, can donate \$1,000 worth of our publications and the General Conference can support those whose duty it is to enter that new field. There are a few devoted friends of the cause in Colorado who would do all in their power to help forward the mission but at present we cannot expect much assistance from them.

The worthy wife of our dear Brother Canright is suffering from that form of disease which no earthly means can remove, unless it be a change to the dry and delightful summer climate of Colorado. Having spent two summers in that State, by which we received great benefit healthwise, we unhesitatingly advise Elder Canright to take his wife to Colorado and make that his field of labor during the next tent season. And if God will accept of the labors of an erring brother who has been silent for some time, he may make a good fellow-laborer. Mrs. White and the writer have felt a deep interest for the people of Colorado since our sojourn there. And we would like to spend the summer months there and do what we can in assisting in the work, though our principal object would be the recovery of health. Brother Andrew Brorsen,

who is now with us giving us treatment, would accompany us and would be of service not only to us but to the tent enterprise. The tent could be pitched in the city of Denver, about the first of June. After this, efforts should be made in two or three places in Colorado. The tent season could close with a strong effort in the city of Chicago. We would say to all parties whom this matter concerns that we would be happy to hear from them at their earliest convenience.

Please address, Elder James White, Oakland, California. J. W.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 30. For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse, namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isa. 23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse six, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Ægean sea." So also Jochri on the same place. Kitto gives the same locality to Chittim, namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city as situated in that land, namely, Carthage.

Was ever a naval warfare, with Carthage as a base of operations, waged against the Roman Empire? Those who have read of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, can readily answer in the affirmative. Sallying every spring from the port of Carthage, at the head of his numerous and well-disciplined naval force, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse twenty-nine, the transfer of empire to Constantinople we understand to be mentioned. Following in due course of time as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A. D. 428-468 mark the career of Genseric.

"He shall be grieved, and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy.

"Indignation against the covenant;" that is the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Goths, Huns, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church, and the corrector of heretics. Then it was decreed that the Bible was a dangerous book, and should not be read by the common people, but all questions in dispute should be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence or connived with the church of Rome which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down heresy. The man of sin was established by the defeat of the Arian Goths, who then held possession of Rome, in A. D. 538. U. S.

(To be continued.)

We should be startled if we could realize the extent of our influence. When we give account of ourselves at the last day we shall be astonished to see how much we have done for good or evil simply by our influence over others. Could we see things now as we shall see them then, there would never be a moment of our lives in which we should be off our guard.

The Order of Events in the Judgment

NUMBER SEVEN.

THE priesthood of Christ began when he presented himself before the Father at his ascension as our Advocate. It cannot terminate till he has secured the acquittal of his people, and the blotting out of their sins in the investigative judgment. Then his enemies, at his request, will be given him to destroy. His Father shall crown him king upon his own throne, saying to him, "Rule thou in the midst of thine enemies." Ps. 110:1, 2; Dan. 7:9-14; Pa. 2:6-9; Acts 3:19-21; Isa. 44:22, 23. His entrance upon the priesthood was marked by the pouring out of the Holy Spirit on the day of pentecost. John 16:7; Acts 1:4; 2:1-4, 16-18. The blotting out of sins, which terminates his priesthood, brings the people of God to the refreshing, from the presence of the Father, which precedes his act of sending his Son from heaven. Acts 3:19-21.

As a priest our Lord presents the merits of his blood in behalf of all who come to God through him. Heb. 7:25. Even the cases of the people of God who lived during the period of the Old Testament, have to be acted upon by Christ as priest. Heb. 9:15. They can only have redemption through his blood; and the blotting out of their sins can only be effected through his priestly work. Heb. 9:10.

The whole multitude of the redeemed appear before the throne in raiment that has been washed and made white in the blood of the Lamb. Rev. 7:13, 14. The work of our High Priest in behalf of his people involves an immense number of individual cases. He has not only borne the sin of all these, but he makes intercession for them, and finally obtains the blotting out of their sins on showing from the record that they have completed the work of overcoming. Our Lord does not continue in his priestly office to all eternity. When he comes again it is without sin unto salvation. But he does not leave his labor unfinished. He brings every part of this immense work to a conclusion before he lays it down. The following proposition is both reasonable and scriptural:—

There is a period of time at the close of this dispensation devoted to the finishing of the work of human probation, i. e., to the completion of Christ's work as priest, and of his gospel as the means of salvation.

Rev. 10:7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

The mystery of God is defined in the following passages:—

Eph. 3:3-6: "How that by revelation he made known unto me the mystery, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ which, in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Col. 1:26-28: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The mystery of God is therefore seen to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow-heirs, having Christ in them the hope of glory. The finishing of the mystery of God is the accomplishment of the work of the gospel. This must have a two-fold bearing. 1. Upon the priesthood of our Lord, to bring it to a close by completing all its immense work. 2. Upon the preaching of the gospel to the inhabitants of the earth, in causing the proclamation of its final closing messages of warning.

This work is not closed instantaneously, for a space of time is devoted to its completion. And the finishing of this work pertains both to heaven and to earth; to the priesthood of Christ, and to the proclamation of his gospel to men. But the priesthood of Christ, as we have seen, is finished at the time when the Ancient of Days sits in judgment; and it is while that judgment is in session that the latest messages of warning are addressed to men. Rev. 14:6-14. We do therefore understand that the period of time devoted to the finishing of the mystery of God

is precisely that space occupied by the Father in the work of the investigative judgment.

It is not stated that the mystery of God shall be finished when the seventh angel begins to sound; for this would denote instantaneous completion. But it is said, "IN THE DAYS OF THE VOICE OF the seventh angel, when he shall begin to sound," etc. This shows beyond dispute that a period of time is devoted to this work. The days of this prophecy are prophetic days, i. e., years, as are those of the fifth and sixth angels. Rev. 9. These years which are devoted to this finishing of human probation begin with the sounding of the seventh angel. They are the earliest years of his voice. The sounding of the seventh angel begins, therefore, with the opening of that investigative judgment that finishes him in probation, that determines the blotting out of the sins of the overcomers, that accounts them worthy of the world to come, that terminates the priesthood of Christ, and that witnesses the completion of the preaching of the gospel of the grace of God.

But it is not the last trumpet of John's series of seven the same as Paul's last trump? The reasons which forbid their identity are perfectly conclusive. The seventh trumpet is the last of a series, no one of which is literally heard by the inhabitants of the earth. It is the accomplishment of certain events that indicates the transition from one of the seven angels to another. The seventh is like each of the preceding six in that it is the trumpet of an angel, and in that it is a symbolic and not a literal trumpet. Rev. 8:9; 10; 11. But the trumpet, which awakens the dead, is not blown by an angel, but by the Son of God himself. It is not a symbolic trumpet, for it is literally heard by the inhabitants of the earth. Matt. 24:31; Zech. 9:14-16; 1 Thess. 4:14-17. It is called the last trump because that when the Almighty descended upon mount Sinai, in glory and majesty like our Lord's second advent (Ex. 19:16-19; Heb. 12:18-27; Matt. 27:16; 2 Thess. 1:7, 8), the trump of God was heard as it will be once more when the dead are resurrected. 1 Cor. 15:51, 52; Ex. 19:16-19.

