

# 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. XXII : 12.

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## The Signs of the Times

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### The End is Near.

Clouds of darkness gathering o'er us,  
Awful tidings with them bear;  
Scenes of misery spread before us—  
Death, and pestilence, and war;  
All, in one loud, piercing chorus,  
Tell us that the end is near.

Hearts of men within them failing  
For the coming woes they fear;  
All their efforts unavailing—  
No propitious signs appear;  
Sin increasing, crime prevailing,  
Tell us that the end is near.

Selfishness in all abounding;  
Gold the idol everywhere,  
Worshiped by a host, confounding  
Gold for all that's good or fair;  
Crowds the mammon-god surrounding,  
Tell us that the end is near.

Formal godliness increasing,  
Power denied, and forms held dear;  
Christ and fashion coalescing,  
Forming now the character;  
Rites so popular and pleasing,  
Tell us that the end is near.

Lawlessness so vastly spreading,  
Void of reverence, awe, or fear;  
Sacred things beneath it treading,  
Stamped with God's own signature;  
Never once his vengeance dreading,  
Tell us that the end is near.

War, that heaviest curse of nations,  
Running on its dread career;  
While the mass its desolations  
Listless or applauding hear;  
War, with its abominations,  
Tell us that the end is near.

Saints of God all evil hating,  
Faithful to the name they bear,  
For their coming Saviour waiting,  
To be caught up in the air;  
Hence their rest and blessing dating,  
Tell us that the end is near.

Sinner, wouldst thou in the glory  
Of that "cloudless morning" share?  
Wouldst thou have this hope before thee?  
Wear the crown saints then will wear?  
Oh! believe redemption's story;  
Look to Christ! the end is near.

—Prophetic Key.

### OUR PRESENT POSITION: or, the Waiting, Watching Time.

BY ELDER JAMES WHITE.

NUMBER THREE.

TEXT: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13 : 33.

THE present is a period of interest, especially to the close student of prophecy. History is being made rapidly. Those who attentively note the signs of the times, as manifested in the political world, and in the religious world, can hardly fail to see that we are hastening to the final consummation.

The great lines of prophecy of the book of Daniel, which so very distinctly represent the entire line of earthly governments, from the time of the prophet down to the destruction of all earthly powers, have been fulfilled, excepting the final stroke of their utter destruction.

The several chains of prophecy of the book of Revelation, relating to the fourth of the four great empires noticed in the book of Daniel, have also been fulfilled, link by link, excepting that portion which belongs to the period of the last message, relative to the "commandments of God and the faith of Jesus," and the action of the two-horned beast, of the thirteenth and fourteenth chapters of that book. The length of time necessary to fulfill these, we may not be able to determine. But no one can prove that the time will be

long. We repeat: History is making rapidly. And while those who feel that they have a personal interest in these matters of vast importance, discard the theory of definite time, they must regard it the safer and the wiser course to view the accomplishment of these remaining unfulfilled specifications of prophecy as near at hand, rather than at a distance. While it may not be possible to show how soon the remaining specifications of prophecy will be fulfilled, no one can prove that their fulfillment may not be very soon.

The present is the waiting, watching time. The great prophetic times of Daniel and John have served their purpose in bringing us to this position at this time. All Scripture, given by inspiration of God, being profitable, the periods of Daniel and John have their place, and accomplish their work in God's great plan. But they have terminated. And we have been brought by them to the waiting time, which demands patience, attention, watchfulness, and much prayer. This is clearly and briefly expressed in these words of our Lord: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13 : 32. The signs of the end, in the heavens above, and in the earth beneath, have appeared, and the prophetic descriptions of the last days are finding distinct fulfillments at the present time, in the political, scientific, and religious world.

And in accordance with God's dealing with men and nations in past ages, in ever warning them of coming judgments, before they were executed, he has sent forth the great three-fold warning relative to the last Judgment, prophetically described in the fourteenth chapter of the Revelation. The three parts of this last warning are each represented by an angel flying in the midst of heaven, each delivering a solemn and earnest message to the inhabitants of this world. The first pertains not only to the last Judgment, but to the period of that Judgment. The second relates to the moral fall of the great city of confusion, the Babylon of all corrupted Christianity. And how natural and forcible the application. The third is a terrific warning, threatening the unmingled vengeance of Jehovah, upon all who accept a worship and a mark opposed to that of the living God. And not stopping here to explain what that worship and that mark may be, we are happy to learn that those who accept the warning, and flee from the threatened wrath, find a refuge, safe and complete, in the commandments of God and the faith of Jesus Christ. And among the numerous signs of the times, showing the day of wrath nigh at hand, the present movement relative to the observance of the entire moral code, leading to the Sabbath reform, as existing with Seventh-day Adventists, is one of no small importance.

And what gives this subject point, and great force, is the fact that the very next event following this terrific warning, and this movement relative to the commandments of God, is the gathering of the final harvest, symbolized by the Son of man, having exchanged his priestly robes and mitre for his kingly crown and royal robes, and having cast the golden censer into the earth, now holds the sharp sickle in his hand, ready to reap, and gather the clusters of the vine of the earth into the wine-press of the wrath of God. Thank God, the time has not yet come for that fearful petition, symbolized by the cry of the angel to Him that shall ere long be seated on the white cloud, "Thrust in thy sickle and reap; for the time has come for thee to reap; for the harvest of the earth is ripe." Thank God that it is not yet too late for wrongs to be made right. Jesus is still clad in priestly garments, and offers his blood for sinners in and out of the churches. And the sweet voice of mercy is heard in the last message. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

But the present message of fearful warning is the last. This message ripens the harvest of the earth. It is, therefore, a testing message. This is also evident from the terrific language employed: "If any man worship the beast and his image, and receive his

mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." And while this message contains a warning to flee the rival worship of Satan, it bears upon its very front the law of the great God. It is the test for the people. And, certainly, if any revealed truth can constitute a test, or if anything can exist of the nature of a test, by which the destiny of man may be decided, it is the holy law of God.

This law in every respect is a proper test. It is brief and comprehensive. It contains all that is necessary as a moral code, and is not cumbered with a single word that can be dispensed with. It is elevated in style, and grand in thought, so as to commend itself to the greatest and the best minds. And, at the same time, it is so simple, plain, and explicit, as to be understood by all who will be held accountable at the bar of God. Who will be loyal and true to the God of Heaven? is the grand question for our time. And, Who will shake off the traditions of men, and refuse the rival mark and worship of the beast? is one that will agitate and will shake the religious world, from center to circumference.

It never has been the Lord's plan to send literal angels from Heaven to preach to men. He never will warn the world by such agencies. He has chosen men to preach his gospel to their fellow-men. A vast work remains to be done, and the time is short for its accomplishment.

And who will be the honored instruments in the Lord's hand to do this work? Ministers who doubt, and who oppose, this work, will not engage in it. And men who have no love for this cause, will not use their means to spread the light by means of the living preacher, and by our publications. This will be a work of sacrifice, on the part of men who preach the truth of God, and on the part of those who have means to sustain the work, from this time on to the close of the work. Those who profess the faith are the very men, and the very women, upon whom the responsibilities of this work rests. God demands our efforts, and our sacrifices. If we are willing, and faithful, and true, ours will be a great reward. But if we refuse to do the work Providence has appointed to us, we shall be removed from the work, and others will be raised up to do it faithfully and willingly, and they will receive the reward we might have received, while we shall sustain an eternal loss.

