

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 Prophets of Baal.

CALM and majestic, stands the man of God,
Firm and undaunted, though he stands alone,
With floating mantle round his towering form,
Before the monarch on his gilded throne.
A fearful message he has come to bring
To fallen Israel's apostate king.

Like notes of thunder, sounds the prophet's voice
To trembling Ahab, "Hear the word of God!
My holy precepts hast thou heeded not,
And under foot my sacred name hast trod.
Thou'rt bowed to idols, in thy stubborn pride,
Until my wrath shall not be turned aside."

And, now, behold, thus saith the Lord of hosts,
These years there neither shall be dew nor rain,
The fiery sun shall pour his scorching rays
In cloudless fervor o'er Samaria's plain,
Till hill and valley shall be parched and dry,
And earth shall wither 'neath the burning sky.

The haughty monarch hears the startling words,
His ashy face bespeaks his awful fear,
His guilty heart is full of sudden dread,
And bitter hatred toward the holy seer;
But e'er he rallies from his sore affright,
The holy man has vanished from his sight.

Time passes on, with swift and noiseless tread,
And one by one the sultry days go by,
The burning sun still glimmers overhead,
Till running brook and sparkling fount are dry,
The brassy heavens give no sign of rain,
And fruitful earth becomes a barren plain.

Gaunt famine shows her desolating face,
Plagues follow on, in all their dread array,
Till Israel's heart is filled with woe and pain,
And all the land with anguish and dismay,
While every lip grows tremulous and pale,
And horror haunts the worshipers of Baal.

The frenzied priests with incantations wild
Entreat their god with never ceasing cry,
While on their pagan altars day and night
The flames of sacrifice burn fierce and high.
Though smeared with blood, their frantic cries are vain,
And loud they wail o'er doomed Samaria's plain.

The groves of Baal, once so rank and green,
Stand dry and leafless on Mount Carmel's height,
The grass is dead, the air is hot and dry,
And suffocating dust obscures the sight,
While man and beast fall prostrate one by one,
Half mad with thirst beneath the burning sun!

Though two long years have rolled their tardy round,
The haughty nation will not yet repent,
But blindly gropes, 'mid heathen maze profound,
Though all these dire calamities are sent.
They charge their woes upon the man of God,
Nor feel the justice of the chastening rod.

And proud queen Jezebel with hatred deep,
Has sought Elijah over all the land;
But 'tis in vain, for God will never give
His holy seer into her cruel hand.
In vengeance then she speaks the fearful word,
That brings to death the prophets of the Lord.

Good Obadiah hears the queen's command,
And quickly hastens the trembling men to save,
With ardent zeal this humble man of God
Conceals one hundred in a mountain cave,
And every day from his own bounty fed,
With tender care, the friendless prophets bread.

The months pass by, and good Elijah finds
A safe asylum from his wary foes.
Within a widow's humble cot he dwells,
Where none can e'er his hiding place disclose,
The Lord upholds him by his mighty arm,
Directs his steps and shelters him from harm.

Jehovah's voice again the prophet hears,
Go show thyself to Israel's hardened king.
For lo! once more I send refreshing rain,
Till from the sod the grass and herbs shall spring,
Till dreary nature wears a smile once more,
And glad some earth shall all her fruits restore."

Elijah hears, and hastens to obey.
And once again to Israel's king he goes;
A lonely man to brave a nation's wrath,
And stands surrounded by his direst foes.
But guilty Ahab dares not raise his arm,
To do the prophet of Jehovah harm.

"Go, gather Israel at Carmel's mount."
The mighty prophet speaks the stern command.
With hurried speed swift messengers are sent,
To every dweller in Samaria's land.
With awe and wonder stamped on every face,
With one consent they hasten to the place.

And when the sun in burning splendor sheds
His morning glories o'er Samaria's vale,
On Carmel's mountain filled with Israel's host,
Stands good Elijah 'mong the priests of Baal.
With light and glory beaming in his eyes,
And hands outstretched, the mighty prophet cries:

"Ye men of Israel, why halt ye thus
'Tween two opinions? If the Lord be God,
Acknowledge him, and give him all your praise,
And bow with meekness 'neath his chast'ning rod.
If Baal be God, exalt him in the land.
Why longer thus 'tween two opinions stand?"

"Bring hither now two bullocks on the mount,
And lay the one upon your altar there,
But place no fire beneath the sacrifice,
And Baal's priests shall offer up their prayer.
The other beast, I, even I will slay,
And to Jehovah will I kneel and pray.

"And let the God that answereth by fire
Have Israel's praise, before the day is done.
But now consider ye, the priests of Baal
Are forty score, while I am only one."
Though Israel's heart to wickedness is wed,
The people answered him, "Thou hast well said."

The beast is slain, and on the altar laid,
While Ahab's priests lie prostrate on the ground,
With frantic prayers entreating Baal to hear,
Till fearful cries o'er Carmel's height resound;
Thus, one by one, the dreary hours go by,
And still their god will not regard their cry.

The fiery sun at last has sunk to rest,
And shadows lengthen o'er Samaria's plains,
Until the priests had ceased their frenzied cry,
And perfect silence o'er Mount Carmel reigns.
No longer echoes over hill and dale,
The incantations of the seers of Baal.

And now Elijah with devoted zeal,
The broken altar of the Lord repairs,
With earnest courage and undaunted faith,
His sacrificial offering prepares.
No shrieks discordant wildly sound abroad,
As kneels in prayer the holy man of God.

"Lord God of Abraham, who rulest above,
Who didst create the starry host on high,
Make bare, I pray thee, thine Almighty arm,
In mercy grant to hear thy servant's cry,
Oh, Lord, my God, may it this day be known,
Through Israel's hosts that thou art God alone."

The prayer is heard, and fire from God descends
Swifter than light, from out the dazzling skies
Licks up the water round the altar poured,
And quick consumes the waiting sacrifice.
While evening zephyrs bear the cry abroad—
From pallid lips—"The Lord, he is the God!"

And now the avenger's hand shall not be stayed,
By Kishon's brook the prophets must be slain.
Before the Lord will hear his servant's cry,
And drop fresh showers on Samaria's plain.
The seer fulfills the judgments of the Lord,
And rain is sent according to his word.

The grateful earth again in beauty smiles,
The trees grow green upon Mount Carmel's height,
And 'neath their shade sweet birds in gladness sing,
And bubbling fountains burst upon the sight,
Green grasses wave, and flowers of richest dye,
Their beauties spread beneath the genial sky.

But good Elijah once again has fled
From Ahab's fury, to the desert drear,
His heart is sick, his hope is well nigh dead,
His faithful soul is filled with grief and fear,
With spirit crushed by wickedness and strife,
He prays that God will take away his life.

But ah! behold, from out the burning sky,
A dazzling retinue from glory speeds,
And quick descends before the prophet's eye,
A glittering chariot borne by fiery steeds!
And now with angels beautiful and fair,
He rides in splendor, through the boundless air.

Oh! glorious triumph over cruel foes!
Oh! mighty victory o'er death and sin,
No more of grief the stricken prophet knows,
As through the pearly gates he's ushered in,
And now behold him, walking hand in hand
With good old Enoch in the promised land!

And when at last the Prince of Peace shall reign,
If like Elijah in the days of old,
We cheerful follow where our Lord shall lead,
We'll walk with him the glittering streets of gold,
While scorners take with loud and bitter wail,
Their fearful portion 'mong the seers of Baal.

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General Articles.

THE LAW AND THE GOSPEL.

BY MRS. E. G. WHITE.

WHEN the Jews rejected Christ they rejected the foundation of their faith. And, on the other hand, the Christian world of to-day who claim faith in Christ, but reject the law of God are making a mistake similar to that of the deceived Jews. Those who profess to cling to Christ, centering their hopes on him, while they pour contempt upon the moral law, and the prophecies, are in no safer position than were the unbelieving Jews. They cannot understandingly call sinners to repentance, for they are unable to properly explain what they are to repent of. The sinner, upon being exhorted to forsake his sins, has a right to ask, What is sin? Those who respect the law of God can answer, Sin is the transgression of the law. In confirmation of this the apostle Paul says, I had not known sin but by the law.

Those only who acknowledge the binding claim of the moral law can explain the nature of the atonement. Christ came to mediate between God and man, to make man one with God by bringing him into allegiance to his law. There was no power in the law to pardon its transgressor. Jesus alone could pay the sinner's debt. But the fact that Jesus has paid the indebtedness of the repentant sinner does not give him license to continue in transgression of the law of God; but he must henceforth live in obedience to that law.

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with his Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the Son of God.

The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world.

If Adam had not transgressed the law of God, the ceremonial law would never have been instituted. The gospel of good news was first given to Adam in the declaration made to him that the seed of the woman should bruise the serpent's head; and it was handed down through successive generations to Noah, Abraham, and Moses. The knowledge of God's law, and the plan of salvation were imparted to Adam and Eve by Christ himself. They carefully treasured the important lesson, and transmitted it by word of mouth, to their children, and children's children. Thus the knowledge of God's law was preserved.

Men lived nearly a thousand years in those days, and angels visited them with instruction directly from Christ. The worship of God through sacrificial offerings was established, and those who feared God acknowledged their sins before him, and looked forward with gratitude and holy trust to the coming of the Day Star, which should guide the fallen sons of Adam to heaven, through repentance toward God and faith toward our Lord and Saviour Jesus Christ. Thus the gospel was preached in every sacrifice; and the works of the believers continually revealed their faith in a coming Saviour. Jesus said to the Jews: "For had ye believed Moses, ye would have believed me; for he

wrote of me. But if ye believe not his writings, how shall ye believe my words?"

It was impossible, however, for Adam, by his example and precepts to stay the tide of woe which his transgression had brought upon men. Unbelief crept into the hearts of men. The children of Adam present the earliest example of the two different courses pursued by men with regard to the claims of God. Abel saw Christ figured in the sacrificial offerings. Cain was an unbeliever in regard to the necessity of sacrifices; he refused to discern that Christ was typified by the slain lamb; the blood of beasts appeared to him without virtue. The gospel was preached to Cain as well as to his brother; but it was to him a savor of death unto death, because he would not recognize, in the blood of the sacrificial Lamb, Jesus Christ the only provision made for man's salvation.