The commencement of the seventh angel's voice, as we have seen, is the signal for the opening of the investigative judgment; and human probation continues for a term of days, i. e., years, after that voice begins. But the trump of God is not sounded till after that investigative judgment has determined the cases of all the righteous; for when it is heard, every one that has been accounted worthy of a part in the resurrection to immortality, is, in an instant, made immortal. We conclude, therefore, that the seventh angel begins to sound before the advent of Christ, and that the first years of his sounding are devoted to the finishing of the work of human probation.

The events under the sounding of the seventh angel, though not given in chronological order, are, from their nature, not difficult to be arranged in the order of their occurrence.

1. In the days, i. e., years, of the beginning of the voice of the seventh angel, the work of human probation is finished. Rev. 10:7. This, as we have seen, involves the closing up of the immense work of our High Priest. It also requires the proclamation of the final warnings to mankind.

2. The most holy place of the temple in heaven is opened. Rev. 11:19. This is the place where our Lord's priesthood is finished, and, as we shall hereafter see, is the place where the Ancient of Days sits in judgment.

3. While Christ is finishing his priesthood at the tribunal of his Father in the holiest of the heavenly temple, the judgment of the righteous dead takes place. Rev. 11:18.

4. The coronation of Christ is announced by the great voices in heaven, and by the words of the twenty-four elders. Rev. 11:15-17. This succeeds the close of his priesthood. When Christ begins his reign, he is invested by the Father with that power which Satan usurped from Adam the first. The reign of the second Adam is the re-establishment of the empire of God in this revolted province. Christ does not take his own throne to rule his enemies with a rod of iron till he has closed up his priestly office at his Father's right hand.

5. The wrath of God comes upon the wicked when Christ begins to rule them with the iron scepter of his justice. It comes in the seven last plagues. Rev. 11:18, 19; 14:9-11, 18-20; 15:16; 19:11-21.

6. The anger of the nations comes in consequence of the work of the unclean spirits under the sixth plague, who incite them to the battle of the great day of God Almighty. Rev. 11:18; 16:13, 14; 19:19-21.

7. The giving reward to the servants of God

is at the resurrection of the just. Rev. 11:18; Luke 14:14; Matt. 16:27.

8. The final destruction of them that corrupt the earth is at the end of the 1,000 years in the second death. Rev. 11:18; 20:7-9.

The events of the seventh trumpet do therefore extend over the whole period of the great day of judgment. The mighty proclamation which ushers in the seventh angel and the investigative judgment, and the work in the second apartment of the heavenly temple for the completion of our Lord's priestly office, will be considered next. J. N. A.

Consistency.

TRUTH is consistent with itself; it never contradicts itself. If men would keep this in view, they would be more successful in arriving at truth.

I have before me a paper entitled, *The Brethren at Work*. In its prospectus it says it recognizes the New Testament as the only infallible rule of faith and practice. This being the only rule, and that infallible, the Old Testament could be of little or no importance as a guide. Yet the copy before me contains an article entitled, "The literal meaning of the inspired precepts our only safe guide in religious faith and practice," in which some good things are said of the Old Testament. The writer quotes 2 Pet. 2:19-21, and Rom. 15:4, upon which he comments as follows: "Notice then, we have a 'sure word of prophecy.' Is it not therefore certain and reliable? We have a Word 'unto which we do well to take heed,' and these things were 'written for our learning.' May we not therefore understand them? We have a Word that 'shineth as a light in a dark place.' Need we therefore abide in darkness?"

He then proceeds to quote 2 Tim. 3:16, 17, "All Scripture is given by inspiration of God," &c., and makes the following remarks:—

"But since it is 'profitable for doctrine,' it may be understood; since 'for reproof,' no sin need go unrebuked; since 'for correction,' all error may be exposed and abandoned; and since 'for instruction in righteousness,' we need not remain ignorant of any part of our whole duty; all, is suited to furnish the 'man of God,' not partially in things of doubtful character, but 'thoroughly unto all good works.' 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.' Ps. 19:7, 8. 'The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.' Ps. 12:6. 'All His commandments are sure.' Ps. 111:7. 'His Word is true from the beginning.' Ps. 119:160. 'All the words of His mouth are in righteousness; there is nothing froward or perverse in them. They are plain to him that understandeth, and right to them that seek knowledge.' Prov. 8:8, 9.

"Hence, I maintain that the semi-infidelity that accepts just so much of the Word as suits it, and rejects the rest, converts 'the truth of God into a lie,' is one of the most treacherous foes with which true Christianity has to contend. Paul commended the Bereans because they tested the preaching of his day by Scriptural examination. 'They received the Word with all readiness of mind and searched the Scriptures daily, whether these things were so.' Acts 17:10. They could decide the character even of the apostolic teachings by comparing them with what had been written, which was plain enough for them to understand."

Now let it be noticed that all these testimonies of the New Testament concerning the Scriptures, refer to the writings of the Old Testament; for the New was then only being written. When Jesus said, "Search the Scriptures," not a word of the New Testament was written. The "sure word of prophecy," and the things "written afore time," for "our learning," were contained wholly in the Old Testament. The Scriptures which are profitable for doctrine, for reproof, for correction and instruction in righteousness, and that are able to make the man of God perfect, thoroughly furnished unto all good works, were the Holy Scriptures which Timothy had known from his youth, and which were able, through faith in Christ, to make him wise unto salvation. 2 Tim. 3:15. With the writer, I see no need that we should "remain ignorant of any part of our duty." One of old said, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

The testimony concerning the "perfect" law of the Lord, and the law itself, were both written in the Old Testament. The testimony that,

"All his commandments are sure," and that "they stand fast forever and ever," was written by an ancient man of God who spoke as he was moved by the Holy Ghost." The Scriptures which the Bereans searched daily to "decide the character even of apostolic teachings," were the Scriptures of the Old Testament only.

But all this detracts nothing from the New Testament. The word of the Lord is of equal weight, whether found in the Old, or the New. It harmonizes with itself. We say, Give us a whole Bible. But why does *The Brethren* recognize the "New Testament as the only infallible rule?" There is one reason, and only one that I know of, or can conjecture; and that is, That the "perfect law has one commandment that it does not want. One of its editors has published a tract in which he falsely claims that the old covenant "consisted of the ten commandments with the ceremonial law, or ordinances, added," and that the writings of "Matthew, Mark, Luke, John, Paul, James, Peter and Jude," are the new covenant. On his title page he has, "The law and the gospel contrasted. The law imperfect; the gospel perfect, hence, the Christian's only rule of faith. The Sabbath of the law not in force."

Thus he squarely contradicts the inspired Psalmist, who says: "The law of the Lord is perfect;" and this with the evident object of getting the Sabbath commandment out of that law. And it is equally contradictory of the words of the Lord Jesus, who said: "The Sabbath was made for man," and "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law."

Again we say, Truth is always consistent with itself. But those who teach the abolition of the moral law, the ten commandments, are continually contradicting themselves, and also the words of the living God. They seem to be bereft of reason. Would that they might come to their senses, discover their blindness and not come to the judgment with a lie in their right hand. Isa. 44:20. R. F. C.