Our greatest danger, whether we be ministers or people, is the benumbing influence of this world. The minister of God's truth, and of the people, of this time, should go forth in the dense moral darkness of our time, like a flaming fire, burning his way through, and shedding light all around him. In order for this, he must not entangle himself in the things of this life. The very hour he lets the love of money into his heart, and seeks to increase his property beyond a humble competency, that very hour he is a fallen man. One such minister, with his influence of traffic, of covetousness, of stinginess toward the poor, and of laying up treasures on the earth, will do more harm in this last work, which calls for sacrifices all along the way to its close, than two consecrated ministers can counteract. The true minister of the last message will hate covetousness, and will set an example of sacrifice. He will deal justly, love mercy, and walk humbly with his God.

It has ever been God's plan, whether in the Jewish age, or in the Christian age, that his cause should be sustained by the free-will offerings of his people. This was true in all the leading enterprises of the Jewish church, such as the building of the sanctuary, Ex. 25 : 1-9 ; 35 : 21-29, and for the temple, 1 Chron. 29 : 6-9, as well as for the support of their regular services. They made especial free-will offerings for the accomplishment of enterprises, which in the providence of God were necessary, and called for special liberalities. And besides these and the regular tithing system for the support of the cause of God, which called for a tithe, or tenth, of all their increase, they made thank-

offerings, trespass-offerings, peace-offerings, and others of the like. God instituted all these offerings and tithes because they were necessary for the support of his cause, and to test the sincerity and love of his people.

Such were the means necessary to sustain the cause of God in the Jewish church. They were ordained by him for that purpose, when his cause was comparatively local, and to test the sincerity and love of his people. And we may safely conclude that the sacrifices of the Christian church, upon whom rests the duty to support a preached gospel, "in all the world," with all the enterprises necessary to promote the good of society, and the cause of God generally, are by no means less than those demanded of the Jewish church.

But when we come down to our times, when a world is to be warned of swiftly approaching destruction, when a vast work is to be accomplished in a very short period, the circumstances of our time demand sacrifices such as have not been required of the people of God at any former period. The day of wrath is before us with all its wasting and desolation. And we have our choice, to use what is in our hands above a humble competency in the glorious cause of saving souls, and thereby lay up for ourselves treasures in Heaven, or covetously withhold it, to be destroyed before our eyes, and we perish with it.

God is wonderfully prospering the means now employed for the advancement of his cause. This should encourage all the true friends of the cause, and should lead them to activity, and a spirit of sacrifice. Our publishing interests, which are the right arm of our strength, are prospering far beyond our expectations. The writers of our books, pamphlets, and tracts, have not aimed at the popular style. Our works are not wordy, wishy-washy productions. But, thank God, they have been written in plain, simple style; and for clearness, and richness of thought, to say nothing of correctness in Bible doctrine, they are not second to the publications issued from any religious press in our country. These must be judiciously circulated everywhere. And drawing largely from what has been written and published in English, numerous works must be prepared, and printed in several other languages, for the people of other tongues in our own land, and in other lands.

The whitening fields are before us. Good God, give the reapers, whether they be ministers, or those stewards with whom thou hast intrusted means to forward this last work of gathering in precious souls, a spirit of sacrifice, and a heart to work. "Cursed be he that doeth the work of the Lord [margin] negligently." Jer. 48 : 10. And doubly cursed is he who will dare do it stingily, and covetously.

The time has come to lay our plans of operation on a broader scale. God is giving us the ears and the hearts of the people. Our camp-meetings, and tent-meetings, and public lectures generally, are commanding the respect and attention of the people far beyond our expectations. And the people want to read our books. The Spirit of God is moving upon the people. And will the people of God arise, and act the part, and cheerfully bear the responsibilities, which the Lord has laid upon them? Will we keep pace with the opening providence of God, and share his presence, and see his prospering hand at work with us? God help, that we may.

IS HE A CHRISTIAN?—Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

THE generous heart should scorn a pleasure which gives others pain.

## Ministration of Angels.

## ORIGIN OF SATAN.

We think that the testimony which has been presented has answered that oft-repeated, and sometimes perplexing, question, "Where did the devil come from?" Spiritualists, in particular, are just now making a great noise over this question. They say, "If there is a devil, God must have created him; but this is contrary to the goodness of God: therefore there is no devil." This objection falls to the ground when the facts in the case are known. Satan, like all the creatures of God, was created perfect. The Lord did not give him an evil nature any more than he did the other angels. It seems evident that every intelligent creature of God from the angels down to man, is placed on probation. With the consequences of disobedience set before them, they are given the power to do good or evil, and thus develop their character. This is right, just, and reasonable. Otherwise, as all would see at once, they would be nothing but mere machines. We could not conceive of an active, intelligent creature who could not do wrong if he chose to do so. The same principle which was carried out in the creation of man, was also in the creation of Satan. Man was made "very good," yea, "upright." He was given the power to obey or disobey. Was there anything here wrong or unjust on the part of God? No. Then all we have to do is to apply the same principle to Satan, and we can readily, reasonably, and scripturally, account for the existence of the devil.

Satan was tempted to be jealous of Jesus. He cherishes these feelings in his heart till at length he insinuates them to others. They sympathize with him, and thus strengthen his jealousy. He flatters himself that his beauty, his wisdom, his high position, and his great authority, will command attention and respect, and secure him from punishment, if he refuses obedience to Jesus as his superior. He concludes to make the trial; and if he succeeds, well; if not, he will submit. Probably he did not at first intend rebellion against God. But as is always the case, one wrong step leads to another, till at length he finds himself compelled to yield and be degraded, or sustain himself by force. Pride prompts him to persist; so he comes out in bold, hostile rebellion against Jesus and the Father. Now he has gone too far to retract, and pride pushes him on to ruin.

This we may suppose to have been the way that Satan fell. There is this difference between the fall of man and the fall of Satan: Man was deceived and beguiled into sin by a tempter; but no one deceived Satan. He knew full well that he was doing wrong. There was no excuse for him. So we find that man has a chance of repentance granted him, while Satan has none. He willfully sinned against God and the greatest light; and now, even though he repents, God cannot spare him without encouraging disobedience and rebellion in the rest of his subjects. Satan's exalted position will not save him. He has sinned, and he must be punished. The Lord has no pets. Whoever sins must suffer for it. Peter uses this as an illustration to show that if a person sin, no position, however exalted, will secure him from God's wrath. He says, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," &c. 2 Pet. 2:4. Satan sinned; so he, with all his followers, must be cast out of Heaven.

## SATAN A WANDERER.

When Satan and his angels were cast out of Heaven, where did they go? "They were cast into hell, of course," says one. When stated in full, this is popularly understood to mean as follows: When they were expelled from Heaven, the gates of hell were thrown open, and they were cast in there. This hell is a vast, bottomless pit of burning, scorching fire. This is inclosed in a mighty shell, somewhat as an egg is in its shell. These beings who, a short time since, were bright angels in Heaven, and "perfect in beauty," are now turned into all sorts of deformed, hideous shapes, and hobgoblins. Thenceforth this hell is their home. From these infernal regions they come out all black, grim, and horrid, with cloven feet, monkeys' tails, dragons' scales, and cattle's horns, to tempt the children of men!!! When wicked men die, these horrid monsters stand by with a fiendish grin, ready to take the damned soul and cast it into hell. There a legion of grim devils and shouting demons meet it with yells of hellish triumph. They immediately attack it with fire-brands, and thus torment it to all eternity!

Now to say nothing of reason and common sense, where is the scripture for all this? It is not in the word of God. This we will

make good, shortly. But first let us reason about this a little. The Bible represents the devil as going to and fro in the earth to tempt men. Job 1:7; 1 Pet. 5:8. To do this, devils must have the power to go to and from hell whenever they wish. Now, if hell is such an awful place, why do they not stay away when they are once out of it? How is this? What do they go back for? What! deliberately and willingly go right into hell fire?! Reader, pause and think of this.