Our Saviour, in his life and death, fulfilled all the prophecies pointing to himself, and was the substance of all the types and shadows signified. He kept the moral law, and exalted it by answering its claims as man's representative. Those of Israel who turned to the Lord, and accepted Christ as the reality shadowed forth by the typical sacrifices, discerned the end of that which was to be abolished. The obscurity covering the Jewish system as a veil, was to them as the veil which covered the glory upon the face of Moses. The glory upon the face of Moses was the reflection of that light which Christ came into the world to bring for the benefit of man.

While Moses was shut in the mount with God, the plan of salvation, dating from the fall of Adam, was revealed to him in a most forcible manner. He then knew that the very angel who was conducting the travels of the children of Israel was to be revealed in the flesh. God's dear Son, who was one with the Father, was to make all men one with God who would believe on, and trust in him. Moses saw the true significance of the sacrificial offerings. Christ taught the gospel plan to Moses, and the glory of the gospel, through Christ, illuminated the countenance of Moses so that the people could not look upon it.

Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but they dared not look upon that glorified face. When Moses learned that the people could not look upon his face, because of its glory, he covered it with a veil.

The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God's holy law. This is an illustration of the feelings of those who violate the law of God. They desire to remove from its penetrating light which is a terror to the transgressor, while it seems holy, just, and good to the loyal. Those only who have a just regard for the law of God can rightly estimate the atonement of Christ, which was made necessary by the violation of the Father's law.

Those who cherish the view that there was no Saviour in the old dispensation, have as dark a veil over their understanding as did the Jews who rejected Christ. The Jews acknowledged their faith in a Messiah to come in the offering of sacrifices which typified Christ. Yet when Jesus appeared, fulfilling all the prophecies regarding the promised Messiah, and doing works that marked him as the divine son of God; they rejected him, and refused to accept the plainest evidence of his true character. The Christian church, on the other hand, who profess the utmost faith in Christ, in despising the Jewish system virtually deny Christ, who was the originator of the entire Jewish economy.

A CHEERFUL spirit is the source of all that is noble and good. Whatever is accomplished of the greatest and noblest sort flows from such a disposition. Petty, gloomy souls, that only mourn the past and dread the future, are not capable of seizing upon the holiest moments of life, of enjoying and making use of them as they should.

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LIFE SKETCHES.

CHAPTER IV—CONCLUDED.

THE TENTH DAY OF THE JEWISH SEVENTH MONTH.

IN the providence of God, in the seventh-month movement the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely, the passover, the wave sheaf, and the meat-offerings, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of Pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would on that day come out of heaven to bless his waiting people.

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations—the daily and the yearly services—were, in the language of Paul to the Hebrews, “patterns of things in the heavens,” “figures of the true,” chapter 9. He also says of the work of the Jewish priests in chapter 8, “Who serve unto the example and shadow of heavenly things.” His words mean simply this: In heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all. How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. 8; in 1844, when on the tenth day of the seventh month of that year he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary. “Unto two thousand three hundred days,” said the angel to the prophet, “then shall the sanctuary be cleansed.”

The typical sanctuary was cleansed of the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy place to make a special atonement for the cleansing of the heavenly tabernacle. For clear and full expositions of the sanctuary and the nature of its cleansing, see works upon the subject by J. N. Andrews and U. Smith, for sale at the *Review* Office, Battle Creek, Mich., or *Signs of the Times* Office, Oakland, Cal.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible.

But let it be remembered that “the law having a shadow of good things to come,” was “not the very image of the things.” In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of that heavenly sanctuary at his ascension once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary for the sins of his people once for all. His ministry in the holy, from his ascension in the spring of A. D. 31 to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing

to the point that he would on that day come out of the most holy place.

But just what was accomplished on the tenth day of the seventh month became a matter of discussion. Some took the rash position that the movement had not been directed by the providence of God. They cast away their confidence in that work, not having sufficient faith and patience to “wait” and “watch,” until it should be explained by the light of the sanctuary and the three messages of Rev. 14, and they drew back, to say the least, toward perdition.

Others trembled for this fearful step, and felt the deepest solicitude for the welfare of the flock, and exhorted the brethren to patiently wait and watch for the coming of the Lord, in full faith that God had been in the work. Among these was William Miller. In a letter published in the *Advent Herald* for December 11, 1844, he says:—

“MY DEAR BRETHREN: Be patient, establish your heart, for the coming of the Lord draweth nigh. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry.”

The following is from the cheering pen of Elder F. G. Brown, who was not only a man of ability, but one who drank deeply at the fountain of Advent experience. He saw and felt the danger of drawing back, and wrote the following letter to encourage his brethren to hold fast and believe to the saving of the soul. It was written November 11, 1844, and published in the *Advent Herald*:—

“MY DEAR BRETHREN AND SISTERS: The great God has dealt wonderfully with us. When we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awaken us from our death-like slumbers, to a knowledge of these things. How little of our own or man's agency was employed in this work, you know. Our prejudices, education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming. We know that it was the Almighty's arm that disposed us to receive this grace. The Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us. It is our hope, our joy, our all. The Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present everything tries us. Well, we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed? We are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day. How special the honor! How unspeakable the privilege!

“And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We know that God has been with us. Perhaps never before this has he for a moment seemed to depart from us. Shall we now begin like the children of Israel to doubt, and to fear, and repine, after he has so frequently and signally shown us his hand in effecting for us one deliverance after another? Has God blessed us with sanctification, and salvation, and glory, now to rebuke and destroy us? The thought is almost blasphemous. Away with it! Have we been so long with our Lord and yet not known him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause, and wait, and read, and pray, before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness, and see not as clearly as heretofore, let us not be impatient. We shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land. I have no kind of fears of it, and I will not desert him before he does me.

“He is doing the work just right. Glory to his name! Remember, you have been sailing a long, long voyage, and you began to think yourselves pretty skillful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh! how hard it is to commit all your precious cargo and your noble vessel into his hands. You fear, you tremble, lest the gallant ship shall become a wreck, and the dearly bought freight be emptied into the ocean! But don't fear. Throw off the master, and like a good, social, relieved officer, go and take your place with the humble, yet sturdy crew, and talk over homescenes and endearments. Cheer up, ‘all's well.’ You have done the will of God, and now be patient, and you shall have the reward.

“It was necessary that our faith and patience should be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction. And now God has

given us a little season of self-preparation, to prove us before the world. Who now will abide the test? Who is resolved to see the end of his faith, live or die? Who will go to Heaven if he has to go alone? Who will fight the battle through, though the armor-bearer's faint, and fear, and fail? Who will keep his eye alone on the floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels.

“We must be in speaking distance of port. God's recent work for us proves it. We needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of himself to his people. Don't dishonor him, questioning whether it might not have been the work of man, for he will vindicate that, and his word, too, very shortly, is my solemn belief. Do not be allured by the baits that may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope. They cannot be made to understand us. Let them alone. You have buried your name and reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you, falsely, for Christ's sake. Pray for your enemies. Do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now. Prayer, prayer, is the best helper. The next signal we have will be the final one. Oh! shall any of us be found with our lamps going out when the Master comes? Oh! how impressive the Saviour's repeated admonition, *Watch, watch, watch!*”

The *Voice of Truth* for November 7, 1844, says: “We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory. We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us to expect. We now believe he did.”

The hour was a most trying one. There seemed to be a strong inclination with many to draw back, which ripened in them into a general stampede in the direction of Egypt. Finally, not a few settled, with more or less clearness, upon a position embracing the following points:—

1. That the parable of the ten virgins represented the great Advent movement, each specification illustrating a corresponding event connected with Second Advent history.

2. That, in answer to the inquiry, Where are we? the point of time was reached when the words of our Lord, following the parable, were applicable, “Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” Matt. 25:13.

3. That the time had come to liken, or to compare, the experience of those who were looking for the kingdom, here called the kingdom of heaven, with an eastern marriage, and that in order to do this, both must be matters of history, showing that each specification in the parable was already fulfilled.

4. That the time when to compare Second Advent experience with the events in the marriage was definitely pointed out by our Lord when he says, “Then shall the kingdom of Heaven be likened unto ten virgins.” When? He had just closed a description of two kinds of servants in chapter 24, one servant giving meat to his master's household in due season, the other smiting this good and faithful servant, and in his heart saying, “My Lord delayeth his coming.” Just then may the events connected with Advent history be compared with the specifications of the parable. These two servants had been engaged in the same work. But by some means one begins to say in his heart, My Lord delayeth his coming, and smites his fellow. No one who wished to see, could fail to see a clear fulfillment of this illustration in the labors and general course of Advent ministers soon after the passing of the time. All came up to that time apparently a band of brothers. The time passed. Some became impatient and cast away their confidence in the work, confessed to a scoffing church and world, and because others would not confess as they had done, that a human or satanic influence had controlled them, they were ready to smite those who were strengthening the Master's household with the bread of heaven.

The spiritual food for that time was by no means that teaching which would let them down from the position they had taken, and send them weeping and mourning back to Egypt. But meat in due season was those expositions of God's word which showed his hand in the movement, and such cheering testimonies as are quoted in the foregoing pages in vin-

dication of the Advent movement. How humiliating and painful the fact that Satan is permitted to bring the spiritual warfare within the Second Advent ranks.

5. That in the sense of the parable the Bridegroom had come. Come where? Answer, To the marriage. Was the marriage of the Lamb to take place in this world at the second appearing of Christ? The Bridegroom had not come. But if the marriage of the Lamb was to take place in heaven, the position might be correct. And right here the charge of our Lord to the waiting ones comes in with peculiar force: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding." Luke 12:35, 36. If our Lord at his second appearing returns from the wedding, then the marriage of the Lamb must take place in heaven prior to his return. Therefore, the coming of the bridegroom in the parable illustrated some change in the position and work of our great High Priest in heaven in reference to the marriage of the Lamb.

6. That the established view, that in the marriage of the Lamb the church is the bride of Christ, was among the errors of past times. By investigation it was clearly seen that there were two things which the Scriptures of the Old and New Testaments illustrate by marriage. First, the union of God's people in all past ages, as well as at the present time, with their Lord. Second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah 54:5, speaks of the church when he says, "Thy Maker is thine husband;" but Paul in Gal. 4, applies this prophecy to the New Jerusalem.

Says John, speaking of Christ, "He that hath the bride is the bridegroom." John 3:29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride, is not true. No one believes that the event called the marriage of the Lamb took place eighteen hundred years since.