Denmark.

ALSTRUP, MARCH 13.—I am here again in this place to hold a few meetings and to write for *Advent Tidende*. Some are becoming weary in the way, but others go forward. Some visit us from Jetsmark, where I held a few meetings the past winter. They request me to hold some more meetings with them.

A: Tylstrup Hede also the truth has progressed some during the past week. But the situation is very different from what it is here. The majority of people have no desire to hear, but deride all who do attend the meetings, and make every effort possible to hinder them from attending. I have held two meetings in Sulsted and two in the city of Tylstrup, but there are only a very few there who care anything about seeking God. The people are much addicted to strong drink, and wickedness and pride exist to a great degree. Superstition and unbelief have blinded them. They glory in their iniquity, and seek after worldly things.

At Tylstrup Hede the vice of intemperance also rules with great power. It seems as if Satan has much more power in this country than in America. But there are, however, a few who willingly search the Scriptures, and the word of God has made a deep impression upon their hearts. They are as brands snatched from the fire. Sabbath evening we held a Bible-class. It was of great encouragement to all. Sabbath was a good day for us. The good Spirit of the Lord was present at our prayer-meeting in the forenoon, and quite a number took part with us in the worship of God. A prayer-meeting has never before, to my knowledge, been held in this part of the country. There were more than twenty persons who kept the Sabbath and together tried to draw near to God. At the meeting in the afternoon, when we preached to the people, there was deeper feeling and more brokenness of heart than we have witnessed at any previous meeting. May the Lord himself establish this work to his name's honor and to the salvation of souls.

TYLSTRUP, MARCH 18.—We read Brother White's remarks about the European mission last week. It rejoices us to receive such encouragement from our friends in America. It gives us new strength and courage. We are very grateful, dear brethren, for your support, temporal as well as spiritual. Our dear Saviour has not forgotten us either. He blesses our feeble efforts. In his name we would renew our covenant with the Lord and with our dear brethren, and strive to labor to the glory of God and for the salvation of precious souls in this part of the great harvest field.

Some letters that we receive are unpleasant, but others are encouraging and show that the truth makes an entrance here and there, both in Denmark and Norway. I held two meetings in Alstrup last week. At the last meeting, two Friends, (Quakers) from Vejle were present. I let them occupy most of the time. They are friendly to us, and express astonishment to see so many devout hearers. There were over two hundred persons present. They said they were accustomed to see but few, if any, more than twenty present.

This week I spend with the friends in Tylstrup. About thirty persons were present at the Bible-class Sabbath evening, and twenty-six children attended the Sabbath school. The Lord blessed us also in our prayer-meeting, and in preaching in the afternoon. The Spirit of the Lord has found a place in some hearts, and they strive by the grace of God to go forward in the way leading to eternal life.

JOHN G. MATTESON.

Reports from the Field.

(Condensed from *Review and Herald*.)

Iowa.

SIGOURNEY.—Elder Canright reports meetings as follows: "We began meetings here Thursday evening, March 28. The temperance society had appointed a meeting in our house for that evening, and so invited me to speak to them, which I did. The house was full. The next night we could not seat the people; so we hired the opera house, and promised the people plenty of room. But this was also soon filled. Sunday evening many had to go away. The two following evenings we had a crowded house. Thus far we have found all our meeting-houses too small to hold the people. Times are changing; men are becoming hungry for the truth. We feel sad that such interests cannot be followed up. We had a large attendance of our own people, the largest ever convened here. All seemed to be of good courage. Sabbath afternoon more than a dozen made a start to be Christians. We spent most of our labor in setting before the brethren the history of the message, its present extent and wants, and our duty to it. At the close of the last meeting, Brother L. McCoy was ordained to preach the gospel. All expressed themselves much pleased and profited by these meetings. There are means and talent enough in this Conference to do a mighty work, if consecrated to God. It is decided to run nine or ten tents this season; and others will go out without tents."

New York and Pennsylvania.

WESTERN NEW YORK.—Elder Cottrill writes: "I have not reported for some time, but have been busy, laboring with the churches in this vicinity, and with families at their houses; and have seen encouraging interest and indications of the advancement of the cause. Have visited Eagle Harbor, the field of Brother Reynolds' recent labors, twice. On the latter occasion, another candid, conscientious soul ventured the resolution to keep the Sabbath of the Lord."

COVINGTON, PA.—Elder S. B. Whitney writes: "The interest here still continues. Have learned of several more during the week past that have decided to keep the Sabbath. Our last Sabbath meeting was an interesting occasion. Backsliders and sinners took part with us, and expressed their purpose to seek the Lord and keep his commandments. I shall remain a while longer, but shall hold meetings but a portion of the time, and spend most of the time visiting."

Massachusetts.

EAST SALISBURY.—Brother C. W. Stone reports meetings closed at this place. He states that four have taken a decided stand for the truth, and that there are good reasons to believe others will do so soon.

Canada.

BARFORD.—Elder A. C. Bourdean reports quite extensive labor in Canada. He states: "February 15, I came to Barford. Arrangements were made to have us occupy the Adventist chapel in Dixville, a village in Barford. March 10, a Baptist minister from Coaticook, known as a learned man, by invitation, gave a discourse in Dixville in defense of Sunday-keeping. I reviewed him the same evening; and the result was that before the next Sabbath twelve persons fully decided to keep the day enjoined in the fourth commandment. Truly they 'can do nothing against the truth, but for the truth.' Up to this date, March 25, twenty-four have embraced the truth, and forty are now keeping the Bible Sabbath in this place. The two Sabbaths just past have been precious days to us."

(Continued from page 113.)

and in a third, we cannot tell how fast, and with a circuit so vast in extent that it will be millions of years before we shall be again where we now are. The Psalmist says truly: "His circuit is to the ends of heaven." Now we ask again, who does all this? and again we must say, and most reverently too, it shows the handiwork of God. Aye, there is a God, and "The Lord he is God."

We wish to ask those persons some plain questions, we shall read them from Job 38:2-6: "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? Were you there? or can you say that there was no one who did it? "Declare if thou hast understanding." "Who hast laid the measures thereof, if thou knowest?" If God did not do it, who did? "If thou knowest," "Whereupon are the foundations thereof fastened?" Can you tell? No more than, as all things prove the truth of the words of Job 26:7: "He hangeth the earth upon nothing." "Who laid the corner-stone thereof; when the morning stars sang together and all the sons of God shouted for joy?" Were you there at the creation that you can say there was no song of joy? or more, that God was not there? No, no. Then cease darkening counsel by words without knowledge. "Hast thou commanded the morning since thy days; and caused the day spring to know his place?" Have you done or can you do this? You have not, then do not say, "There is no God," for he might be the one who did it and you not know it. "Hast thou entered into the springs of the sea? or hast thou walked in search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare if thou knowest it all. Leaving out all the others, we can ask this question, Hast thou perceived the breadth of the earth? and the answer must be, no. Well, "If thou knowest it all," you ought to be able to answer that. Therefore as you do not know it all how can you say, "There is no God?"