The fact of the matter is, there is no truth in this absurd theory. Its very form and features betray its heathen birth and papal nursing. All these hideous tales about the devil you will find in heathen mythology from whence they have been adopted by Christians. I believe they were first started by the devil himself, in order to conceal his real character, and thus better enable him to deceive men.

Satan, at his fall, retained his beauty, wisdom, and strength; and now applies all these to work wickedness and deceive the children of men. Paul says, "Satan himself is transformed into an angel of light." 2 Cor. 11:14. The devil is not a fool. He is wise, far-seeing, and cunning. He knows the power of beauty, wit, mirth, and pleasure to allure men into sin. It is with these that he generally comes to us.

But now to the question, To what place were Satan and his angels cast? Says the Lord, "I will cast thee [Satan] as profane out of the mountain of God." Eze. 28:16. Says Jesus, "I beheld Satan as lightning fall from Heaven." Luke 10:18. Now we will let Peter tell us where he went: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment." 2 Pet. 2:4. The word here rendered, "cast down to hell," is *tartaroo*, a verb, from which we have *tartarus*. Mr. Parkhurst in his Greek Lexicon, defines *tartarus* thus: "Tartarus in its proper, physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." Again: "Now, it appears from a passage in *Lucian*, that by *tartarus* was meant, in a physical sense, the bounds, or verge, of this material universe." From this we see that these angels were cast into the regions of space which surround the material universe. They were ejected from Heaven, and prohibited from dwelling in any part of the created universe. Thus they were cast out into the dark regions of space which surround the created worlds. Says Dr. Clarke, "Darkness bounds them on all sides." Says Peter, God "cast them down to *tartarus*, and delivered them into chains of darkness." Jude confirms this testimony. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." Verse 6. Says Paul, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2.

Thus all these witnesses agree that the devil and his angels were cast into the space beyond the habitable parts of God's universe. It is manifest that it would be unjust, as well as unwise, to banish Satan to any planet inhabited by righteous beings, as he would seek to lead them astray. But there were no rebels in God's universe till Satan revolted. Hence he had to have a place expressly prepared for him, or be cast entirely out of the created universe. We have seen that God chose the latter. But why did not God immediately destroy him—put him out of existence? Many reason that God is all-powerful, and that he might thus have prevented all the wickedness of this world, and the misery consequent upon it. With the same force we might ask why God did not immediately destroy Adam. Yet he did not. These persons seem to forget that God has other intelligent creatures besides mankind, and that they are influenced by reason and circumstances the same as men are. Perhaps the reason why Satan was not immediately destroyed was this: Up to his fall, he had been a pure, a holy, and an exalted, being. If God had destroyed him for his first offense, the other angels might have looked upon God as being severe and unmerciful. They might have thought that this holy angel had committed but a slight offense of which he would soon repent.

But now Satan has had a fair opportunity to fully develop his character and illustrate the awful consequences of sin and rebellion against God. All can now see that God will be just in putting him out of existence, and that even mercy demands that this should be done. This will now forever remain an example of God's mercy and justice, and of the awful consequences of sin. We, in our limited sphere, can see but a small part of God's

design; hence we are sometimes inclined to question the wisdom of his works; whereas, if we could see the whole, and know the end from the beginning, as God does, it would materially alter our views. If at the beginning of the Southern Rebellion, Abraham Lincoln had raised a great army, contracted a large debt, crushed the rebels, and abolished slavery, a majority of the North would have exclaimed against him as a tyrant. But after he had suffered the rebellion to fully develop its hideous character, the North was ready to hold up his hands to do all this and more too, and then applaud him as a great and good man. This happily illustrates the dealings of God with Satan.

Then, instead of being cast directly into hell fire, the fallen angels are "reserved unto Judgment," at which time they will be cast into the fire prepared for them. Matt. 26:41; Rev. 20:10. The devils are not now in torment. "And, behold, they [the devils] cried out saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time?" Matt. 8:29. Then when Jesus was here, the time to punish the fallen angels had not yet come. This harmonizes with the fact that devils are now among men whenever and wherever they choose to be, but tremble in view of their Judgment which is coming. James 2:19. D. M. C.

## The Saints' Inheritance.

## THE THOUSAND YEARS OF REV. 20.

PERHAPS a query has already been raised in the minds of our readers concerning the thousand years' reign of the saints, and the condition of the earth during that thousand years. We take the position that the saints will not inherit the earth until it is made new, and that the earth is not made new until the wicked are destroyed, it would be justly inferred from this that the saints do not inherit the earth until after the thousand years. It is demanded here that something should be said concerning the position of the saints during the thousand years, also concerning the condition of the earth.

Various opinions are extant concerning the one thousand years, and it cannot be expected that in this brief article we shall go into a detailed examination of all those views, but we wish to throw out some ideas, which if received, will in themselves meet these various positions concerning the thousand years.

Perhaps we are safe in making the assertion that all are agreed that this thousand years when Satan is bound, is at the end of six thousand years from creation (which are now nearly expired\*), for there are so few exceptions that they are of no note. The great difference of opinion is in regard to the work of that period, rather than the period itself. One class claim that this thousand years is prior to Christ's second advent, during which all the world is to enjoy a peaceful reign, having been converted at the commencement of that period. We have said sufficient in these articles to refute the idea of the world's ever being converted, or of a millennium prior to the second advent of Christ.

Another class have taken the position that the thousand years' reign is on the earth, after the second advent of Christ, before the earth is renewed. This position to us seems the wildest of fancies, especially as the idea has been connected with it, that during that period probation is still to continue, and that in that thousand years the saints will reign over, and teach, mortal nations, who are to increase during that period; and the devil is to be let loose at the end of that period and deceive that company who have never known his wiles, and those deceived, according to the record are all devoured by fire from God.

Some of the principal reasons urged for the faith of this thousand years' reign on earth we shall briefly notice.

1. Two texts are collated together and made to read as though they were one: "They lived and reigned with Christ a thousand years." Rev. 20:4. And, "We shall reign on the earth." Chap. 5:10. Now we believe the testimony of both these texts, but they do not say that the saints will reign on earth a thousand years. They will reign on earth forever and ever, but that will be in the "new earth wherein dwelleth righteousness," or, wherein the righteous shall dwell. The text does not represent that Christ will reign on earth a thousand years; but "they shall reign with Christ a thousand years!"

2. The claim is, if the saints reign a thou-

\* According to Usher's Chronology (that of our Bibles), the creation was 4004 years before the first advent of Christ, which would make the world about 5879 years old. Usher has given the reign of the judges as only three hundred years, but Paul says, "And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13:20. This difference being added to Usher's Chronology, makes the world now nearly six thousand years old.

sand years, they must have somebody to reign over, and so it is claimed that they must reign over mortals. But if they cannot reign a thousand years unless they have mortals to reign over, how can they reign forever and ever without the same?

Christ's promise to the twelve was, "Ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. Then the saints are, at some point, to reign with Christ, and in that reign accomplish a work of judgment. This is to be "when the Son of man shall sit in the throne of his glory." Paul inquires (1 Cor. 6:2, 3), "Do ye not know that the saints shall judge the world? . . . know ye not that we shall judge angels? how much more things that pertain to this life?" This judgment is contrasted with judgment concerning things pertaining to this life, and therefore it must refer to a future judgment. We read also in Ps. 149:5, 6: "Let the saints be joyful in glory. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand, . . . to execute upon them the judgment written: this honor have all his saints." From the above texts we learn that there is a work to occupy the thousand years' reign, although there may be no mortal nations for saints to reign over during that period. The saints are to participate with Christ in passing sentence on the wicked nations of earth.