Paul, in writing to the church, 2 Cor. 11:2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage, the union which he had effected, through the gospel, between Christ and the church at Corinth? He also says, Eph. 5:23, "For the husband is the head of the wife even, as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining what the bride is.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just.

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. 21:9. Did the angel show John the church? Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26. Christ is represented (Isa. 9:6,) as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in heaven, before the Lord comes, and before the children of the great family of heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to heaven, answer the following questions:—

1. Who are illustrated by the man found at the marriage, Matt. 22, not having on the wedding garment?

2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again?

3. If the church is the wife, who are they that are called to the marriage as guests?

4. Jerusalem above is the mother of the children of promise; but if the church is the Lamb's wife, who are the children?

5. That the door was shut. The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2300 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their Advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed.

But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2300 days, he had opened another in the most holy place, and still presented his blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month, entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy-seat, so Christ, at the close of the 2300 days, came before the ark of God and the mercy-seat to plead his blood in behalf of sinners. Mark this: The great Redeemer then approached the mercy-seat in behalf of sinners. Was the door of mercy closed? This is an unscriptural expression, but, if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of mercy was opened on the tenth day of the seventh month, 1844?

Beside the ark of God containing the ten precepts of his holy law, over which was the mercy-seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole Advent host at the passing of the time, then represented as "the church in Philadelphia," meaning brotherly love. And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. 3:7, 8.

Adventists were agreed that the seven churches of Rev. 2 and 3, symbolized seven states of the Christian church, covering the entire period from the first advent of Christ to his second appearing, and that the sixth state addressed represented those who with one united voice proclaimed the coming of Jesus, in the autumn of 1844. This church was about to enter upon a period of great trial. And they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come the battle upon the shut and open door. Here was seen the connecting link between the work of God in the past Advent movement, present duty to keep the commandments of God, and the future glory and reward. And as these views were taught in vindication of the Advent movement, in connection with the claims of the Sabbath of the fourth commandment, these men, especially those who had given up their Advent experience, felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked.

The shut and open door of the heavenly sanctuary constituted the strong point upon which the matter turned. If we were right on the subject of the cleansing of the sanctuary, then the door or ministration of the holy place was shut, and the door or ministration of the most holy place was opened, the 2300 days had ended, the preaching of time was correct, and the entire movement was right. But let our opponents show that we were in error upon the sanctuary question, that Christ had not entered the most holy place to cleanse the sanctuary, then the 2300 days had not ended, the preaching of the time was an error, and the entire movement was wrong. And, again, if the door or ministration of the most holy place was opened, and the faith of the waiting ones was to view Jesus standing before the mercy-seat and the ark of the ten commandments in heaven, how forcible the arguments for the perpetuity and claims of the entire law of God, the fourth precept not excepted. The hand of the Lord was with those who took a firm position that the great Advent movement had been in his direct providence, and that the time had come for the Sabbath reform, and many embraced these views. Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above.—"He that openeth and no man shutteth, and shutteth and no man openeth." "Behold, I have set before thee an open door, and no man can shut it." Nothing can be plainer than that man, or a set of men, near the close of the history of the church, would war against the truth of God in reference to the shut and open door.

And to this day those who retain the spirit of war upon those who keep the commandments of God, make the belief in the shut and open door odious, and charge it all upon Seventh-day Adventists.

Many of them, however, are not unaware of the injustice of this.

And it may be worthy of notice that although the belief in, and abandonment of, the shut-door position has been general, there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the Advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit to human or satanic influences. These got out of the position on the side of perdition.

Another class heeded the many exhortations of Christ and his apostles, applicable to their position, with its trials, dangers, and duties—Watch—Be ye therefore patient—Cast not away therefore your confidence—For ye have need of patience—Hold fast. They waited, watched, and prayed, till light came, and they by faith in the word saw the open door of the heavenly sanctuary, and Jesus there pleading his precious blood before the ark of the most holy place.

But what was that ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones, as they by faith enter the heavenly sanctuary. They take you into the holy place and show you "the candlestick, and the table, and the shewbread," and other articles of furniture. Then they lead you into the most holy where stands Jesus, clad in priestly garments, before the mercy-seat which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, there, safe from the wrath of man and the rage of demons, beside his own holiness, are the ten precepts of God's holy law.

The waiting, watching, praying ones, embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Thus they came out of the position of the shut door on the side of loyalty to the God of high heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the difference between their course and getting out of the shut door on the side of perdition. God pity the apostate. J. W.

"MUCH IN LITTLE."

A TRUTH ADMITTED.

The expression, "God created man in his own image," Gen. 1:27, is usually taken to prove that man has immortality by nature. The Rev. Mr. Gleig, a well-known theological writer, thus succinctly states what seems to be the truth on this point: "In our image. This similitude is to be sought for in the whole being of man: in his moral, intellectual, and corporeal constitution."—*Comp. Com.* on Gen. 1:26.

Mr. Dobney, a Baptist minister of England, says, "If the phrase, 'made in the image of God,' as employed by Moses, proves immortality, the phrase, as employed by Paul, must mean the same; and so, since the latter affirms this is restored [created anew in the image of God], it would follow that it had been lost; and thus, being now bestowed only upon those who are recovered to God, is not universal, and therefore was not absolute, but contingent."

MILTON'S VIEW.

There are some who have much reverence for great names. Such will be pleased with the following criticism from John Milton, author of "Paradise Lost," so well known in the poetic world. Milton did not believe in the two-fold nature of man, as his *Treatise on Christian Doctrine*, Vol. 1, pp. 250, 251, shows: "Man is a living being, intrinsically and properly one and individual, not compound and separable, not according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational." Let those who believe in the duplex-entity of human beings ponder well what the distinguished bard has said.

IT IS JUST SO.

Elder J. Blain, Baptist minister of Buffalo, makes use of the following sarcastic paragraph: "It is a notorious fact that in our theological works a non-descript dictionary is made with definitions as follows: 'To be dead,' means to be more conscious. 'To die,' is to live on in woe. 'To lose life,' is to preserve a miserable existence. 'Life' means happiness. 'To burn up,' is to make a living salamander. 'To destroy,' is to preserve whole. 'To devour,' 'perish,' 'consume,' etc., means to make indestructible and immortal. 'Not to be,' to be without end!"

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 14, 1878.

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

The Second Advent.

DESTRUCTION OF THE WICKED.

WHEN the Lord shall appear the second time, sinners then living will be destroyed by fire, and the earth will be desolated. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1:7-10. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Chap. 2:8.

The man of sin, the papacy, is to be destroyed by the brightness of Christ's coming. And, at the same time, those that know not God, the heathen, and those that obey not the gospel of our Lord Jesus Christ, will perish under the vengeance of flaming fire that attends the revelation of the Son of God from heaven. When the heathen, the papists, and all others who do not obey the gospel of Christ, shall be destroyed, there cannot be one wicked person living.

Christ's explanation of the parable of the tares of the field proves the destruction of all wicked men who shall be living at the time of his second coming. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. Matt. 13:38-42. That will be a clean work. When all things that offend, and they which do iniquity, shall be gathered out of the earth, there cannot be one sinner left in it.

The prophet describes the day of the destruction of the wicked, and the desolation of the earth, in these fearful words: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Chap. 24:1. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Verse 3.

The voice of the Lord proclaimed to the prophet the blindness and deafness of apostate Israel, which led him, in anxiety and anguish of spirit, to cry: "Lord, how long?" And the Lord answered: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6:11.

God speaks by the weeping prophet. The terrors of the day of the coming of the Son of man are portrayed in most fearful words. In the general slaughter there will be no escape for wicked men, though their profession be as high as heaven. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. 25:32-35.

Isaiah is carried forward in prophetic vision to the point of time just prior to the general desolation, and describes the state of things when false professors shall be aroused to their lost condition. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour

you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:10-14.

Again the Lord hath spoken by another prophet: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3. "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 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." Verses 14-18. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Chap. 3:8.

J. W.

Thoughts on the Book of Daniel.

CHAPTER XI.—CONTINUED.

VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.

Tiberius Cæsar next appeared after Augustus Cæsar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife Livia besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile a person to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom," due to an upright and faithful sovereign. See *Encyclopedia Americana*, art., Tiberius.

Verse 22. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflow shall be overflowed from before him, and shall be broken." The expressions signify revolution and violence; and in fulfillment we should look for the arms of Tiberius, the overflow to be overflowed, or, in other words, for him to suffer a violent death. To show how this was accomplished, we again have recourse to the *Encyclopedia Americana*, art., Tiberius:—

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Misenum, where on the sixteenth of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated."

"The prince of the covenant" unquestionably refers to Jesus Christ, the "Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan. 9:25-27. The prophet,

having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign so important that it should not be passed over; namely, the cutting off of the prince of the covenant, or, in other words, the death of our Lord Jesus Christ. Did this event take place in the reign of Tiberius? It did. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Cæsar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his father-in-law in August, A. D. 12. His fifteenth year would therefore be from August, A. D. 26, to August, A. D. 27. Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius' 15th year, it would bring the commencement of Christ's ministry in the autumn of A. D. 27; and here the best of authorities place the baptism of Christ, it being the exact point where the 483 years from B. C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point, we go forward three years and a half to find the date of the crucifixion; for Christ attended but four passovers, and was crucified at the last one. Three and a half years from the autumn of A. D. 27, bring us to the spring of A. D. 31. The death of Tiberius is placed but six years later, in A. D. 37.

Verse 23. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals, as already noticed, who successively stood at the head of the Roman Empire, Julius, Augustus, and Tiberius Cæsar. The first, on returning to the fort of his own land in triumph, stumbled and fell and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but ended both his reign and his life in violence. And in his reign the prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21, 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfillment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfillment of the little horn of Dan. 8; and it is offered for the same purpose, namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the chain cannot be broken nor the evidence be overthrown.

Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God, by the Jewish league, B. C. 161; from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1 Mac. 8; Prideaux, 2, 166; Josephus' *Antiq.*, B. 12, chap. 10, sec. 6. The Romans listened to the request of the Jews, and granted them a decree which is recorded at length by the authorities above quoted.

At this time, the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

U. S.

(To be continued.)

GUARD well the door of your heart, lest sin should come disguised and seek to enter. Let virtue keep the key, and Christianity be the sentinel.