Again, 19th verse: "Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldst take it to the bound thereof, and that thou shouldst know the paths thereof? Knowest thou it, because thou wast then born? Were you there when light was formed? Were you then born, that you can say that "God did not do it?" Or "knowest thou it because the number of thy days is great?" Are you so old that you have seen all these things?

Verses 24-27: "By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a water-course for the overflowing of waters, or a way for the lightning of thunder, to cause it to rain on the earth wherein no man is, on the wilderness where there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?" Who does this if there is no God?

And now after compassing the earth with questions that not one of those can answer, He directs our eyes to the heavens, and how much less can they answer now. Verses 31-35: "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings that they may go and say unto thee, Here we are?"

And after spanning the heavens with these questions, he comes directly to you with this one, "Who hath put wisdom in the inward parts? or who hath given understanding to the heart?" On this point we wish to go to chapter 39:13-17. "Gavest thou goodly wings unto the peacocks, or wings and feathers to the ostrich? which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labor is in vain without fear; because God has deprived her of wisdom, neither hath he imparted to her understanding." Now we ask in the words of Elihu, Job 35:11. "Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?" How is it that you know more than the ostrich? or how it is that you have more understanding than the beasts? Let the same one answer, Job 32:8: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding."

Yes it is God who giveth these very men wisdom and understanding enough to say, "There is no God," and deny him. But surely I have used a misnomer when I said that they had wisdom enough to say, There is no God; for I have already read from Ps. 14:1, "The fool hath said in his heart, There is no God." It is, it must be true, for surely none but a fool would say it.

Sometimes, however, by the very force of circumstances they are caused to acknowledge that there is a God, and to call upon him. I shall read from Ps. 107, some instances which illustrate this and doubtless there are many of you who are familiar with such instances: "Fools, because of their transgression and because of their iniquities, are afflicted; their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses, he sent his word and healed them, and delivered them from their destructions." Verses 17-20. How often is this the case, men get into a strait, and think their last moments have come. Then they will pray and cry unto the Lord, help comes, they are delivered, and then instead of doing as the next verse calls upon them to do: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men, and let them sacrifice the sacrifice of thanksgiving and declare his works with rejoicing," instead of this, they forget all that the Lord has done for them, and profane his holy name and never thank him. . . . They go down again to the depths; their soul is melted because of trouble, they reel to and fro, and stagger like a drunken man, and are at their wit's end, then they cry unto the Lord in their trouble, and he bringeth them out of their distresses; he maketh the storm a calm, so that the waves thereof are still, then they are glad because they be quiet; so he bringeth them unto their desired haven." Then what do they do? render thanksgiving and praise to him, because he has delivered them? Not often; but instead, they will go off to the theatre, to the ball-room, and all other places of festivity, and never remember the goodness of the Lord. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Verse 43: "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." For Ps. 92:1, 2 says: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O most High; to show forth thy loving-kindness in the morning and thy faithfulness every night." See "His loving-kindness in the morning." Do you do so? do you remember with David, Ps. 4:8, "I will both lay me down in peace and sleep; for thou Lord only makest me dwell in safety." Know you not that it is his loving-kindness that keeps you?

Now we come near to every one, and show that the Lord has not left himself without witness to any one. Acts 14:15. When the Lystrans were about to worship Paul and Barnabas, they said to them, "Sirs why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities, unto the living God, which made heaven, and earth, the sea and all things that are therein; who in times past suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." This is also mentioned beautifully in Ps. 65:8, 19. "They also that dwell in the uttermost parts are afraid at thy tokens, thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it, thou greatly enrichest it with the river of God, which is full of water" &c. See how God sends you rain to nourish the things which you have planted causing them to grow and then blestest the growing thereof that they may bear fruit for the service of man. Oh why will he not observe these things, and give Him "thanks always in all things," who giveth us so richly all things to enjoy? Will he still say "There is no God?" If you can get along so well without God, why do you not do these yourself?

But he does not stop here. We read Acts 17:24, 25: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything seeing he giveth to all life, and breath and all things." He not only gives you fruitful seasons and all those things, but he gives you life and health to enjoy the things that he so richly bestows. And will you not thank Him? When I was here last winter

I heard a story related, of an insane man rushing madly along the streets of one of our cities; and as insane men sometimes say the sanest things, so did he. He suddenly and wildly accosted a man with these words, "Did you ever thank God for your reason?" The man answered, "No!" Then said he, "Well, do so quickly, for I have lost mine." It would almost seem that, through the wild delirium of this madman, God was trying to bring sane men to their senses. And now we can repeat his words to you. Did you ever thank God for your reason, life, friends, health, home, happiness? if you have not, do so quickly for many, Oh! how many, have lost theirs, and you know not how soon you may be deprived of yours. Therefore you ought to serve the Lord your God, you must serve him, it is right, it is just. Then worship the Lord thy God, and him only serve. Ps. 100:2-5: "Serve the Lord with gladness, come before his presence with singing, know ye that the Lord he is God, it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him and bless his name, for the Lord is good; his mercy is everlasting."

But if we do not worship, nor serve him, then what? We will show by reading Isaiah 5:1-7: "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved, hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Now suppose you should go to a nursery and at great expense, obtain the choicest vine, bring it home, set it out, dig round and cultivate, train up and take the best of care of it, finally it bears abundance of fruit, it ripens, you come to gather it, when lo the grapes are both sour and bitter, (for so were the wild grapes of Palestine,) "they cannot be eaten they are so bitter." All your labor and care have been spent in vain. Now what would you do with that vine? You would let it go, let the weeds, thorns, and briars grow up and choke it, or else cut it down. Well, that is just what the Lord did for he says, verse 5: "And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it." Now he tells us what this means. "For the vineyard of the Lord of hosts is the house of Israel and the men of Judah his pleasant plant, and he looked for judgment, but behold oppression, for righteousness but behold a cry." In Matt. 21:33-43, Jesus explains this parable, he says: "There was a certain householder which planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. . . . But last of all he sent unto them his son, saying, They will reverence my son, but when the husbandmen saw the son they said among themselves, This is the heir come let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

If these men were miserably destroyed for not rendering the fruits which the Lord had a right to expect in return for the many blessings and great care which he had bestowed upon them, and he has let out his vineyard to us, will he not do the same with us if we do not render him the fruits of right-

eousness, and righteous judgment between man and man, and not oppression? And if we too, instead of thanks for all his kindness and mercies, return only disrespect, rebellion and profanity shall not we meet the same fate? Most assuredly we shall. Jesus shows this in Luke 13:6-9: "A certain man had a fig tree planted in his vineyard, and he came, and sought fruit thereon and found none; then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree and I find none, cut it down, why cumbereth it the ground?"