When the saints sing, "We shall reign on the earth," they are already kings and priests, and are prostrating themselves before the throne in Heaven. They sing of Christ, "Thou hast redeemed us to God by thy blood out of every tongue, and kindred, and people, and nation." Although this language quoted is the language of the four beasts and four and twenty elders, it is what all the saints will sing after their final deliverance. Then the saints will, at some time, go to Heaven, and thus prostrate themselves in adoration before the throne.

Those who claim that the thousand years' reign will be on earth, generally claim that the saints will never go to Heaven; and therefore, if they reign a thousand years, it must be on earth. Our reply is, The word says, "They shall reign with Christ a thousand years" and we shall proceed to show that at the commencement of the thousand years, at least, they are with Christ in Heaven. There is no direct evidence to show that the thousand years' reign is upon earth, or that the saints will be on the earth again after their ascension, till the end of the thousand years; we have hence concluded that the thousand years' reign is in Heaven.

But we will produce some additional evidence that the saints will go to Heaven. Paul's testimony in 1 Thess. 4:16, 17, is, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." But, says one, they immediately come down again, and possess the earth. Our reply is, That is all assumption; for there is no evidence to prove that they are on earth again till the end of the thousand years, when the wicked are said to "come around the camp of the saints and the beloved city." But there is evidence to show that after they are redeemed they go to Heaven and sing the song of redemption. We read, "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image; and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Here is a company that are to stand (after they are delivered) "on the sea of glass." Where is the sea of glass? John tells us in Rev. 4:1, 6. "After this I looked, and behold a door was opened in Heaven." We read of many things which he saw, but in verse 6, he says, "And before the throne there was a sea of glass like unto crystal." There can be no dispute as to the locality of the sea of glass. It is immediately before the throne of God in Heaven. Here, then, is direct evidence that the saints will go to Heaven, for they are to sing the song of their deliverance on the sea of glass, which we find is before the throne of God in Heaven.

Again, Christ's teaching to his disciples, as recorded in John 13 and 14, is proof that the saints will go to Heaven at the second advent. In chapter 13:33, we read, "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. . . . Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not

follow me now; but thou shalt follow me afterward." Christ had told the Jews, "I go unto him that sent me."†. Then Christ's testimony to Peter is: Thou canst not follow me to Heaven, or to him that sent me; but thou shalt follow me to him that sent me after I have been there. In the beginning of chapter 14, Christ shows them just how this promise to Peter shall be verified: "Let not your heart be troubled; ye believe in God, believe also in me. 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." Here, again, is direct evidence that the saints will go to Heaven with Christ after his second coming.

The first verses of John 14 are an explanation of what Christ had told Peter, namely, "Thou canst not follow me now;" for that testimony was the very thing that had troubled the hearts of the disciples.

Inasmuch as there is no testimony to show that the saints do not go to Heaven with Christ after his second advent, we claim that the opposite is fully sustained by the testimony we have noticed. The saints are to reign with Christ a thousand years. We have found already that they commence that thousand years *before the throne* IN HEAVEN. Who will venture to claim that the thousand years' reign is on earth, with no evidence that there is a man on earth from the time the thousand years commence, till they end? But, says one, there are certain promises which have been made to certain nations that have never been fulfilled; and they cannot be fulfilled in the new-earth state; and so we have concluded they will be fulfilled during the thousand years, when the saints will reign over mortal nations. We have not space here to notice, one by one, those peculiar promises that are spoken of, but we shall object to the conclusion that has been drawn from them.

To claim that men can find pardon for their sins after the second advent of Christ, is to strike against the plainest declarations of Holy Writ. Says Christ, "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. And behold, I come quickly."|| Here we learn that just previous to Christ's coming, the solemn decree goes forth, showing that each class must still occupy the position in which they then stand. But, says one, the class who are to have probation are neither just nor unjust. We reply, There is no such class recognized in the word of God. Says Christ, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad."

J. N. LOUGHBOROUGH.

(Continued.)

### Morality of the Sabbath AND Its Importance.

VI. Man's nature, physically and mentally, requires just such a day of rest as the Sabbath precept provides, and hence, like all moral precepts, it provides for a natural and universal want of the race.

Moral precepts are those which grow out of the nature of things, those which are founded upon the attributes of God and the nature of man. The Sabbath precept looks both ways—to God and to man, and may be said to be doubly moral from that fact. That man's physical nature requires just such a rest day as the Sabbath, is susceptible of the clearest proof. This man's experience for six thousand years has abundantly proved. A volume might be written upon this one point without exhausting the subject. We have room for only a few brief statements.

Experiments have been tried in various ways, and careful observations have been taken, all going to show that both men and animals will accomplish more labor in a given time, do it in a better manner, and preserve better health by resting every seventh day, than they will by working continuously. Where men or animals work day after day continuously, without a regular, weekly day of rest, they soon become worn down, jaded out, depressed in spirit, slack in their habits and every way unfitted for earnest, careful, cheerful, labor. Experiments with horses on street cars and canal boats have been tried; with men on railroads, in mills, mines, and other places; and every where the same results have followed.

Two mills with the same machinery, capital, hands, and everything have run side by side for a year, one working six days and the other seven days in the week. The one running six days accomplished more work,

and did it in a better manner than the one running seven days. Travelers over the Plains have observed similar results.

The other day a judge in Santa Clara, Cal., told me his experience in crossing the Plains with teams in an early day. A large caravan started together. About half the party were in favor of resting upon Sunday. The other half were in so great a hurry that they opposed it and decided to travel every day. So the train divided, one-half resting upon Sunday, and the other traveling every day. The first week or two the Sunday travelers gained a little. After that the second party came up with them and passed them, and kept ahead all the way through. The party which rested every seventh day came through in better health, and with their teams in a much better condition than those who did not.

"In the year 1839, a committee was appointed in the legislature of Pennsylvania, who made a report with regard to the employment of laborers on their canals. In that report they say, in reference to those who had petitioned against the employment of the workmen on the Sabbath, 'They assert, as the result of their experience, that both man and beast can do more work by resting one day in seven, than by working on the whole seven.' They then add, 'Your committee feel free to confess, that their own experience as business men, farmers, or legislators, correspond with the assertion.'"

"The experiment was tried in a large flouring establishment. For a number of years they worked the mills seven days in a week. The superintendent was then changed. He ordered the men to stop the works at eleven o'clock on Saturday night, and not to start them till one o'clock on Monday morning, thus allowing a full Sabbath every week. And the same men, during the year, actually ground fifty thousand bushels more than had ever been ground, in a single year, in that establishment before."

"A manufacturing company, which had been accustomed to carry their goods to market with their own teams, kept them employed seven days in a week, as that was the time in which they could go to market and return. But by permitting the teams to rest on the Sabbath, they found that they could drive the same distance in six days, that they formerly did in seven, and with the same keeping preserve them in better order."

"Two neighbors in the State of New York, each with a drove of sheep started on the same day for a distant market. One started several hours before the other, and traveled uniformly every day. The other rested every Sabbath. Yet he arrived at the market first, with his flock in a better condition than that of the other. In giving an account of it he said, that he drove his sheep on Monday about seventeen miles, on Tuesday not over sixteen, and so lessening each day, till on Saturday he drove them only about eleven miles. But on Monday after resting on the Sabbath, they would travel again seventeen miles, and so on each week. But his neighbor's sheep, which were not allowed to rest on the Sabbath, before they arrived at the Market could not travel without injury more than six or eight miles a day."