The Order of Events in the Judgment.

NUMBER FIVE.

OUR Lord has three grand offices assigned him in the Scriptures in the work of human redemption. When he was upon our earth at his first advent, he was that prophet of whom Moses spake, in Deut. 18:15-19. See also Acts 3:22-26. When he ascended up to heaven, he became a great High Priest, after the order of Melchisedec. Ps. 110; Heb. 8:1-6. But when he comes again, he is in possession of his kingly authority, as promised in the second Psalm. It is by virtue of this office of king that he judges mankind. Matt. 25:34, 40. The transition from our Lord's priesthood to his kingly office, precedes his second advent. Luke 19:11, 12, 15. It takes place when his Father sits in judgment, as described in Dan. 7:9-14.

1. The nature of the words addressed by the Father to the Son, when he crowns him king, shows that coronation to be at the close of his priestly office.

Ps. 2:6-9: "Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

It is manifest that the giving of the heathen to the Son by the Father, is not for their salvation, but for their destruction. It could not, therefore, take place at the ascension of Christ, when he entered upon his priesthood, but must be when the work of that priesthood is finished. Daniel has placed the coronation of Christ, at the Father's judgment-seat. And to this fact the words of the second Psalm perfectly agree. The priesthood of Christ is closed when the scepter of iron is placed in his hands. The number of his people is made up, the work for their sins is finished, and their salvation rendered certain, when all the rest of mankind are delivered into his hands to be broken by the scepter of his justice. But this cannot be till our Lord, as priest, has blotted out our sins, at the tribunal of his Father. For when the wicked are given into the hands of Christ, to be destroyed, it is plain that there is no farther salvation for sinners. When our Lord accepts the iron scepter of justice, he can no longer fill the office of priest; to make atonement for sins. His whole priestly office is finished when he is thus crowned by his Father. But this coronation, which is described in Dan. 7:9-14, is simply the transition from the priesthood of Christ to his kingly office. It is plain that our Lord's priesthood is brought to a conclusion at the time when the Ancient of Days sits in judgment. We need him as priest to confess our names at that tribunal, and to show from the record of our lives that we have perfected the work of overcoming, so that our sins may, by the decision of the Father, be blotted out, and our names retained in the book of life. But when the people of God have thus passed the decision of the investigative judgment, their probation is closed forever, and their names being found in the book of life, when all that have but partially overcome, are stricken therefrom, they are prepared for the standing up of Michael to deliver his people, and to destroy all other with the scepter of his justice.

2. The priesthood of Christ continues till his enemies are given him to be destroyed.

Ps. 110:1-7: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head."

The words of verse 1, "Sit thou at my right hand until I make thine enemies thy footstool," and of verse 4, "Thou art a priest forever after the order of Melchisedec," are addressed by God, the Father, to Christ, when he enters upon his priestly office, and are equivalent to saying that in due time he should have his enemies given him to destroy, viz., at the close

of his work of intercession. For this reason it is, that Paul represents him as sitting at the Father's right hand, in a state of expectancy. Heb. 10:13. But the words of the second Psalm, bidding him ask for the heathen, to destroy them, cannot be uttered till he finishes his work of intercession. It appears that our Lord announces the close of his intercession, by saying, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. In response to this declaration of the Intercessor, announcing to his Father the close of his work, the Father bids the Son ask of him the heathen that he may devote them to utter destruction. And in fulfillment of the Son's request, the Father crowns him king, as described in Daniel 7:9-14, as he sits in judgment, and commits the judgment into his hands.

3. Christ, as our high priest or intercessor, sits at the right hand of the Father's throne, i. e., he occupies the place of honor in the presence of one greater, till he is himself crowned king, when he takes his own throne.

The position of the Saviour as high priest cannot be one invariable, fixed posture of sitting. Indeed, although Mark says, chap. 16:19, concerning our Lord, "that he was received up into heaven, and sat on the right hand of God," yet it is said of Stephen that "he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:55, 56. Some time after this, Saul of Tarsus had an actual interview with Christ, that like the other apostles he might be a witness in person to the fact of his resurrection. 1 Cor. 9:1; 15:8; Acts 9:3-5, 17, 27; 22:6-8, 14; 26:15, 16.

The fact that Stephen saw our Lord standing at his Father's right hand; and that after this, Jesus did personally appear to Saul to constitute him a witness of his resurrection, which in order to be an apostle, he must be, is not inconsistent with the mandate of the Father, "Sit thou at my right hand, until I make thine enemies thy footstool."

The Hebrew word *yahshav*, rendered *sit* in Ps. 110:1, is used an immense number of times in the Old Testament, and is in a very large portion of these cases rendered *dwell*. Thus, Gen. 13:12, "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain." Again, Gen. 45:10, "And thou shalt dwell in the land of Goshen." Also, "David dwelt in the country of the Philistines." 1 Sam. 27:7. These examples could be extended to great length. And kindred uses of the word are very numerous. But it is to be observed that Abraham, and Lot, and Jacob, and David, the persons spoken of in these texts who *dwelled*, or as rendered in Ps. 110:1, who *sat* in the places named, were not, during the time in which they acted thus, immovably fixed to those several places, but were capable of going and returning during the very time in question. And the Greek word *kathizo*, used in the New Testament for Christ's act of sitting at the Father's right hand, though more generally used in the sense of sitting, is also used precisely like *yahshav* in the texts above. Thus it is used in Acts 18:11, where it is said of Paul, that "he continued there [at Corinth] a year and six months." But though that was Paul's abiding place during that period, it is every way probable that he visited other places for occasional preaching during the time.

When our Lord went away, it was not simply that he should act as intercessor for his people. He also had another work to do. He says: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14:2, 3. We cannot doubt that this work is wrought under our Lord's personal inspection; and it is performed during the period that he is at the Father's right hand.

The expression, "right hand," is especially worthy of attention. In defining the Hebrew word *yahmeen*, i. e., right hand, Gesenius says: "To sit on the right hand of the king, as the HIGHEST PLACE OF HONOR, e. g., spoken of the queen, 1 Kings 2:19; Ps. 45:9, of one beloved of the king and vicegerent of the kingdom. Ps. 110:1.

When our Lord spoke of going away to intercede for his people, he said: "I go unto the Father; for my Father is greater than I."

John 14:26-28. In fulfilling his office of intercessor, or high priest, he has the highest place of honor in the presence of a greater, assigned him; for he sits on the right hand of his Father's throne. He is not, however, to sustain this relation always. It lasts while he pleads for sinful men. When it ceases, the impenitent are to be made his footstool, and the dominion, and glory, and kingdom, being given him, he sits down upon his own throne. Rev. 3:21. This gift of the heathen to Christ, is when the Father sits in judgment, as we have seen from Dan. 7:9-14. We can well understand, that at this tribunal the question is determined as to who has overcome, and, that being settled, all the others are given to Christ to be broken with his iron scepter. The determination of the cases of the righteous in showing that they have perfected the work of overcoming, and that they are worthy to have their sins blotted out, is the final work of our Lord as high priest. When this is accomplished, his priesthood is closed forever, and he assumes his kingly throne to judge his enemies and to deliver and reward his saints.

4. The Saviour, being crowned king at the close of his priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, and pronouncing judgment upon, and executing his enemies.

The one hundred and tenth Psalm, though it speaks very distinctly of the priesthood of Christ, enters even more largely into the exercise of his kingly office. It very clearly reveals the fact that our Lord acts as judge by virtue of his kingly authority. Thus verse 1 assigns to him as priest, the place of honor at his Father's right hand, limiting his priesthood, however, by an event which changes his office from priest to king. Verse 2 states the very act of making Christ king, and making his enemies his footstool. Thus it says: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps. 2:6. "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (see Heb. 12:22; Rev. 14:1) is the place of Christ's coronation. The last clause is the very words of the Father to the Son, when he crowns him king. This is sufficiently obvious from our common English version. But it is made still more evident from the French translation of David Martin, in which the two clauses are connected by the words, "in saying." Thus: "The Lord shall transmit out of Zion the scepter of thy strength, in saying: Rule in the midst of thy enemies."

Our Lord being thus inducted into his kingly office, and proceeding to the exercise of his power against his enemies, the next verse states the sympathy of his people with this work: "Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of the morning; thou hast the dew of thy youth." Instead of "the day of thy power," Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the time when the Son of man descends in power and great glory, and the armies of heaven, i. e., all the holy angels, attend and surround him. Matt. 24:30, 31; 1 Thess. 4:16-18; Rev. 19:11-21. The people of God are to unite with Christ in his rule over the nations of wicked men. Rev. 2:26, 27; Ps. 2:6-9. The *morning*, of this verse, must be the morning of the *day* which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev. 20:4-6; Luke 20:35, 36; Col. 1:18; Hosea 13:13, 14; 1 Cor. 15:42-44, 51-54.

The fourth verse of this Psalm confirms the priesthood of Christ with an oath. His prophetic office is the subject of solemn promise. Deut. 18:15-18. His priesthood is established by an oath. Ps. 110:4. His kingly office is the subject of a fixed decree. Ps. 2:6, 7. But the forever of his priesthood, as expressed by this verse, is limited by the fact that at a certain point of time he is to cease to plead for sinful men, and they are to be made his footstool.

It is important to observe that there are in this Psalm two Lords, the Father and the Son. One in the original is called Jehovah; the other is called Adonai. The word Lord in small capitals is used for Jehovah. But the Lord at his right hand (verse 1) is Adonai, the Son. So we read of the Son in verse 5: "The Lord at thy right hand shall strike through kings in the day of his wrath." This will evidently be in the battle of the great day of God Almighty. Rev. 6:15-17; 19:11-21; Isa. 24:21-23.

Our Lord does not thus destroy his enemies by virtue of his kingly office until he has first

judged them, for one of the first acts of his kingly power is to proceed to the judgment of his enemies. He represents himself as judging by reason of his kingly office. Matt. 25:34, 40. It is in the exercise of this power that he judges his enemies. So verse 6 reads thus: "He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is his work in the day of his power, and to this work his people shall consent. Verse 3. This is indeed the great day of his wrath, and none will be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of saying, as does our version: "He shall wound the heads over many countries," Martin's Bible uses the singular number, and says, "the chief who rules over a great country." This is a plain allusion to Satan. The Hebrew word rendered wound in this text is by Gesenius defined thus: "To smite through and through; to dash in pieces; to crush." And such will be the punishment of Satan when the God of peace shall bruise the prince of darkness under the feet of his people. Rom. 16:20; Gen. 3:15; 1 John 3:8; Heb. 2:14.