How long has He waited for fruit from you, and waited in vain? all the day long has He stretched out His hands to a disobedient and gainsaying people. Would you not have been cut down long ago had not Jesus said as he does, verse 8: "Lord let it alone this year also till I shall dig about it,—and if it bear fruit, well; and if not, then after that thou shalt cut it down." Yes with all our unthankfulness and evil, Jesus pleads, "Spare them a little longer, O Lord, a little while longer." But oh! "Worth the day," when our kind and loving Saviour shall step aside and say, "Thou shalt cut it down." Why will you not bring to the Lord the fruits of the life and loving-kindness, that he so kindly and freely bestows, before he shall pour out his fury upon the heathen that know him not, and upon the families that call not upon his name! Upon how many, many families will his fury be poured out! for how many, many families never call upon his name from the commencement of the year to its close. They lie down at night without remembering his faithfulness during the day. They arise every morning and go about the business of the day without remembering his watchfulness during the night; they come to the table with never a word of gratitude, or thanks to him whose bountiful hand supplies so abundantly their bread. Why is this? With men amongst men, if they at any time receive anything from another, though he be a perfect stranger, without thanking him, they regard it as impolite, if not disrespectful. Then what must God think of our conduct, who day after day receive so many benefits from Him with never a word of thanks? Is it not ungrateful? Is it not disrespectful? My friends these things ought not so to be. Heed the words of Paul in "Giving thanks always in all things unto God, and the Father in the name of our Lord Jesus Christ." Eph. 5:20. And "In everything give thanks for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. For it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Bible.

"The only God-given rule of faith and practice is the Bible."—*Scripture Manual.*

"The Bible contains the whole counsel of God concerning all things necessary for his own glory; or man's salvation, faith and life."—*Westminster Assembly Conf. of Faith.*

"The Bible is the Christian's store-house of all supplies; his museum of the greatest rarities and curiosities; his sanctuary and hiding place; his glass, through which are seen all objects, both of time and eternity—and in which the sinner may see reflected, the moral image of the soul."—*Butterworth's Concordance improved by Dr. A. Clarke.*

"The rule that all must agree in, must be one that is above all. Never will the church have full unity, till the Scripture sufficiency be more generally acknowledged. You complain of many opinions, and many ways; and many you will still have, till the one rule—the Scriptures—be the standard of our religion. Two things have set the church on fire, and been the plague of it above one thousand years, First: Enlarging our creed and making more fundamentals than God ever made, and Second: Composing, and so imposing our creeds and confessions in our own words and phrases."—*Richard Baxter.*

"For my part I adhere to the Holy Scriptures alone."—*Milton.*

"The Bible. It is all-pure, all-sincere, nothing too much, nothing wanting. How that can be called the church of Christ, which is established upon laws which are not his, and which exclude such persons from its communion as he will one day receive into the kingdom of heaven I understand not."—*John Locke's Christian Philosophy.*

"The first Christians had no written creed—they expressed their belief in the language of Scripture—therefore, their variations were without schism, and their differences without acrimony."—*Waddington.*

Prayer for Deliverance from Temptation.

Not in my strength, or proper sight,
To tell me how to walk,
In my dependence for the fight,
For rightful views or talk.
But only in Thy strength and care,
I turn from vain deceit,
And break with every step a snare,
That threatens at my feet.

In God's protection firm I tread,
Yet fear temptation's bait;
Well knowing that both heart and head,
Must at truth's altar wait,
If I to evil turn aside,
And lose Thy truth's defense,
Thy peace cannot with me abide,
For tears of penitence.

Then guard me with Thy strong right arm,
And turn my foes aside;
O Lord, smite down the ills that harm,
And let me in Thee hide.
Yea, more than all, my heart subdue
From pride, and lust of wrong;
Then shall I prosper in the view
Of help, divinely strong!

—W. B. S.

THE HOME CIRCLE.

Ever So Slight a Blow.

JUST before leaving for my home I was standing at a window watching the play of Edith and a large dog; I thought I had never seen a child so beautiful. Her motions had about them a nameless grace that charmed one. The drooping of the white lids over the brown eyes; the sweetness of the rosy mouth. Surely, I thought, with such powers for winning love, and your own kind heart, life promises its best gifts for you, sweet child! Sad, that parental hands should crush the brightness of that young life!

Fifteen years had wheeled their swift circle since we three had met, and now how changed! Lines of grief are deeply graven on the mother's face, and the piteous love looking from her eyes drew tears to my own, whenever any one, forgetting her misfortune, addressed her child, the Edith whose fair childhood had been more than realized in the beautiful girl, who never more would hear the sound of a human voice.

They had been to see a celebrated physician, who gave them no hope, saying, "The hearing was entirely gone, caused by a blow or continued blows upon the head." "And when he asked me," said the mother, "if, during childhood, she had not had her ears boxed often, and that had caused her deafness, reason trembled, and I could but cry, 'my punishment is greater than I can bear.'

"You who love your children know how much I have suffered when the knowledge of this calamity befell my beautiful child. But, oh, Mary! may God pity you if you ever feel the agony of learning that it was placed there by your own hands? Why were they not paralyzed or withered in the grave, and this dreadful thing not have been," she cried.

But I must shut my eyes upon this painful picture. Were my pen capable of showing the agony of the stricken mother, never more would the mothers who read these lines strike the tender head of the little child ever so slight a blow.—*Home Guardian*.

The Drunkard and His Story.

FROM the New York Five Points' *Monthly Review*, is selected the following from real life:—

A few Sundays since, at morning service, one of the most degraded specimens of humanity that ever greeted my vision came staggering into the chapel of the House of Industry. His wild and frightened looks, ragged and dirty beyond description, and face bruised and swollen, rendered him an object of disgust and terror. He seemed to look at the children with wonderful interest, occasionally muttering to himself, "Beautiful! beautiful! Oh, that mine were here!" He sat an hour or two more, and then with a long, earnest look at the children, staggered out of the chapel, and went up to the "valley of the shadow of death"—Cow Bay.

As the bell rang for service in the afternoon, and while the children were clustering together, the same wild looking man staggered in once more. He surveyed the faces of the children with the closest scrutiny, and at length his eyes rested on two bright-eyed little girls, who were singing one of their little hymns. He sat immovable as a statue during the whole service, gazing intently on the faces of the two children.

The services closed, the congregation dispersed, yet he lingered, and the tears came coursing down his face thick and fast.

Dr. S. asked him what was the matter.

"I am a drunkard! a wretch! an outcast! homeless, and without a penny. Once I had a home and friends—father, mother, wife, children, and hosts of friends who loved and respected me. Time passed on, and I became a drunkard! One friend after another left me; still I drank on, and down, down I fell. Father and mother went down to their graves with broken hearts. My poor wife clung to me when all others deserted me. I still drank on, pawned one article after another till all was gone, and when my wife refused to give me her wedding ring, which she had clung to with the tenacity of a death grasp, I felled her to the earth, tore off the ring and pawned it for rum. That fatal blow maddened her, and in despair she drank, and together we wallowed in the gutter. Penniless, we begged our way from Vermont to this great city. Here we hired a small cellar, in a dark and dismal street, and sent our children out to beg. Many a weary day we spent in that dreary cellar, while our children were wandering in the streets, begging for their drunken parents. About forty days since, my little children went out to beg, and from that time to this I have not seen them. Without food or fire, I clung to my dismal abode until hunger forced me out to search for my children. My degraded wife has been sent to Blackwell's Island as a vagrant, and alone I went to the Island, and the House of Reform, to the Tombs, and in despair I wandered to the Five Points, and for the last few days I have lived in the Cow Bay, among beggars and thieves. To-day I saw two children who, if they had not looked so clean and sung so sweetly, I would have called them mine. Oh! would to God they were!"