"A number of men started from Ohio, with droves of cattle for Philadelphia. They had often been before, and had been accustomed to drive on the Sabbath as on other days. One had now changed his views as to the propriety of traveling on that day. On Saturday he inquired for pasture. His associates wondered that so shrewd a man should think of consuming so great a portion of his profits by stopping with such a drove a whole day. He stopped, however, and kept the Sabbath. They thinking that they could not afford to do so, went on. On Monday he started again. In the course of the week he passed them, arrived first in the market, and sold his cattle to great advantage. So impressed were the others with the benefits of thus keeping the Sabbath, that ever afterwards they followed his example."

*The Sabbath Manual, by Justin Edwards, D. D., pp. 50-52, 56-59.*

The above statements show the necessity for a weekly rest day. They prove nothing in favor of Sunday which these writers call the Sabbath. The same benefits physically and mentally would follow from resting upon any stated day of the week. Other considerations determine which day is the Sabbath. But these facts do show that a weekly rest day is absolutely necessary for physical health and vigor.

Simply resting nights is not sufficient. An occasional holiday now and then is not sufficient. Nothing but a regular rest day, one day out of every seven, will do. We appeal to the experience of every laboring man who has ever tried both plans, to say if our position is not correct. After a good

Sabbath day's rest, with how much more vigor, animation, and even delight the laboring man can commence another week's work. But alas! how forlorn and hopeless, how pitiable is the case of the man or beast that is compelled to labor on and on without any Sabbath day. It is a violation of a fundamental law which the Creator has stamped upon our nature. These are facts which are equally true in every age of the world, from Adam down, and among all nations, whether Jews or Gentiles, which shows that the Sabbath law meets a natural and universal want of mankind.

Constant thought and mental application in the same direction for seven days in the week is as ruinous to the mind as continued labor is to the body. This has been proved in the cases of students in colleges, lawyers in the prosecution of their business, and other like occupations. It is found that a continued disregard of the Sabbath produces a dispirited, listless, and careless habit; and that the same persons can accomplish more mental labor, and make greater progress in their studies by strictly observing a weekly day of rest, than they can by working seven days in the week. By unbending the mind, or entirely changing the course of one's thoughts and studies, the brain seems to recuperate, so that we can take up our studies at the beginning of another week with renewed vigor and power of application which those lack who have not had this mental rest. This I know from experience and from careful observation. A proper amount of nightly rest is not enough. Occasional recreation is not sufficient. God's own provision of a weekly day of rest is the only thing that will completely answer the requirements of the case. To whatever a man's mind is steadily applied during six days of the week, that he should entirely drop and lay aside on the seventh day, and turn his thoughts to something else. How admirable then, is God's provision for a weekly Sabbath day upon which all ordinary pursuits, whether physical or mental, must be laid aside, and that day be spent in devotion toward God. If this precept of the decalogue is not founded in the nature of man then there is not one of the ten that is.

Of Sabbath-breaking Justin Edwards says: "It is in opposition to another law; not merely to that which was written on the tables of stone, but to a law written by the finger of God, on the nature of both man and beast. They were not made for seven days' labor in a week, and they cannot endure it without diminishing their strength and shortening their lives."

"The Sabbath institution is not a positive or moral institution merely. It is based upon a natural law. And if it is the duty of laboring men not to commit suicide, it is their duty to keep the Sabbath."

"In the year 1832, the British House of Commons appointed a committee to investigate the effects of laboring seven days in a week compared with those of laboring only six, and resting one. The committee consisted of about thirty of the most prominent men of Parliament.

"They examined a great number of witnesses, of various professions and employments. Among them was John Richard Farre, M. D., of London, of whom they speak as 'an acute and experienced physician.' The following is his testimony:

"I have practiced as a physician between thirty and forty years. . . I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit during a great many years, of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labor and dissipation. Its use, medicinally speaking, is that of a day of rest. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement.

"I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the Sabbath appointment is not, as it has been sometimes theological-ly viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act.' This is said simply as a physician, and without reference at all to the theological question. . . Researches in physiology, by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man."

"I have found it essential to my own well-being, as a physician, to abridge my labor on the Sabbath, to what is actually necessary. I have frequently observed the premature

death of medical men from continued exertion. In warm climates and in active service this is painfully apparent. I have advised the clergymen also, in lieu of his Sabbath, to rest one day in the week. It forms a continual prescription of mine."

"The working of the mind in one continued train of thought is destructive of life in the most distinguished class of society; and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and in the course of life, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, they would assuredly gain by it. In fact, by the increased vigor imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily work."—*Sabbath Manual, pp. 34-39.*

Thomas Sewell, M. D., professor of pathology and the practice of medicine in the Columbian College, Washington, D. C., says: "While I consider it the more important design of the institution of the Sabbath to assist in religious devotion and advance man's spiritual welfare, I have long held the opinion that one of its chief benefits has reference to his physical and intellectual constitution; affording him, as it does, one day in seven for the renovation of his exhausted energies of body and mind—a proportion of time small enough, according to the results of my observation, for the accomplishment of this object. . . . I have no hesitation in declaring it as my opinion, that if the Sabbath were universally observed as a day of devotion and of rest from secular occupations, far more work of body and mind would be accomplished, and be better done; more health would be enjoyed, with more of wealth and independence, and we should have far less of crime and poverty and suffering."

Ebenezer Aldin, M. D., of Massachusetts, remarks: "After much reflection, I am satisfied that the Sabbath was made for man, as a physical as well as an intellectual and moral being. . . . Unnecessary labor on the Sabbath is a physical sin, a transgression of a physical law, a law to which a penalty is attached—a penalty which can not be evaded."

Justin Edwards, D. D., bears this testimony: "It is now settled by facts, that the observance of the Sabbath is required by a natural law, and that, were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath."—*Sabbath Manual, p. 60.*

A few years since six hundred and forty-one medical men sent a petition to Parliament upon this subject in which they say: "Your petitioners, from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and co-eval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life."—*Associated Medical Journal, June, 1853, p. 554, quoted in The Sabbath, by Gillilan, p. 180.*

Such testimonies as these from the most celebrated business men, eminent lawyers, and skillful physicians could be multiplied to any extent, all testifying to just what we claim, viz., that the Sabbath precept rests upon one of the plainest laws of nature. It is therefore, moral in its broadest sense.

D. M. CANRIGHT.

San Francisco, Dec. 10, 1874.

### The Bible.

BUT three hundred years ago, a body of Romish priests made a great fire in Earl street, London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press at every tick of the clock.—*Bible Banner.*

St. Alphonsus Liguori, when a young man, attempted to practice law on the following principles:

1. Never to accept an unjust suit.
2. To defend clients by lawful means only.
3. Not to burden them with unnecessary expenses.

It is unnecessary to say that St. Alphonsus did not long practice the law, but entered the church and became a saint.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, DEC. 31, 1874.

ELD. JAMES WHITE, }  
ELD. URIAH SMITH, } EDITORS.

### The Seventh-day Adventists.

A BRIEF SKETCH OF THEIR ORIGIN, PROGRESS,  
AND PRINCIPLES.

#### MISSIONARY OPERATIONS.

PUBLIC speakers being few, in comparison with the calls for labor, a plan has been devised designed to give all an opportunity to act some part in the promulgation of our views. This organization is called the Tract and Missionary Society.

In this organization, the State is divided into districts, each district being composed of a certain number of churches, adjacent to each other. For each district a director is appointed, who appoints a librarian for each church in his district, to take charge of distributing tracts to the members, and a district secretary to keep an account of the whole working of the district. The district directors, a president, secretary and treasurer, constitute the officers of each State T. & M. Society. This Society has now been organized in each of the thirteen State Conferences.

These State Societies then unite and form a General Tract and Missionary Society, with its proper officers.