These passages clearly mark the transition from the priesthood of Christ to his kingly office. Human probation closes with the priesthood of Christ. Those who are found in their sins after our Lord has taken his kingly power, must be destroyed as his enemies. His priesthood terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned king; and from that coronation scene he comes as king to our earth to deliver all who at that examination of the books are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan. 7:9, 10; 12:1; Luke 20:35, 36; 21:36.

J. N. A.

Walking with God.

ENOCH, the seventh from Adam, is the first one whose whole character is recorded on the sacred page, in the one short sentence that he "Walked with God." Gen. 5:24. This he did for at least three hundred years, and then God took him. How could he walk with God? "In steps of faith." Rom. 4:12. Paul says of him, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God. But without faith it is impossible to please him." Heb. 11:5, 6.

Human beings are by nature social creatures, intuitively they seek society. It is only those whose minds are unbalanced from imperfect organization, disease or wrong education, that wish to be always alone. But they do not all choose the same company; the good love the society of the good, while the bad seek pleasure with those who are alike bad. The Christian never need be alone. He can have always by him the angels of God, for, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. Not only have we the promise of the society of the holy angels but of Christ and the Father also.

"Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. John 14:23. We have this blessed promise on condition that we keep his words. In verse 24 he says, "The word which ye hear is not mine, but the Father's which sent me. What are the words of the Father? Ex. 20:1 says, "And God spake all these words," then follows the ten commandments, these then are the words that we are to keep if we would have the presence of Christ and the Father with us. "And this is love [the tie of kindred feeling, the attachment that unites us] that we walk after his commandment. This is the commandment, That, as ye heard from the beginning, ye should walk in it." 2 John 6. In verse four he says, this commandment was truth which they had received from the Father. John declares, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John 1:6. Christ says if we have love and fellowship with him, we keep his words, and David says, "Thy word is a lamp unto my feet, and a light unto my path." This was the way Enoch walked with God; he had faith in his word, and walked in the light of it, by doing what God had there required of him. It is said of Noah that he "walked with God." Gen. 6:9. Paul says this was by faith. Heb. 11:7. He believed what God said about the flood,

and so went to work and built the ark according to the command of the Lord.

In the same manner we may walk with God, by believing and obeying his word. But if we would walk with God we must overcome all that is contrary to his will. "Can two walk together except they be agreed?" Amos 3:3. Then if we walk with God we must be agreed, our will must be the same as his. If we will to steal, God cannot agree with us. If we stop to covet, God moves on and we are left. God's will as revealed to us is to rest the "Seventh day" from all secular labor. If we say no, Lord, you may rest to-day, but I will rest to-morrow the first day of the week, are we then agreed? Can we continue to walk together? Suppose two men start together for a long journey all goes well till Friday night, when one of them says, I rest to-morrow for that is the Sabbath, but his companion says, "I will not rest to-morrow, I go on and take my rest on another day" when each does according to his will. Are they not separated? W. M. HEALEY.

Extracts from Letters.

BROTHER INGS writes from Bâle, Suisse, under date of February 14:—

"When passing from Liverpool to London, I formed an acquaintance with a gentleman from Staffordshire, England, a manufacturer of engines. I gave him a tract, and a synopsis of what we as a people were doing, on parting we exchanged addresses. Since I came to this place I sent him a few numbers of the SIGNS OF THE TIMES, and to-day I received a letter from him a portion of which I will quote. 'Sir I feel proud that you gave me your address. I have not words to express my thanks for your tracts and papers. We have lent them to several people to read, but to return them.' Such words rejoice our hearts. This is only one case of the hundreds that appreciate the valuable matter this paper carries to the homes of honest people each week. The SIGNS is doing much good. I could mention several cases as the above, and of some who have taken their stand upon all the points of faith set forth. I will venture to say there is not an island on the face of the earth where the English language is spoken, but that has received the paper. The message must go before many nations and tongues and kings. Those who are acting a part in carrying forward this work, if faithful to their trust will hear the 'well done' said to them. My courage is good. My faith grows stronger every day that the end is near, and by the help of God I will strive to be an overcomer; and hope to see some fruit of my labor in the kingdom of God.

"Brother Andrews is at Morges following up the work there, while Brother Bourdeau has gone to the assistance of Brother Gabert who has been laboring near Lyons, where fifteen persons have taken their stand on the Sabbath."

A sister writes from Vermont:—

"I have been sending the SIGNS to a friend who makes the following statement: 'The SIGNS OF THE TIMES is an invaluable paper, and for which I know not how to express my thanks. The Bible seems a new book to me. I wonder that I have been blinded so long in regard to its plain teachings on some of the leading doctrines therein contained. Indeed there has been for thirty years a clashing of sentiments that I could in no wise reconcile, for instance, rewards and punishments received at death. I could not believe it, yet could see no way to extricate myself, having heard it preached and prayed and sung all my life by the different churches. But thank the Lord the shackles are off; and I pray God that he will give me a clear understanding of every truth that is essential for me to know, and may the knowledge attained redound to his glory.'"

The Bright Side.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes a flower. There is always that before or around us which should cheer and fill the earth with warmth. The sky is blue ten times where it is black once. You have troubles; it may be so. So have others. None are free from them. They give sinew and bone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. Men are not made to hang down either their heads or their lips, and those who do so only show that they are departing from the paths of common sense and right. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom.

Discords.

It had some grains of truth, at least,
That fable of the Sybarite,
For whom, because one leaf was creased,
The rose-strewn couch had no delight.
I think not even sanguine youth
Expects its gold without alloy,
But this is still the sober truth,—
A little pain can mar much joy.

'Tis pity that one thwarting thought,
One adverse chance, one sudden fear
Or sharp regret can turn to naught
The full content that seemed so near!
But this strange life of ours abounds
With notes so subtle, they afford
A thousand discords and harsh chords
For one harmonious, perfect chord.

—Chambers' Journal.

THE HOME CIRCLE.

A Quarrelsome Neighbor.

"THAT man will be the death of me yet," said Paul Levering. He looked worried out, not angry.

"Thee means Dick Hardy?"

"Yes."

"What has he been doing to thee now?" asked the questioner, a friend, named Isaac Martin, a neighbor.

"He's always doing something, friend Martin. Scarcely a day passes that I don't have complaint of him. Yesterday one of the boys came and told me he saw him throw a stone at my new Durham cow, and strike her on the head."

"That's very bad, friend Levering. Does thee know why he did this? Was thy Durham trespassing on his grounds?"

"No, she was only looking over the fence. He has a spite against me and mine, and does all he can to injure me. You know the fine Bartlett pear that stands in the corner of my lot adjoining his property?"

"Yes."

"Two large limbs full of fruit hung over on his side. You would hardly believe it, but it is true; I was out there just now, and discovered that he had sawed off those two fine limbs that hung over on his side. They lay down upon the ground and his pigs were eating the fruit."

"Why is Dick so spiteful to thee, friend Levering? He doesn't annoy me. What has thee done to him?"

"Nothing of any consequence."

"Thee must have done something. Try and remember."

"I know what first put him out, I kicked an ugly old dog of his once. The beast half-starved at home, I suppose, was all the time prowling about here, and snatched up everything that came in his way. One day I came upon him suddenly, and gave him a tremendous kick that sent him howling through the gate. Unfortunately, as it turned out, the dog's master happened to be passing along the road. The way he swore at me was dreadful. I never saw a more vindictive face. The next morning a splendid Newfoundland, that I had raised from a pup, met me shivering at the door, with his tail cut off. I don't know when I have felt so badly. Poor fellow! his piteous looks haunt me now; I had no proof against Dick, but have never doubted as to his agency in the matter. In my grief and indignation I shot the dog and so put him out of sight."

"Thee was hasty in that, friend Levering," said the Quaker.

"Perhaps I was, though I have never regretted the act. I met Dick a few days afterwards. The grin of satisfaction on his face I accepted as an acknowledgement of his mean and cruel revenge. Within a week from that time one of my cows had a horn knocked off."

"What did thee do?"

"I went to Dick Hardy, and gave him a piece of my mind."

"That is, thee scolded and called him hard names, and threatened."

"Yes; just so, friend Martin."

"Did any good come of it?"

"About as much good as though I had whistled to the wind."

"How has it been since?"

"No change for the better; it grows, if anything, worse and worse. Dick never gets weary of annoying me."

"Has thee ever tried the law with him, friend Levering? The law should protect thee."

"Oh, yes, I've tried the law. Once he ran his heavy wagon against my carriage purposely, and upset me in the road. I made a narrow escape with my life. The carriage was so badly broken that it cost me fifty dollars for repairs. A neighbor saw the whole thing and said it was plainly intended by Dick. So I sent him the carriage-maker's bill, at which he got into a towering passion. Then I threatened him with a prosecution, and he laughed in my face malignantly. I felt the time had come to act decisively, and I sued him, relying on the evidence of my neighbor. He was afraid of Dick, and so worked his testimony that the jury saw only an accident instead of a purpose to injure. After that Dick Hardy was worse than ever. He took an evil delight in annoying and injuring me. I [am satisfied that in more than one instance he left gaps in his fences in order to entice my cattle into his fields that he might set his dogs on them, and hurt them with stones. It is more than a child of mine dares, to cross his premises. Only last week he tried to put his dog on my little Florence, who had strayed into one of his fields after buttercups. The dog was less cruel than the master or she would have been torn by his teeth, instead of being only frightened by his bark."

"It's a hard case, truly, friend Levering. Our neighbor Hardy seems possessed of an evil spirit."

"The spirit of the devil," was answered with feeling.

"He's thy enemy, assuredly; and if thee does not get rid of him he will do thee great harm. Thee must if thee would dwell in safety, friend Levering."

The Quaker's face was growing very serious. He spoke in a lowered voice, and bent towards his neighbor in a confidential manner.

"Thee must put him out of the way."

"Friend Martin!" the surprise of Paul was unfeigned.

"Thee must kill him."

The countenance of Levering grew black with astonishment.

"Kill him!" he ejaculated.

"If thee doesn't kill him he'll certainly kill thee, one of these days, friend Levering. And thee knows what is said about self-preservation being the first law of nature."