"Tell me the name," said Dr. S., "and I will see."

In a few moments, two interesting little children were led towards him. At the sight of this tearful-looking man, they shrank back. The poor man sprang to his feet exclaiming, "They are mine! my dear children! do n't you know your poor old father? Come to me, children. Father loves you; he won't hurt you."

He reached out his arms; the little ones were timid at first, but they soon climbed upon their father's knee, while the tears were streaming down his face.

"Kiss your poor drunken father, my children."

But the face of the man was so black and filthy, not a place could be found. Soon they forgot the dirty face, and remembered their poor degraded father; and each entwined their little arms around his neck, and kissing him, the elder one said, with a voice that touched every heart:—

"Father, we are so happy, that we want to stay. Won't you come here and live too, papa? What makes you drink so? Dear papa, do sign the pledge, and not drink any more. A kind friend found us in the street begging, and now we are happy. Do papa, come and live here and be as good as you used to be."

The father's heart was overwhelmed—he sobbed and groaned aloud. For more than an hour they sat together, till at last the old man arose, still clinging to his children, and exclaiming, "The pledge! the pledge! I will never drink again!"

I gave him the pledge, and from that hour he has kept it faithfully. He is now a man engaged in business, earning ten dollars per week, and none recognize him in the well-dressed man, who still boards in the house, the degraded original, whose portrait can still be seen at the House of Industry, dagger-retyped in its striking deformity and squalor.

GOOD HEALTH.

Labor Produces Long Life.

IN view of the short duration of life entailed by some occupations, it must be regarded as a consoling fact, that labor in general does not tend to shorten life; but on the contrary, by strengthening health, lengthens life; while on the other hand, idleness and luxury are productive of the same results as the most unhealthy occupations. Dr. Guy, an Englishman, in calculating the average duration of life in the wealthy classes, arrived at the very surprising result, with regard to adults, that the higher the position in the social scale, the more unlimited their means, the less the probability of a long life.

We have so long been accustomed to consider the possession of riches as the best guarantee for physical welfare, that many will be surprised to hear from Guy that "the probability of the duration of life lessens, with regard to adults in each class of population,

in the same degree as the beneficial impulse for occupation is lacking. If a person who for a long time has lived an active life retires from business, it may be taken for granted, with a probability of ten to one, that he had seized the most effective means to shorten his life." We may smile at the soap-maker who, after having fortunately retired from business, went, nevertheless, on each day of soap-boiling, into his workshop; but it must also be acknowledged that his instinct did not mislead him. Of all conditions of life, idleness is the hardest for nature to combat; and this is especially true of persons who have accustomed themselves to a busy life.—*Sel.*

The Heating of Our Houses.

ENTERING the door of one of our 'comfortable' modern houses, what meets us? A puff of scorching air from a register, redolent of burning iron, or of boiled air from a steam heater. The thermometer is standing at about 74°. We advance to the parlor. There matters are even worse; for no outside cold has entered with momentary freshness. The plants in the window look yellow and forlorn. Ominous cracks are visible here and there in the furniture—nay, a strip of ornamental veneer has actually split off from the piano and lies on the carpet. Our hostess, coming forward to greet us, is wrapped in a little shawl, and remarks that it's an awful day; but she hasn't been out of course, but even in the warm house she felt the cold. In fact, she looked blue and pinched. Whereat we wonder; for the room feels insufferably hot; but we place ourselves beside her where she sits cowering over the register, and conversation goes on with what spirit it may under these circumstances.

At the end of an hour we are surprised to find ourselves a little chilly. That is, our head is hot enough—a little too hot, perhaps—but both hands and feet are cold, and we are inclined to agree with our friend when she opines that 'the girl' must have let the fire go down. But glancing at the thermometer, we stare to see the mercury has risen instead of falling. It is now at 80. And after all, why should we wonder? Nature is inevitably in her retribution, and we, no less, than the poor geranium in the window, must suffer the penalty of a deranged circulation when we violate her laws of temperature.

The mistake of overheating rooms is one which is often made, even by those who profess to be hygienists. Its results are exceedingly disastrous to health, causing almost constant congestion of the head, with general disturbance of the circulation. The proper remedy is to dress warmly, and then secure plenty of good fresh air, not allowing the temperature to run much above 60°. Careful attention to this subject will obviate a vast amount of suffering.—*Sel.*

RELIGIOUS NEWS.

—There is only one denomination in New York city, the Friends, who are entirely free from debt.

—The *Missionary Review* calls for \$25,000,000 from the Presbyterian church of this country for missions.

—A new Methodist church at Moscow, Mich., is just completed. It is one of the finest church buildings in the State.

—The Roman Catholics of Ireland are demanding of the British Parliament a system of denominational education.

—England has among her clergy millionaires and paupers. The Rev. Francis Swan, lately deceased, left \$1,750,000 personalty.

—It is stated that the Jesuits are negotiating for the purchase of a palace with the view of removing their headquarters to Rome. The Pope holds aloof from the movement.

—Bavaria has seventy-six Roman Catholic papers and periodicals, which have nearly four million subscribers. Switzerland has fifty, with considerable circulation. Austria-Hungary, with thirty times the population, has but ninety. Belgium has but one hundred and seventeen journals and periodicals. In Spain the Roman Catholic press is extremely limited, and in France the same. In Italy scarcely a fourth of the few Roman Catholic daily papers can support themselves without the aid of rich patrons. The majority have a circulation of but a few hundreds. In many offices there is no one who understands French, and the editorial knowledge of the transalpine world is of the most limited order.

SECULAR NEWS.

—Mexico has 3,000 miles of sea and gulf coast.

—A Pera dispatch says: "Twenty thousand refugees have been sent to Asia recently."

—Official returns show that last week the Russians had 53,000 sick in Europe alone.

—All the colliers in the Pennsylvania coal regions are working for the first time this year.

—The beach at Galveston is the largest and broadest in the world, extending twenty-five miles.

—There is an area of forty acres in North Carolina that has yielded over \$1,000,000 in gold since the war.

—The last of the Granger laws, so popular in the western States a few years ago, was recently repealed by the Iowa Legislature.

—The bank of England has issued 94,000,000 notes in the last seven years. The notes placed in a pile would be eight miles high. If they were joined end to end, they would extend 15,000 miles.

—It is stated that within eleven years the public debt of Canada has increased from \$93,046,051 to \$174,675,834, and during the same period the excess of imports over exports has been \$235,746,000.

—In the fire that recently occurred on the Lake Shore railroad, eight thousand pounds of mail matter were consumed, principally Chicago mails. There was also a large amount of valuable baggage aboard, and all was destroyed. Wm. M. Scott and daughter, of Erie, lost \$5,000 in diamonds and wardrobe.

—Of the quota of twenty young men sent out by the Cherokee nation to be educated, four are at the Park High School, Tuskegee, Alabama. One is a full blooded Indian; the others are of mixed blood. Their expenses are paid by the United States, by warrants drawn directly on the United States Sub-Treasury.