The object of this organization is to systematically canvass the country with books, tracts, and pamphlets setting forth the things we hold to be special truths for this time, to obtain subscribers for our various periodicals, visit the sick, call upon, and converse and pray with, families and individuals; and the general organization is designed to seek out openings and supply calls for help, in all the world.

This Tract and Missionary organization is quite recent, the present year, 1874, being the first year with most of the State Societies. Yet the funds raised for the work of this Society now amount to over \$15,000, and during the past year reports show that between three and four millions of pages of reading matter have been distributed, mostly given away, thousands of bound volumes placed in public libraries, nearly ten thousand families visited and prayed with, and 15,000 trial subscribers obtained for the different periodicals, aside from the regular subscription list above reported, while publications have been sent to England, Scotland, Ireland, Italy, Denmark, Norway, Sweden, Australia, New Zealand, and to every missionary station on the coast of Africa.

#### IN OTHER TONGUES.

Missions are now in successful operation among the Danes, Norwegians, Swedes, and French, in this country. The Danish and Swedish papers have already been noticed. Quite a number of books and tracts are already issued in these languages, as also in the French and German, and papers in the two languages last named are in contemplation.

Our views have also gained a permanent foothold in Switzerland in Europe. There are now some seventy-five believers there. Two of their number have been sent to this country to learn the English language, and become more fully instructed in S. D. Adventist views. Sept. 15, 1874, Eld. J. N. Andrews left this country for that field of labor.

#### CAMP-MEETINGS.

The first camp-meeting of S. D. Adventists was held under the management of Elders White and Andrews, in the town of Wright, Mich., Sept. 1-7, 1868. The results of this meeting were so encouraging that the plan of holding meetings of this kind during the summer months was soon generally adopted among this people. The past season, two camp-meetings were held in the state of Michigan, and one each in the twelve other conferences, making fourteen in all. At the first Michigan meeting of this season, held in Battle Creek, Aug. 6-17, there were ninety-one tents, and between twelve and thirteen hundred persons permanently encamped upon the ground. Others lodging away from the ground, but daily attending the meeting, swelled the number to nearly fourteen hundred. This was the largest company of Christian observers of the seventh day known to have assembled since apostolic times.

These meetings, as conducted by S. D. Adventists, are designed to be occasions of great spiritual profit to all who attend, promoting a

revival spirit, and deep, and vital piety. Complete order is maintained, proper hours for rest are secured, and everything passes off with as much order and decorum as would be observed in a house of worship.

#### THE PACIFIC COAST.

In 1868, Elders J. N. Loughborough and D. T. Bourdeau were sent by the General Conference on a mission to California, and, with a large tent taken with them, commenced the work. From this point the cause of Seventh-day Adventism has grown quite rapidly on that coast. In 1872, Eld. White and wife visited that State, and aided in organizing a State Conference. They again visited California in the latter part of 1873, remaining until August, 1874. On this last visit, perceiving that the growing cause in that distant locality needed a medium of communication nearer than the publishing house in Michigan, Eld. W. commenced in Oakland, Cal., the publication of the SIGNS OF THE TIMES, the first number of which was issued June 4, 1874. It was started as a weekly the same size as the *Review and Herald*. The wants of the cause, and the action of the General Conference of Aug. 10, 1874, calling Bro. W. east, the California Conference assumed the publication of the SIGNS. At their camp-meeting at Yountville, Oct. 1-12, 1874, nineteen thousand dollars were pledged for this purpose.

As indicating the progress of the cause in California, it may be stated that, at the camp-meeting just referred to, there were some 85 tents pitched, and at the height of the meeting nearly six hundred Sabbath-keepers upon the ground. The churches belonging to this Conference now number fourteen.

A mission is now progressing encouragingly in Oregon and Washington Territory, under the management of Eld. I. D. Van Horn and wife.

#### THE EDUCATIONAL SOCIETY.

The subject of education among S. D. Adventists, and the founding of a denominational school, was brought to the attention of this people by Eld. James White and wife, in the early part of 1872, and several meetings, at their call, were held in Battle Creek, Mich., May 11, 1872, the matter was put into the hands of the General Conference Committee, who, during the summer and autumn of 1873, solicited subscriptions to this enterprise, obtaining pledges for over fifty-four thousand dollars.

March 16, 1874, an association was formed, under the law of Michigan "for the incorporation of institutions of learning," and ground was broken, in May, for the erection of a suitable school building. The site is a beautiful plot of twelve acres, in the highest part of the city, opposite the grounds of the Health Institute. The building, of brick, 37 by 71, with two hall wings, each 17 by 37, three stories high, capable of accommodating between four and five hundred students, will be ready for use Jan. 1, 1875.

The school itself has been in progress, in such accommodations as it could secure, some two years.

#### The Cause in Europe.

BRO. ANDREWS, in speaking of a meeting recently held in Locle, Switzerland, says: Bro. Albert Vuilleumier was chosen chairman, and Bro. Jules E. Dietchy, Secretary. A committee of three was chosen to take the oversight of the work for the ensuing year. The members of this committee are Albert Vuilleumier, Louis Shield, and J. N. Andrews.

The urgent necessity for publications was considered, and it was voted to raise 2000 francs to commence the work of publishing. Of this sum 1800 francs were raised at once, and others not present will more than make up the remainder. It is not expected at this time to print any tracts except such as have been already translated in America, or which may soon be translated there. The brethren decided also that when they have printed an edition of tracts, they will not claim them for distribution for what they now give, but will cheerfully pay a fair price for them in order to keep good their funds for publication. The fund was entrusted to the care of the committee.

At Basel there is a printer who carries on quite a large business who is somewhat interested in our work. We can probably get work done by him to good advantage.

It is the day of small things with us here at present, but we do not despise them. The providence of God is at work for us, and we mean to keep as near to it as possible. The brethren are of good courage, and ready to do all that is in their power.

J. N. ANDREWS.

#### The Sabbath in England.

THE WORK OF ELD. WM. M. JONES.

ELD. JONES is laboring earnestly to advance the cause of the Sabbath in Great Britain and Ireland. By the aid of friends in Scotland and Ireland he has advertised extensively in the papers to find those who are interested in the ancient Sabbath of the Bible. He has thus found Sabbath-keepers in several places, and a considerable number who do not observe it who are interested in the subject. He cannot however accomplish what he has undertaken without changing the form of his work. He therefore contemplates issuing a small sheet in behalf of the Bible Sabbath, as often as he shall be able.

I think there are Sabbath-keepers in America who would esteem it a privilege to aid Bro. Jones in this work. If he publishes such a sheet it will be worth the patronage of those who love the Sabbath of the Lord. But he cannot do what he would without aid. I call attention to his work. When the first number of his sheet is published I may wish to notice it again. The address of Eld. Jones is 15 Mill Yard, Goodman's Fields, London, England.

J. N. ANDREWS.

Neuchatel, Switzerland, Nov. 19.

#### The Cause in the East.

FROM the late numbers of the *Review* we see the work is advancing in the east. Good results are reported from the preaching of the word in Michigan, Kentucky and Ohio. Souls are also receiving the truth by reading, and a most urgent letter is published from a man in Missouri, requesting that a preacher be sent to instruct them, as a number had embraced the truth by reading, and still others were anxious to know the truth.

I learn by a private letter from Bro. Cornell, respecting the Biblical Institute which is now in session at Battle Creek. He says, Dec. 16: "Bro. Smith has given two lectures on immortality—good. Every student has a number, and in review of lessons he calls by numbers. Many questions, also, are handed in, written and signed. We have three sessions daily, viz., 9 to 11, 2 to 4, and 6 to 8. Already there are 133 students."