"And get hung!"

"I don't think they'll hang thee," coolly returned the Quaker. "Thee can go over to his place and get him all alone by thyself, or thee can meet him on some by-road. Nobody need see thee, and when he's dead, I think people will be more glad than sorry."

"Do you think I'm no better than a murderer; I, Paul Levering, stain my hands with blood!"

"Who said anything about staining thy hands with blood?" said the Quaker, mildly.

"Why, you!"

"Thee's mistaken, I never used the word blood."

"But you meant it. You suggested murder."

"No, friend Levering, I advised thee to kill thy enemy, lest some day he shall kill thee."

"Isn't killing murder, I should like to know?" demanded Levering.

"There are more ways than one to kill an enemy," said the Quaker. "I've killed a good many in my time, and no stain of blood can be found on my garments. My way of killing enemies is to make them friends. Kill neighbor Hardy with kindness, and thee'll have no more trouble with him."

A sudden light gleamed over Mr. Lever-

ing's face, as if a cloud had passed. "A new way to kill people."

"The surest way to kill enemies, as thee'll find, if thee'll only try."

"Let me see. How shall we go about it?" said Paul Levering, taken at once with the idea.

"If thee has the will, friend Levering, it will not be long before thee will find the way."

And so it proved. Not two hours afterwards as Mr. Levering was driving into the village, he found Dick Hardy with a stalled cart-load of stone. He was whipping his horse and swearing at him passionately, but to no purpose. The cart wheels were buried half way to the axles in stiff mud, and defied the strength of one horse to move them. On seeing Mr. Levering, Dick stopped pulling and swearing, and getting on the cart, commenced pitching the stones off on the side of the road.

"Hold on a bit, friend Hardy," said Levering, in a pleasant voice, as he dismounted and unhitched his horse. But Dick pretended not to hear, and kept on pitching off the stones. "Hold on, I say, and don't give yourself all that trouble," added Mr. Levering, speaking in a louder voice, but in a kind and cheering tone. "Two horses are better than one. With Charlie's help we'll soon have the wheels on solid ground again."

Understanding now what was meant, Dick's hands fell almost nerveless by his side. "There," said Levering, as he put his horse in front of Dick's and made the traces fast. "One pull and the thing is done." Before Dick could get down from the cart it was out of the mud hole, and without saying a word more, Levering unfastened his horse from the front of Dick's animal and hitching up again rode on.

On the next day Mr. Levering saw Dick Hardy in the act of strengthening a bit of weak fence through which Levering's cattle had broken once or twice, thus removing temptation, and saving the cattle from being beaten and set on by dogs.

"Thee's given him a bad wound, friend Levering," said the Quaker, on getting information of the two incidents just mentioned, "and it will be thy own fault if thee does not kill him."

Not long afterwards, in the face of an approaching storm, and while Dick Hardy was hurrying to get in some clover hay, his wagon broke down. Mr. Levering, who saw from one of his fields the incident, and understood what its loss might occasion, hitched up his team, and sent his own wagon over to Dick's assistance. With a storm coming on that might last for days and ruin from two to three tons of hay, Dick could not decline the offer, though it went against the grain to accept a favor from the man he had hated for years, and injured in so many ways.

On the following morning Mr. Levering had a visit from Dick Hardy. It was raining fast. "I've come," said Dick, stammering and confused, and looking down on the ground instead of into Mr. Levering's face, to pay you for the use of your team yesterday, in getting in my hay. I should have lost it if you hadn't sent your wagon, and it is only right I should pay you for the use of it."

"I should be very sorry," answered Paul Levering, cheerfully, "if I couldn't do a neighborly turn without pay. You are quite welcome, friend Hardy, to the wagon. I am more than paid by knowing that you saved that nice field of clover. How much did you get?"

"About three tons. But Mr. Levering, I must"—

"Not a word, if you don't want to offend me," interrupted Levering. "I trust there isn't a man around here that wouldn't do as much for a neighbor in time of need. Still, if you feel embarrassed—if you don't wish to stand my debtor, pay me in good will."

Dick Hardy raised his eyes slowly, and looking in a strange wondering way at Mr.

Levering, said: "Shall we not be friends?" Mr. Levering reached out his hand. Hardy grasped it with a quick, short grip, and then, as if to hide his feelings that were becoming too strong, dropped it, and went off hastily.

"Thee's killed him!" said the Quaker, on his next meeting with Levering; "thy enemy is dead!"

"Slain by kindness," answered Paul Levering, "which you supplied."

"No thee took it from God's armory, where all men may equip themselves without charge, and become invincible," replied the Quaker. "And I trust for thy peace and safety, thee will never use any other weapons in fighting with thy neighbors. They are sure to kill."—T. S. Arthur.

A Woman at the Bottom of It.

"To TELL the truth," said John Haviland, as he threw aside his evening paper, and faced the little group in the parlor, "I am fast growing out of patience with this text—'a woman at the bottom of it.' It would be strange in this world, made up, as far as we are aware of, of nothing but the two sexes, if a woman would not occasionally be found at the bottom of anything good! It is the injustice of the thing that makes me angry. Now there are hundreds of us poor fellows who owe all we are, all we have and all we can hope to become, in this world or the next, to the unselfish love of woman."

The gentleman's face was flushed, and he spoke very warmly and feelingly, so much so that his wife, rocking her baby to sleep in the farther corner of the room inquired:—

"But why should you care, John? It has always been so, and always will be. We don't think much about it now because we have been taught to expect it."

"But you should care! and you should stand up for each other more than you do. There is one chapter in my life history that I have always locked in my heart, but to-night I feel as if it were my duty to open it for your inspection; and I do it for the love of woman—for the love of one woman who made me what I am worthy to be, the husband of a good woman."

"Why, John," said Mrs. Haviland, softly approaching—babe still held tight to her bosom—"You absolutely frighten me."

"Let's have the story," said the rest of the group, certain that something good might be anticipated; and John commenced, at first a little timidly, but gaining confidence as he proceeded.

"When I first came to New York, at the age of twelve years, to seek my fortune I can call myself a precocious chap without danger of being accused of an unusual degree of self-appreciation. I was quick to learn everything, the bad as well as the good. My employer used profane language. I picked up the oaths he dropped with a naturalness that surprised myself even. The boys in the office all chewed tobacco. This was a little the hardest job I ever attempted, but after two weeks of nausea and indescribable stomach-wrenchings, I came off victorious, and could get away with my paper a day with the best of 'em.

"True every word of it," continued the speaker.

"One afternoon I was sent with a note from my employer to a house in the upper part of the city. I had n't anything to read, but I had a plenty of tobacco, and with that I proposed to entertain myself during the two or three hours I must spend in the passage. For some distance I did not notice who were beside me, but by and by a lady said very softly and pleasantly, 'Would you please, little boy, be more careful, I am going to a party this afternoon, and I should hate to have my dress spoiled.'

"I looked into her face. It was the sweetest face I ever saw. Pale, earnest and loving, to my boyish heart it was the countenance of an angel."

"What in the world did you say," interrupted Mrs. Haviland, her bright eyes filling with tears, as she saw how the memory of this beautiful woman affected her husband.

"Say! There was very little I could say, I think all I did for some time was to look. I managed to dispose of the tobacco, however, and wiped my mouth very carefully, all of which I felt certain she saw and mentally commented upon."

"Have you a mother, little boy?" she next asked in the same low tone.

"No ma'am," I answered, and I felt my throat filling up, and I knew that I must swallow mighty fast to keep from sobbing.

"You have a father then, I suppose?" she kept on.

"No ma'am, no father."

"Brothers and sisters?"

"Neither, ma'am."

"Then the little boy is all alone in the world?"

"All alone, ma'am."

"How long has his mother been dead?" and the dear woman looked away from my face, and waited till I could speak.

"Two years," I answered.

"And you loved her?" came next.

"Dearly," was all that I could say. She was silent for a moment, and then said so sweetly—oh! I shall never forget it—and what do you think your dear mother would say—how do you think she would feel—to know that her little boy was guilty of such a disgusting habit as this? pointing to my cheek where the tell-tale quid had vainly tried to stand its ground.

"I must leave now," she continued, "but here is my card, and if you come to me most any evening, I shall be glad to see you, and perhaps we can be of service to each other."

"She gave me her little gloved hand, and to my dying day, I shall never forget the sensations of that moment. I could not bear to part with her; without her I felt that I could do nothing—with her, I could grow to man's estate—a man in the truest sense of the word. From that moment tobacco never passed my lips.

"As soon as I could muster courage I called upon the lady. Well do I remember how my heart beat as I waited in the elegant parlor for her to come down; and how awkward I felt as I followed my guide to her private sitting room. Here she got at every point of my life, and before I bade her good-bye it was arranged that I should spend two evenings of each week at her house, and I was to read and study on these occasions just what she thought best.

"No lover ever looked forward to meetings with the mistress of his heart any more ardently than I did to these evenings with my friend.

"I grew careful of my personal appearance—careful of my conversation, and strove in every way to be worthy this noble friendship. Two years passed in this delightful manner—two years that made me. My friend not only attended to my studies, striving also all the while to sow the right kind of spiritual seed, but she procured me a business situation with a particular friend of hers, where I remain to this day. Nobody but God knows what I owe this woman. During the last three months of those two years, I noticed that she grew constantly pale and thin; she never was betrayed into speaking of herself. Sometimes when I would ask her if she felt worse than usual she would reply:—

"Oh, no! I am only a little tired—that is all."

"One evening she kept me by her sofa much longer than was her custom, while she arranged lessons, and laid out work enough it seemed to me, for months.

"Why so much to-night?" I inquired, conscious that my heart ached, and vaguely suspecting the cause.

"Because dear," she answered, "I do not want you to come for the next week, and I am anxious that you should have sufficient work to anticipate, as well as to keep you busy, I think I can trust you to be a good boy, John!"

"I think you can, ma'am," I answered almost sobbing.

"I soon comprehended it all, and my grief knew no bounds. It is no use to go on. She died two days after; and when I hear folks saying: 'There's a woman at the bottom of it,' I feel like telling the whole world what a woman did for me."—*Sel.*

It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life, without sentiments of watchfulness, and camp-fires of prayer.

Count Your Mercies.