—The body of Pope Pius IX was enclosed in three coffins before being deposited in the sarcophagus in St. Peter's Cathedral. The first was of cypress wood, lined and covered with scarlet velvet. This was enclosed in one of zinc, and this again in another of pine, painted red. The two wooden coffins were each made of a solid piece hollowed out.

—The emigration to Kansas is unprecedented in the history of the west. A Topeka dispatch of March 28 says: "Over 2,500 reached the State to-day. The season is fully a month in advance of previous years. Peach, apple and cherry trees are in full bloom. Winter wheat in the south-west is from eight to ten inches high, and spring wheat is above ground."

—An artesian well now in progress at Pesth, Hungary, has reached a depth of 3,118 feet. The artesian well at Paris, which has hitherto held the first place, is only 2,641 feet. The water at present issuing has a temperature of 161 degrees Fahr., and the operations will be continued till that of 178° Fahr. is obtained. About 175,000 gallons stream out daily, and rise to a height of twenty-five feet.

—There have been fifty-six Atlantic steamers lost during the last thirty-seven years, in which 4,530 persons perished. Nine vessels were heard from after leaving port, four were burned, thirty wrecked, five lost through collision with other vessels, and two by collision with icebergs, two foundered and two were lost in the fog. Of nationalities, forty-two were British, five American, four French, four German, one Belgian.

—The Pope was over 80 years old at his death; the king of Holland is 60 years and 10 months; the Emperor of Russia, 59 years and 7 months; Victor Emanuel died comparatively young at 57 years and 9 months. The youngest sovereigns are the Emperor of Austria, 47 years and 4 months; King Humbert of Italy, 34 years; the Sultan, 33 years and three months; the King of Greece, 32 years, and the King of Spain, 20 years and 1 month.

—Political news from Central America is unfavorable. Costa Rica and Guatemala are both preparing for war. The president of Costa Rica has purchased a steamer in San Francisco and had her fitted out as a man-of-war, and has sent to Europe for a large supply of arms. He is determined, at any cost and by any means, to carry out his scheme of Central American Confederation, and the president of Guatemala is equally determined to oppose him.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, APRIL 18, 1878.

Woodland, Cal.

Mrs. WHITE, accompanied by our daughter, was with the church at Woodland, Sabbath and first-day, April 13, 14. She gave a practical discourse, Sabbath, which was followed by an interesting social meeting...

We have received a lengthy letter from her, in which she speaks of the Woodland church being greatly encouraged, that she has visited several families, and has had precious seasons of prayer with them, comforting the sick and bereaved.

The N. Y. Biblical Institute.

ERE this paper reaches its readers, this Institute will be past. Up to the date of this writing, April 4, its success has been very gratifying; and what is most important of all, its spiritual interest has more than kept pace with its other departments.

A prayer-meeting of thirty minutes' duration precedes the morning lecture, and we have a social meeting of one hour before the evening lecture. The evening after last Sabbath, this social meeting was of so interesting a character that the regular lecture gave way before it...

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, one hundred dollars each, and invite four others to join us in raising \$10,000.

- James White... \$100 E. H. Root... \$100
John Morrison... 100 Wm. Ings... 100
Geo. I. Butler... 100 Charles Comings... 100
Newell Grant... 100 E. W. Whitney... 100
Aug. Rasmussen... 100 R. G. Lockwood... 100
An Iowa Brother... 100 W. H. Hall... 100
Emily Leighton... 100 Betsy London... 100
S. A. McPherson... 100 S. N. Haskell... 100
"AFriend in N. E."... 100 C. K. Farnsworth... 100
"W. P. A. M."... 100 M. Wood... 100
Ruel Stickney... 100 Friend of Truth... 100
Mrs. A. Stickney... 100 Mrs. J. L. James... 100
J. N. Loughborough... 100 A. LaRue... 100
Chas. L. Boyd... 100 Mrs. Getman (deceased)... 100
C. B. Tower... 100 A. H. B... 100
Freeman Nichols... 100 D. M. Canright... 100
D. A. Owen... 100 W. A. Pratt... 100
Wm. B. Mason... 100 Wm. Harper... 100
Jane Rowland... 100 C. Clark and Wife... 100
B. N. Berry... 100 Miss M. R. Stem... 100
J. S. Wicks... 100 E. Green & wife... 100
C. McNeil... 100 A. A. Bradford... 100
Susie D... 100 C. S. Briggs & wife... 100
J. S. Hart... 100 M. C. Israel... 100
Jacob Shively... 100 V. B. J... 100
Right hand... 100 A. Bro. in Minn... 100
M. J. Bartholf... 100 H. C. Stone... 100
Mary Crouch... 100 Thomas Alverson... 100
B. L. Whitney... 100 E. Lobdell... 100
S. B. D... 100 A. Bro. & Sr. in New England... 300
Lucretia Day... 100 Elden H. Pullen... 100
S. H. King... 100 G. W. Colcord & wife... 100
A. C. Woodbury & wife... 100
D. Ann Albin... 100
James Harvey... 100 I. Sanborn... 100
John Ely... 100 J. Q. A. Haughey... 100
L. McCoy... 100 Mrs. S. Hutchins... 100
S. A. McCoy... 100 R. M. Kilgore... 100
"Thank-offering"... 100 A. believer in New York... 100
Adolph Gomoe... 100 A friend in Mich... 100
J. W. Lucas... 100 W. Sanborn... 100
Mrs. S. A. McPherson... 100 Lavina Haughey... 100
A friend... 100 Mrs. H. Craw... 100
Geo. Leighton... 100 Mrs. Ira Abbey... 100
Mary C. Bowers... 100 James E. Rankin... 100
Eli Glascock... 100 D. T. Briggs and wife... 100
Henry Shultz... 100 Newell Grant... 100
Wm. Harper... 100 Mary B. Cady... 100
E. C. and H. M. Hendee... 100

European Mission.

WE, the undersigned, agree to pay the sum of one hundred dollars each, to support our missionaries in Europe and to publish papers and tracts for immediate use, to be paid before January 1, 1879.

- Eld. James White \$100 Mrs. E. G. White \$100
S. A. McPherson 100 Jacob Shively... 100
George Leighton 100 C. W. Neal... 100
Charles Buck... 100 H. E. Stone... 100
C. M. Holly... 100 Wm. Gardner... 100
B. N. Berry... 100 Scott Kilgore... 100
W. E. Newcom... 100 C. W. Baker... 100
E. Clark... 100 Daniel Glunt... 100
A. R. Henry... 100

Literal Interpretation.

THE following was written by William Tyndale, the great English reformer, in 1530. He, though dead, should be allowed to speak:—

"Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err, or go out of the way. And if thou leave the literal sense, thou canst not but go out of the way. Nevertheless, the Scripture useth proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, simile, riddle, or allegory signifieth is ever the literal sense which thou must seek out diligently.

"Origen, and the doctors of his time, drew all the Scriptures unto allegories, whose ensample they that come after followed so long, till they at last forgot the order and process of the text, supposing that the Scripture served but to feign allegories upon, insomuch that twenty doctors expound one text twenty ways, as children make descant upon plain songs.