Still later, 17th and 18th, he writes: "Interest excellent; all in full blast now; it goes well so far; 140 students at the Institute."

From other sources we learn that aside from the Biblical Institute there is also a good religious interest in Battle Creek, and many are seeking the Lord, as many as forty at a time being forward for prayers.

Just as the paper is closing up for the press we receive a postal card from Bro. White, dated Dec. 21, which reads, "One hundred and fifty attending the Biblical Institute. Goes off well. We leave here for Cal. about the 10th of January."

J. N. L.

#### Quarterly Meetings.

THE eight district quarterly meetings, the first held under the new constitution, as far as heard from, were profitable meetings. The one I attended in district number eight was an interesting occasion. I held seven meetings, one of them being a business meeting for the explanation and organization of the T. & M. Society in that new district. The officers were all appointed, and nearly all subscribed as members of the society. They now have their tracts and enter upon the work with good will. May the Lord bless them. In our six discourses there we were blessed in contemplating those things that relate to the great and mighty truths for this time.

On returning I learned of the interesting quarterly meeting at San Francisco, reported by Bro. Canright in this paper. I have since received letters from most of the other meetings from which I will quote briefly. Bro. Bond, Vice President, says of the meeting in district No. 3: "I attended the quarterly meeting at Napa. We had an excellent meeting. The spirit of the Lord was with us, both on Sabbath and first-day. A good many in Napa are taking hold with a will in the missionary work. I shall look for great results, if all carry out the resolution formed. A score or more in the Napa church covenanted together to set apart a portion of time each week to visit, canvass for our periodicals, and get reading matter before the people. If all our missionary members would do this I think a great work could be accomplished. We had a good turnout, and all expressed themselves satisfied with the meeting."

Bro. Mavity, director of district No. 3, writes:

"Brother Bond and I met with the brethren at Napa, Dec. 19 and 20. Had a glorious social meeting in the morning (Sabbath), Sabbath school in the afternoon, and prayer meeting at night. These meetings were well attended by the members of Napa, and some from St. Helena. We met first-day morning for business; but, I am sorry to say, the meeting was not so well attended as we were led to expect. Those present, however, manifested a disposition to take hold of the missionary work in earnest. . . . If their resolution is carried out good results may be expected, and we shall have a 'telling' report at our next quarterly meeting."

Bro. J. H. Disher, director of district No. 6, writes respecting their quarterly meeting: "Our meeting was quite small. About all we could do was to report what little missionary work had been done, and to hold a Sabbath meeting. I mean to go out among our neighbors soon and see what we can do. If it is the Lord's will, I hope we may do some good. We should have some *Reviews*, *Reformers*, *Instructors*, and *Signs* for distribution."

There is only one small church in district No. 6, and its members are much scattered; and we are gratified to learn that although they were few they still got together for a quarterly meeting. If they are of courage in their missionary effort their labor will not be in vain.

It is the part of unbelief to neglect to make efforts, because we do not know beforehand what the result will be. The part of faith is to sow our seed, looking to God for his blessing to crown our efforts made. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper this or that, or whether both shall be alike good."

J. N. L.

#### Close of the Tent Meeting.

MONDAY, Dec. 21, we took down the tent in San Francisco after a stay of over two months. We are thankful to God for the good results which we have been permitted to see. Some twenty-five or thirty have come out on the truth. Several of these have been baptized and have joined the church; and others will soon. \$186.35 have been contributed for our expenses with the tent. Brother Diggins has also met some of our heaviest expenses. Others have helped in various ways. Have sold over \$125 worth of books, and obtained a good list of subscribers for the *Signs*, *Reformer*, &c.

Sabbath, Dec. 19, we came together after a season of fasting and prayer, and we had a most precious season. Nearly every soul took part in our social meeting, some for the first time. Then we celebrated the ordinances. Altogether it was a refreshing season. On Sunday we had a meeting of the Tract and Missionary Society. S. B. was re-organized to the amount of \$750. Probably this will be raised by absent ones to about \$1,000. This does not include their hall rent. A building committee was appointed to prepare for building a meeting house here which is much needed.

I have now been in the tent this season eight months without intermission. My health was never better; nor do I feel particularly tired. I now go to Napa.

D. M. CANRIGHT.

Oakland Cal., Dec. 22.

#### Last day Treasures.

WE read in the book of James, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 3. This text evidently teaches that when the last days shall come gold and silver will be very plentiful, even more abundant than can be put into active circulation, for it is "heaped" up, and becomes rusty.

As we learn from other evidences that we are in the last days, should we not expect also a material increase, in the hands of men, of that which really represents the world's wealth, namely, the gold and silver? Such is the case. Within the last half century the California mines and the Australian gold fields have been discovered, and have poured their wealth into the lap of the people. It is supposed that in that space of time there has been three or four times as much gold exhumed from the earth and put into circulation as was in circulation before. The *S. F. Chronicle* of Dec. 25 says, concerning the gold and silver yield of the Pacific slope, "After twenty-five years we have distributed to the world \$1,584,000,000 worth of the precious metals, of which \$1,348,000,000

was gold and \$236,000,000 silver, California furnishing about three quarters of the whole yield. We have found rich mines in every mountain range, from our northernmost boundary to the southernmost point of our possessions, from the Rocky Mountain range to the sands that are washed from the Pacific Ocean's shore; not a month passes that new mines are not discovered, and in older mines each deeper level discloses greater wealth; and now there comes the last and grandest find of all. In the Consolidated Virginia, California, and Ophir mines, a single body of ore discloses itself of an estimated value equal to the assessed wealth of the city of San Francisco, our lands, houses and ships, our trade, commerce and arts, all valued at their price—all that a city of 200,000 people have accumulated in a quarter of a century of industrious labor—is now compared in value to a single lump of ore lying in the body of these three mines.

"It is not strange that there is an excitement upon California street around the Stock Board when values leap from tens to hundreds in a day; when in three weeks stocks advance in value over their cost ten-fold; when hundreds of millions of dollars in material wealth are created by discoveries of gold and silver."

I would state here that the mines above mentioned are mines from which a large amount of treasure has already been taken. These discoveries are being made as shafts are sunk to deeper levels of these mines. I will quote further respecting it from the *Chronicle* of Dec. 23. "Mr. Deidesheimer, a mining engineer of large experience, who, with unbounded faith in the probabilities and an enthusiastic disregard of the uncertainties, sets the thing at merely \$1,500,000,000! Prodigious figures, whose bare comprehension strains ordinary arithmetical capacity."

This engineer in response to a question asked by a reporter said, "Nothing like these mines has ever been seen or heard or dreamed of in the world before. They are richer than I can tell." He says, "Allowing 600 feet for the depth of the ore body, I calculate that there are in these mines \$1,500,000,000 worth of bullion. . . . It has already been explored to a depth of 200 feet; and from the unfailing indications . . . which have marked every ore body of which I know anything, I am confident it is not less than 600 feet deep."

Only a few weeks ago the stock of these mines was valued at from 38 to 76 cents on the \$1.00. Now the same stock stands at from \$2.24 to \$5.00 on the \$1.00. This change has been produced by the discovery of the immense, rich ore bed in sinking a shaft deeper in the mines.

Thus we see the wealth of the world in the line of silver and gold accumulating, treasures are being heaped up; the spirit of worldliness is prevailing; the masses have no time to give attention to the truth which warns them of coming judgments. When the day of the Lord shall come, and men discover too late that the god of gain in this world has cheated them out of eternal life they will, as Ezekiel says, "Gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniquity." *Eze.* 7: 18, 19. That is undoubtedly the time of which James speaks, when the rust of their gold and silver shall be a witness against them.