To MORE frequently count the mercies so graciously bestowed upon us by our kind Heavenly Parent, would greatly soften, and often quite diminish, the trials, temptations, and afflictions, of life. It would do much to smooth the pathway of life, and to enable us to run with patience and greater success the Christian race. "Looking unto Jesus the author and finisher of our faith." Temptations to repine under discouragements, would not so frequently intrude into our hearts. Oh! that with the opening of each new morning, our hearts might awake with responsive songs of praise and gratitude, to the Giver of every good and perfect gift; that they may be tuned every day to his honor and glory; and that in words, and acts of love and kindness to all, we may in some measure reflect a Saviour's love to the world, as the peaceful waters reflect the gentle beams of the sun.

Oh! that we may be suitably impressed with the "depth of the riches, both of the wisdom and knowledge of God," and of his manifold mercies to the children of men.

"He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

"Count the mercies which have been quietly falling in your history. Down they come every morning and evening, as angel messengers from the Father of heaven. Have you lived these years wasting mercies, renewing them every day, and never yet realized whence they came? If you have, Heaven pity you. You have murmured under afflictions; but who heard you rejoice over blessings? Ask the sunbeam, the rain-drop, the star, or the queen of the night. What is life but mercy? What are health, strength, friendship, social life? Had each the power of speech, each would say, "I am a mercy." Perhaps you have never regarded them as such. If not, you have been a poor student of nature and revelation. What is the propriety of stopping to play with a thorn bush, when you may just as well pluck sweet flowers, and eat pleasant fruits?" A. S. HUTCHINS.

Useful Recollections When Angry.

THE great Roman Emperor, Marcus Aurelius, composed the following subjects of reflection, to be used when he found himself in the heat of anger. They are equally as useful now in the nineteenth as in the second century, and should be generally remembered:—

1. That men were made for each other; even the inferior for the sake of the superior, and these for the sake of one another.
2. That invincible influences act upon men and mold their opinions and acts.
3. That sin is mainly error and ignorance—an involuntary slavery.
4. That we are ourselves feeble, and by no means immaculate; and that often our very abstinence from faults is due more from cowardice and care of our reputation than to any freedom from the disposition to commit them.
5. That our judgments are very rash, and apt to be premature. "And in short, a man must learn a great deal to enable him to pass a correct judgment upon another man's acts."
6. That no wrongful act of another can bring shame on us, and it is not men's acts which disturb us, but our own opinion of them.
7. That our own anger hurts us more than the acts themselves.
8. That benevolence is invisible, if it be not an affected smile, nor acting a part. For what will the most violent man do to thee if thou continuest benevolent to him, gently and calmly correcting him, admonishing him when he is trying to do thee harm saying, "Not so, child; we are constituted by nature for something else; I shall certainly not be injured, but thou art injuring thyself, my child."

Trichinias.

A SERIOUS outburst of trichinosis is stated by the *Veterinary Journal* to have occurred at Leipsic in Germany. All classes of the community have been attacked by it, and at Stettin alone there were forty-one cases in one week. In America, too, the same journal states that trichinosis is either becoming more prevalent in the United States of America or it is more closely investigated and readily recognized. An outbreak occurred in Indiana in 1874, but only nine people were affected, and three of these perished. One pig was the origin of the outbreak. Its flesh, which had been converted into smoked sausages, and was full of *trichinias*,

had been eaten in an uncooked state. The Western States, which are the chief pig rearing regions, are much infested by trichinosis; and an examination of the flesh of pigs in South-eastern Indiana proved that from three to sixteen per cent are affected. It is calculated that in the Western States 5,000,000 pigs are killed every winter for the consumption of a large portion of the United States; and if only four per cent of these are trichinized the total number disposed of for food would be upwards of two hundred thousand. Considering our extensive imports of pigs from Germany and pork from America, it would appear that our immunity from this terrible disease must depend on the fact that we habitually cook our food well.

A Fatal Mistake.

A MAN may drink moderately but steadily all his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines or drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely as scrofula, consumption, or any other purely physical disease. These are stale truths to medical men, but the majority of parents, even those of average intelligence, are either ignorant or wickedly regardless of them. There will be a chance of ridding our jails and almshouses of half their tenants when our people are brought to treat drunkenness as a disease of the stomach and blood as well as of the soul, and to meet it with common sense and a physician, as well as with threats of eternal damnation, and to remove the ginshop and rum sellers for the same reason that they would stagnant ponds or unclean sewers.—*Trade List.*

RELIGIOUS NEWS.

—Cardinal McCloskey arrived in Rome after the election of the pope.

—Four-fifths of all the Baptists in the world are found in the United States.

—All the popes have been Italians since the election of Adrian VI, of Utrecht, in 1522.

—The New York Bible Society distributed by gift and sale during January, 4,178 Bibles and Testaments.

—The debt on St. Ann's Protestant Episcopal church on Brooklyn Heights, is said to amount to \$140,000.

—The personal gifts made to Pius IX., since he became pope, amount to over \$140,000,000, not including Peter's Pence.

—The Mormons are building a magnificent temple on the summit of a high mountain in Manti, Utah. Five hundred men are at work on it, and it will not be completed for four years.

—It is estimated that the number of Catholics in San Francisco is not less than 150,000, which leaves to the non-Catholic portion 126,265 white persons, and 31,950 Chinese and colored races.

—The expenditures of the American Bible Society for the current year have thus far exceeded the donations by \$50,000. It has made grants of 200,000 copies of the Scriptures during the year, and appropriated \$110,000 to the foreign field.

—The receipts of the Young Men's Christian Association of this city, during the past year, were \$28,582 and expenditures \$28,736. As many as 255,509 persons visited the building for the purpose of association work during the year.

—The Presbyterians have organized over one hundred new churches on the Pacific coast during the past nine years, and erected a fine theological seminary in San Francisco, which has already sent out fifteen active young ministers.

—The Roman Catholic sees and vicariates in Great Britain and Ireland and the Colonial Empire number 126, and the total number of Roman Catholics in the United Kingdom is estimated at 6,000,000. Among them are 36 peers and 48 baronets. The number of patriarchs, archbishops and bishops throughout the world who acknowledge obedience to the Roman pontiff, is 1,160.

—The church property of New York city is valued at \$56,191,600. Of this the Episcopal church has \$24,175,000 distributed over sixty-three parishes. The Catholics come next, with property valued at about \$11,000,000. The Presbyterians rank third and the Dutch Reformed fourth. The total indebtedness of the churches is a little over 13 per cent of the valuation.

SECULAR NEWS.

—The low rates of coal have forced many of the large mine owners into bankruptcy.

—This country maintains forty thousand postmasters; and only twenty thousand soldiers.

—There are ninety-seven young ladies in Wellesly College, Mass., who are now studying Greek.

—The latest internal revenue receipts of the month show a decrease of \$500,000 since last year.

—General Grant and wife were formally presented to the king and queen of Greece on Saturday, the 9th.

—Ten Centenarians died in New York city last year, the oldest of whom was one hundred and eleven years old.

—During the month of February, twenty-three persons were examined by the Commissioners of Insanity of San Francisco.

—March 9, the great railroad bridge over the Raritan river at New Brunswick, N. J., was burned, and railroad travel and traffic are temporarily suspended.

—March 7, a fire, in the small town of Spartenburg, Pennsylvania, destroyed every business house in the place including the Masonic lodge, postoffice and depot. Loss, \$50,000; insurance \$25,000.

—A dispatch from Trieste, March 9, says: The Austrian steamer *Sphinx* from Cavallo, with 2,500 Circassians on board, caught fire and went ashore near Cape Elia. Five hundred lives were lost.

—Since July 1, San Francisco has exported 82 cargoes of wheat, embracing 3,131,000 cents, valued at \$7,257,000. During the corresponding period in the previous season 277 cargoes of wheat and flour were exported.

—There are fears of a famine in certain parts of Peru, owing to a failure of the cereal crops for want of rains in the interior, while on the coast, where rains have been almost unknown, there have been disastrous floods.

—During the year 1877, books and pictures to the value of \$254,935.07 were exported from the Consular District of Leipzig to North America, with music to the value of \$8,983.23, the total amount being less by \$17,800.52 than the year previous.

—Boston University now has 670 students, and is reported to be prosperous in every way. It is proposed to endow a professorship, to be filled by a woman, and several ladies of high standing are endeavoring to collect the necessary fund \$40,000.

—Atlanta, Georgia, was visited by a tornado on Sunday. The Episcopal church was blown down during service. With great presence of mind, the rector told the congregation to throw themselves under the seats. Eighteen were more or less severely injured. The City Hall was unroofed and several other churches were injured.

—A New York paper says salary reduction has begun with the school teachers, who are obliged to give up \$152,000 of their salaries to the cause of economy and reform. This is the work of the board of education, who have a \$5,000 clerk, a \$5,000 auditor, a \$5,500 superintendent, a \$4,500 assistant superintendent, and a \$5,500 president of the Normal school.

—The number of immigrants who arrived at New York during December was 3,067 of whom 1,026 were females. Germany sent 974, England 699, Ireland 396 and Italy 247. The total number of immigrants arriving during the three months ending December 31, was 13,020, of whom 5,264 were females. During the corresponding quarter of 1876, the total arrivals were 13,903.

—There are 79,000 miles of telegraph wire in the United States and 6,850 offices, or one mile of line to every thirty-six square miles of area. England has 75,000 miles of line and 5,600 offices, or one mile of line to every one and a half miles of area. Russia has 31,500 miles of line and 900 offices, or one mile of line to every 330 square miles of area.

—The Southern Pacific Railroad Company has filed with the Secretary of State its annual report for the year 1877, from which it appears that its capital stock is \$90,000,000; amount subscribed, \$38,122,000; amount paid in, \$36,763,900. The amount received from transportation of passengers and freight during the year is \$3,961,606.61; and the expense of running the road for the same time has been \$2,005,358.65. The indebtedness of the company is \$30,488,622.62; \$20,300,000 on the first mortgage bonds; the amount due the company is \$67,067.14.

The Signs of the Times

Oakland, Cal., Fifth-day, March 14, 1878.

Return to Healdsburg.

ELDER and Mrs. White spoke to the church at Oakland, Sabbath, March 9. Sunday evening, the 10th, Mrs. W. gave a lecture on Temperance to a crowded house. They now return to their home in Healdsburg. We regret their departure from Oakland, yet we trust they may find rest in their quiet retreat, and that Elder W. will make more rapid progress in the recovery of health.