Yea, thou shalt find enough that will preach Christ, and prove whatsoever point of faith that thou wilt, as well out of a fable of Ovid, as any other poet, as out of St. John's gospel or Paul's epistles. Yea they are come unto such blindness, that they not only say the literal sense profiteth not, but also that it is hurtful and noisome and killeth the soul."—Works of Tyndale and Fryth, Vol. I, pp. 339, 343, 344.

J. N. L.

Alabama.

WE reached Gadsden, which is about fifteen miles south of Bladen Springs, March 16, expecting to find our tents, which we had ordered a month before; but we were disappointed. After remaining a few days and setting everything in order as far as we could, we came into the country, where we found a church of Baptists, and three ordained ministers, that had been cut off from the Baptist association, because they had embraced the Bible doctrine of the sleep of the dead and the annihilation of the wicked.

April 1, 1878. A. O. BURRILL.

Lone Oak, Cal.

WE met with the Lone Oak church on their quarterly meeting occasion, Sabbath and Sunday, April 6-7. Nearly all of the brethren and sisters were present, also a good attendance from the outside. A few others took their stand with us to keep "the commandments of God and the faith of Jesus."

J. L. WOOD, J. D. RICE.

Sacramento, Cal.

I HAVE been in Sacramento over two weeks and have held fifteen meetings. Two have signed the covenant. I start to-day, April 10, for Red Bluff.

B. A. STEPHENS.

Pleasant Valley, Cal.

MEETINGS closed here to-day. Fourteen have signed the Covenant, and will meet together to hold Sabbath meetings.

April 14, 1878. J. L. WOOD.

Cove, Oregon.

I AM lecturing at present about eight miles from the Cove, on the north side of Grande Ronde valley, in company with Brother Bunch of Milton. We have delivered eight lectures at this place which have been well attended considering the time of the year among farmers.

W. L. RAYMOND.

San Francisco Tent.

MEETINGS in the tent, corner of 23d and Capp streets, were inaugurated Friday evening, 12th inst., by Elders Loughborough and Healey. So far the attendance has been encouraging, and there is every prospect of a successful campaign. San Francisco is a large and very important field, requiring much hard labor to thoroughly cultivate it.

W. N. G.

New Tract.

At the earnest request of several brethren and sisters, we have published in tract form an edition of Elder Healey's review of the California Christian Advocate's article of February 28, 1878, entitled "The Sabbath—The day."

We have also issued editions of Elder Canright's "Is the End Near?" and "Can we Know?"

LOUISA MANN sends \$2.25 to pay for SIGNS and Bible Adventism, but gives no postoffice address. We will attend to the business when we know the address.

Obituary.

FELL asleep in Jesus, February 20, 1878, at Sterling, Blue Earth county, Minn., Ella Rose, daughter of Brother and Sister C. N. Plumb, aged 2 years and 7 months. Her death, which was caused by pneumonia, was very sudden; but she will soon come again from the land of the enemy.

EMMA MERICKEL.

APPOINTMENTS.

OAKLAND—Services at the new church, on the corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 a. m., and Sunday evening at 7:30. Prayer meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

SAN FRANCISCO—Services at the house of worship on Laguna street, between Tyler and McAllister, every Sabbath (Saturday) at 11 a. m., and first-day evening at 7:45. Prayer-meeting every Tuesday evening at 7:45. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central R. R. cross Laguna street near the church.

MRS. E. G. WHITE will speak on the subject of Temperance, at the tent in San Francisco, Corner of 23d and Capp streets, Sunday evening, April 21, 1878.

THE New England General Quarterly Meeting will be held at South Lancaster, Massachusetts, May 4 and 5.

THE Kansas Camp-meeting will be held at Neosho Falls, Woodson county, May 22 to 27, 1878. This place is seventy miles south of Topeka, on the Missouri, Kansas and Texas railroad. Also the Third Annual Session of the Kansas Conference, and Tract and Missionary Society will be held in connection with the Camp-meeting.

SPECIAL meetings will be held with the churches in Minnesota, as follows:—Ellsworth, May 4, 5; Rock Elm, 8; Eau Galle, 11, 12; Maiden Rock, 18, 19; Lake City, 25, 26.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2 00 EACH. J W Shields (8 copies) 4-12. D W Albert 5-15. R M Frink 5-7. C W Lee 5-15. Walter D Danvers 4-15. James Garson 5-1. William Grant 5-14. J D Heald 5-7. L N Whisby 5-12. Mrs Edward Beaumont 5-14. Gerlie Heacox 5-15. S H Bond 5-9. E A Duncleker 5-15. Lucina Parmeter 5-16. Mrs N Hodges 5-15. S J Twigg 5-15. Mrs W A White 5-1. Mrs Kirkham 5-1. T J Perry 5-15. H W Hackney 5-1.

\$1.50 EACH. Mrs David Egolf 5-15. Sarah Wire 5-15. Sylvania Scott 5-15. Rachel Lamb 5-15. Mrs Silas Twigg 5-15. Samuel Davis 5-15. Eldr N B Smith 5-11. Mrs N Humphrey 5-11. Mrs D C Hopkins 5-15. Mrs Albert Kelly 5-15. Martha A Brown 5-15. Geo W Whitson 5-14. Theresa Goodell 5-3. J J Clark 5-15. N C Marmon 5-15. Hiram Taylor 5-15. S L Cox 5-15. J M Green 5-15.

\$1 00 EACH. Mrs Fanny W Mudgett 4-39. G W Amador 4-39. R Thompson 4-36. A E Bullock 4-39. Bernard Mattern 4-39. Stephen Tracy 4-45. Rosetta Castle 4-24.

75 CTS EACH. D B Norman 4-39. R J Stork 4-39. S R Hold 4-39. Red Ribbon Library 4-39. Mr Rudsdale 4-39. Mrs M C Israel 4-39.

MISCELLANEOUS. James C Wilson 2.50 5-15. Mrs Jennie Shum (8 copies) 12. (0.5-19. Mrs Wm McRobson (2 copies) 3. (0.5-12. Carrie V Prior (2 copies) 3.00 5-15. T C Chubel man (8 copies) 6.00 4-39. Geo W Stewart 5 c 4-31. Wm Ings (10 copies) 15.00 5-15. Nellie Norton 38c 4-27. D Howard (2 copies) 3.00 5-15. S W Hickock (4 copies) 6.00 5-15. J M Izett 50c 4-15.

Received on Account.

Cal T and M Society \$49.70. North Pacific T and M Society 65.00. New England T and M Society 200.00.

California Publishing Fund.

J G Colcord \$100.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
Dictionary of Bible. \$1.75, post-paid.
Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
Progressive Bible Lessons. 50 cts. for Children. 35 cts.
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The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.
The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp., \$1.00.
Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25 post-paid.
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 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, \$1.25.
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Sabbath Readings for the Home Circle. In two volumes. 75 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, 25 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.
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Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts.
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The Spirit of God. J. H. W. 15 cts.
Miraculous Powers. 15 cts.
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The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.
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