Overland Mail.

We are obliged to go to press this week without our usual reports from the Review and Herald, the overland mail having been detained on account of recent severe snow storms, which have blocked the Union Pacific.

Meetings in California.

SINCE my last report, I have held meetings in California at Red Bluff, Sacramento, and Vacaville. At Red Bluff I gave two discourses to large audiences in Crandall's hall, on the subject of prophecy. Deep interest was manifested and the people earnestly request that one of the California tents be pitched there for meetings during April and May. Our own people pledged \$75 and the seats for the tent, outside of their liberal s. b. pledges, if the tent could come. Many meetings have been held in the country around Red Bluff; but the town has never yet been thoroughly canvassed with the truth. On Sabbath, March 2, and the evening following, I gave two discourses to good audiences in Antelope district, where Brethren Israel and Brosen held meetings this winter. At the close of my forenoon meeting four persons were received into the Red Bluff church. Two of these were baptized in the clear waters of Antelope creek.

At Sacramento, I met with a few at their place of meeting. The weather being stormy and bad, it prevented us from having as large an audience as there otherwise would have been. Sabbath and First-day, March 9 and 10, I was with the church at Vacaville. I gave four discourses with freedom to attentive congregations. During the severe stormy winter this church has missed only one Sabbath in having meetings. They have made earnest efforts to keep up the interest in their meetings. Not one of those who came out in the truth has given it up, and there is a growth in grace and earnestness on the part of the church. May the Lord still bless them.

J. N. LOUGHBOROUGH.

Oakland.

OUR meetings continue to draw good audiences, each night, although they have been held without intermission for thirty-seven evenings. Last Sunday evening was devoted to the temperance question, Mrs E. G. White addressing the audience, which filled the house. Dr. Dio Lewis was present and made some remarks; others also took part, and the meeting seemed to pass pleasantly, and we trust profitably to all.

The California Christian Advocate published an editorial on the Sabbath question, which we commenced reviewing before our audience last night, and expect to finish this evening. No new argument is presented in the Advocate, but about all of the old ones, notwithstanding they conflict with each other. For an illustration of the article we present the following positions which are taken:—

The Sabbath only requires any seventh portion of our time. We are required to keep the first day of the week.

We cannot keep the seventh day. We do keep the seventh day.

Time varies so no particular day can be kept. The early Christians met regularly on the first-day and we must do the same.

Moral considerations always required a Sabbath. There was no Sabbath from creation to Moses.

In the gospel dispensation the command is not abrogated. In the gospel dispensation Sabbath-breaking is not a sin.

The above are only a few of the absurdities, contained in their argument, and yet this is the leading paper of the Methodist church on this coast, and is edited by a learned man. There is one position he did not take, and it is the only unanswerable one I have ever met; it was taken by an M. E. minister in Solano county,

last summer. In trying to establish Sunday-keeping he said: "I know there is no command for it in the Bible, but we do not know what Christ may have told the disciples which is not written."

As the result of our meetings and judicious missionary labor, twenty-three have signed the covenant; thirteen have been baptized, and others are almost persuaded. Pray for the cause here. W. M. HEALEY.

March 12, 1878.

Scripture References.

SPIRIT IN THE OLD TESTAMENT.

SPIRIT is translated from two Hebrew words, n'shah-mah and roo-agh. The following is their complete use:—

N'shah-mah. This word occurs in the Old Testament twenty-four times, and is translated in five different ways, viz:—

Breath. Gen. ii, 7; vii, 22; Deut. xx, 16; Josh. x, 40; xi. 11, 14; 1 Kings xv, 29; xvii, 17; Job xxvii, 3; xxxiii, 4; xxxiv, 14; xxxvii, 10; Ps. cl, 6; Isa. ii, 22; xxx, 33; xlii, 5; Dan. x, 17.

Blast. 2 Sam. xxii, 16; Job iv, 9; Ps. xviii, 15. Spirit. Job xxvi, 4; Prov. xx, 27. Soul. Isa. lvii, 16. Inspiration. Job xxxii, 8.

N'shah-mah is defined by Gesenius as follows: "1. Breath, spirit, spoken of the breath of God, i. e. a the wind, b the breath, breathing of his anger. 2. Breath, life, of man and beasts. 3. The mind, intellect. 4. Concr. living thing, animals."

Roo-agh occurs in the Old Testament 442 times, and is translated in sixteen different ways, as follows:—

Spirit. We do not give the instances in which this word is rendered spirit, both because they are very numerous, and because the word spirit in the Old Testament is in every instance from this word, except Job xxvi, 4, and Prov. xx, 27, in which cases it comes from n'shah-mah.

Wind. Gen. viii, 1; Ex. x, 13, twice, 19; xiv, 21; xv, 10; Num. xi, 31; 2 Sam. xxii, 11; 1 Kings xviii, 45; xix, 11, thrice; 2 Kings, iii, 17; Job i, 19; vi, 26; vii, 7; viii, 2; xv, 2; xxviii, 25; xxx, 15, 22; xxxvii, 21; Ps. i, 4; xviii, 10, 42; xxxv, 5; xlvi, 19; Isa. xi, 4; lxxviii, 39; lxxxiii, 13; ciii, 16; civ, 3; cvii, 25; cxxxv, 7; cxxvii, 18; cxxviii, 8; Prov. xi, 29; xxv, 14, 23; xxvii, 16; xxx, 4; Eccl. i, 6, twice; v, 16; xi, 4; Isa. vii, 2; xi, 15; xvii, 13; xxvi, 18; xxvii, 8, twice; xxxii, 2; xli, 16, 29; lvii, 13; lxiv, 6; Jer. ii, 24; iv, 11, 12; v, 13; x, 13; xiii, 24; xiv, 6; xviii, 17; xxii, 22; xlix, 32, 36, twice; li, 1, 16; Eze. i, 4; v, 2, 10, 12; xii, 14; xiii, 11, 13; xvii, 10, 21; xix, 12; xxvii, 26; xxxvii, 9, thrice; Dan. viii, 8; xi, 4; Hos. iv, 19; viii, 7; xii, 1, twice; xiii, 15, twice; Amos iv, 13; Jonah i, 4; iv, 8; Zech. ii, 6; v, 9. Total, 97 times.

It is also rendered cool, Gen. iii, 8; quarters, 1 Chron. ix, 24; side, Jer. lii, 23; Eze. xlii, 16, 17, 18, 19, 20; and vain, Job xvi, 3; literally, wind in each case.

Breath. Gen. vi, 17; vii, 15, 22; 2 Sam. xxii, 16; Job iv, 9; ix, 18; xii, 10; xv, 30; xvii, 1; xix, 17; Ps. xviii, 15; xxxiii, 6; civ, 29; cxxxv, 17; cxlvi, 4; Eccl. iii, 19; Isa. xi, 4; xxx, 28; xxxiii, 11; Jer. iii, 14; li, 17; Lam. iv, 20; Eze. xxxvii, 5, 6, 8, 9, 10; Hab. ii, 19. Total, 28 times.

Smell. Ex. xxx, 38; Gen. viii, 21; xxvii, 27; Lev. xxvi, 31; Deut. iv, 28; Job xxxix, 25; Ps. cxv, 6; Amos v, 21. Total, 8 times. Also, toucheth, Judg. xvi, 9; understanding, Isa. xi, 3; accept, 1 Sam. xxvi, 19; margin of each, smell.

Mind. Gen. xxvi, 35; Prov. xxix, 11; Eze. xi, 5; xx, 32; Hab. i, 11. Total, 6 times.

Blast. Ex. xv, 8; 2 Kings xix, 7; Isa. xxv, 4; xxxvii, 7. Total, 4 times.

Tempest. Ps. xi, 6. Anger. Judg. viii, 3. Courage. Josh. ii, 11. Air. Job xli, 16.

Roo-agh is defined by Gesenius thus: "1. Breath, a breathing, blowing, i. e., a breath of the nostrils, b breath of the mouth, c breath of air, air in motion. 2. The vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken of men and beasts. 3. The rational soul, mind, spirit. a As the seat of the affections, emotions, and passions of various kinds. b In reference to the disposition, the mode of feeling, and acting. c Of will, counsel, purpose."

FELLOWSHIP WITH CHRIST.—We want fellowship—not with a sentiment, nor with a tradition, nor with an ideal, but with a real, living, personal being—with Christ.

Nevada.

ANY persons in Nevada who wish to become members of the State organization, or who wish to contribute towards the tent enterprise, or State Association fund, which is to be used in carrying forward the work in that State, will please write to Jackson Ferguson, St. Clair, Churchill county, Nevada.

J. N. LOUGHBOROUGH.

Church Record, and S. B. Books.

THESE new books have been subjected to thorough criticism and are accepted by all as perfect. They are being generally adopted by our churches, and it is hoped that they will add materially to the accuracy and correctness of church records and accounts.

The prices are as follows:—

Table listing prices for Church Record (2 quires \$1.00, 3 " \$1.30, 4 " \$1.60) and S. B. Books (2 quires \$1.40, 3 " \$1.75).

Churches of less than thirty members would only need the two-quire books.

Churches of thirty to fifty members would need the three-quire books.

Larger churches would need the four-quire Church Record.

Address, THE SIGNS OF THE TIMES, Oakland, Cal.

Stockholders' Meeting.

PURSUANT to Article 6, Section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the third annual meeting of the stockholders of said association will be held at the Pacific Press Office, 1059 Castro street, Oakland, Tuesday, April 2, 1878, at 10 o'clock A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

By order of the President. J. E. WHITE, Secretary.

Certificates and Proxies.

IN order to hold an election April 2, it will be necessary to have a majority of all the stock represented. It is hoped that all who do not expect to attend the meeting themselves, will empower some one who will attend to represent their stock in said meeting.

J. E. WHITE, Secretary.

APPOINTMENTS.

PROVIDENCE permitting, I will speak in San Francisco, Sabbath, March 16, at 11 A. M., and on First-day, March 17, at 7:30 P. M.

J. N. LOUGHBOROUGH.

I APPOINT to meet with the church at Gilroy on the evenings of Tuesday and Wednesday, March 19 and 20, and at San Jose, Sabbath and First-day, March 23 and 24.

W. M. HEALEY.

BUSINESS DEPARTMENT.

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

Received for the Signs.

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