While earth is greedy of its treasures may our energies, our means, our all be spent in doing good, in laying up a treasure in the heavens that no thief can steal, and neither moth or rust corrupt.

J. N. L.

### Terribly in Earnest.

JOHN the Baptist must have been terribly in earnest. There can be no other way of accounting for the effect he produced. He is nowhere represented as learned or eloquent, or as possessing a towering intellect. But he left his home—if he had any—and traveled all around, preached, and stirred up the people beyond measure or expression, swaying them as the wind sways the trees.

The Apostles were greatly in earnest. They had nothing else as grand, personal qualification. True, they were miraculously inspired; but what of this, if they had not been more in earnest than most of us are?

The Seventy were in earnest. Like the apostles, they risked everything of a temporal char-

acter; left their home—such as had homes—and seem not to have thought much of "food and raiment." When they had gone a little way in this road, and Jesus would encourage them for the future, he asked them as to the past: "Lacked ye anything?" "They said, Nothing," though they had gone "as sheep amongst wolves," and were warned that their very lives would be sought. Certainly they had no assurance of support from men.

Many of our early Reformers were terribly in earnest. Nothing else explains their success. What assurance had they of support? They had great assurance of opposition and persecution; but they risked all, and braved all, and conquered. Oh, for their zeal and earnestness amongst our young preachers now—and the old ones also! Oh, for the faith that "the Lord will provide!"—*Am. Ch. Review.*

### Nothing Hid.

THE disclosure of transgression is sooner or later inevitable. There can be no burial of it so deep that in due time it will not have a resurrection. The voice that tells is somewhere. The stain is somewhere. The sore and shame are somewhere. The avenger is somewhere. The eternal right is over all. Out of the darkness and silence; out of the misguided zeal of friends; out of the eagerness of the guilty to seem indifferent and unconscious; out of the patience and sufferings of the wronged; out of the very emphasis of denial fortified by favorable public opinion; out of all concealments and subterfuges, will come eventually the revelation, the confession. The divine order brings it as sure as the rotting corpse comes to the surface of the water; as sure as the subterranean fires are in all the earth; as sure as the movement of the universe goes on. There is no special miracle in all this, however singular seems the disclosure, but an eternal miracle through the righteous and perfect methods of God. It is one of the insanities of the sinner to think that for him, at least, there may be an immunity; that in his case the infinitely wise and gracious constitution of things may be modified. But there is no allowance made for him, be he prince or peasant. Just as certainly as sufficient arsenic kills, so does guilt finally appear.

### Things that Last.

LET us look at those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah, we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind one to another, tender-hearted, forgiving one another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever. *1 Pet 1: 24, 25.*

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of Heaven will never wear out. The people of this world soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. *1 Peter 5: 4.*

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose? The lasting, or that which wastes away? The things of time, or of eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crown of glory and the "new song?"

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord.—*Christian Treasury.*

### Christianizing the Constitution.

In an editorial article with the above head, the *S. F. Chronicle* of Dec. 27, makes the following remarks: "On the evening of December 17th the second session of the Massachusetts religionists who want to have the Constitution of the United States amended so as 'to recognize the existence of the Supreme Being,' was held at Tremont Temple, Boston. The session having been formally opened with prayer, a series of resolutions was adopted, the preamble of which included the following:

"WHEREAS, Our written National Constitution though made by and for a Christian people, is

destitute of any explicit acknowledgement of God or Christianity, which defect is made the pretext for the most dangerous assaults on the Christian institutions and usages of our nation; therefore,' etc.

"After the preamble, come the resolutions in due order, declaring that the connection which 'has existed and still exists between our government and Christianity now demands expression in our fundamental law; that 'while it is not the province of civil government to enforce religious worship or observances, this constitutional recognition of the connection of our Government with Christianity is necessary,' etc., that 'the arguments and reasons for an explicit recognition of the Supreme Being in our several State Constitutions apply with equal force to such an acknowledgement in the Constitution of the United States,' etc.

"Now, with the utmost respect for the high personal character, moral worth, good motives, and sincere patriotism of the gentlemen who are engineering this singular movement, we must nevertheless express our opinion that they are pursuing a most unwise course, and one which is sure beyond doubt or question, to provoke a kind of discussion throughout the United States which will not advance the interests they have at heart. Why should they, who devoutly believe in God as the Supreme Ruler of the universe, be anxious to have Him 'recognized in the Constitution of the United States?' What need has He of such an indorsement? Is it not belittling Him—nay, is it not insulting to Him to ask for such an indorsement? Moreover, is not the proposition one which is entirely inconsistent with the American idea and doctrine of utter separation between Church and State? Is it not an infringement upon that right of conscience guaranteed to every American citizen?"

"There are a few—a very few—eminent men who have become identified with this movement, but the names of the great majority are altogether unknown to the general public. The opposition to the demand made by them will meet with an opposition which will not be by any means confined to that class of persons who have no religious convictions or sympathies. Many, on the contrary, in whom the instincts of reverence and devotion are the most vital, will feel shocked at the idea of making a political fight to obtain the 'recognition' of the Creator of the Universe by an earthly Government."

### The First Adventist Preacher.

AN Adventist preacher, traveling upon the cars, was drawn into conversation by a stranger, who, learning the minister's views, strove to ridicule them. Being fairly met at every turn, he at last thought to make the point that Advent doctrine was of late date, and had never been heard of till within a few years.

"Why," said he, "your old prophet—what's his name?—he's living yet, isn't he?"

"Who do you mean?" said the minister.

"Why, the first Advent preacher; he isn't dead yet, is he?"

"No," said the minister, "the first Advent preacher is yet alive."

"What was his name," said the scoffer; "I can't recall it."

"Why," said the minister, "his name was Enoch. He was the seventh from Adam. He preached, 'The Lord cometh with his angels, to execute judgment; to convince the ungodly of their bad deeds and hard speeches.' He walked with God 300 years, and was translated, that he should not see death. So, you see the first Advent preacher is still alive, and yet the doctrine was preached a long time ago."

The scoffer looked sober at this unexpected turn, and soon made an excuse to change his seat. Never was a better illustration of Solomon's proverb, "Answer a fool according to his folly."—*Anon.*

### Prayer.

WHAT battles has it not fought! what victories has it not won! what burdens has it not carried! what wounds has it not healed! what griefs has it not assuaged! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down Satan, and breaks the fetters of sin; it turns the scales of fate more than the edge of the sword, the craft of statesmen, or the weight of scepters; it has arrested the wing of time, turned aside the very scythe of death, and discharged Heaven's frowning and darkest cloud in a shower of blessings.—*Guthrie.*

### Seventh-day Adventists.

WHAT OTHERS SAY OF THEM.

BEFORE me lies the *Messiah's Herald* of Nov. 18. It was formerly the *Advent Herald*. It is published by that class of Adventists who were engaged with William Miller in giving the first angel's message of Rev. 14: 6-9, but, who have not adopted the third message of the same chapter and the views peculiar to Seventh-day Adventists. Having read in the *Advent Review* the articles which we have copied into the SIGNS on the rise of S. D. Adventists, they reprint the one giving an account of the publishing work of our people, and, in a friendly introduction to the article, they thus give us the palm: "From 'a brief sketch of their origin, progress and principles' now being published in *Advent Review and Sabbath Herald* we learn some things respecting them which may be of interest to our readers, and suggestive of what might be accomplished by a more efficient organization among ourselves."

J. N. L.

### Advice.

YOUNG man, remember that the men who can be easily spared are not the ones sought after when responsible positions are to be filled. Would you like to gauge your own fitness for a position of prominence? Would you like to know the probabilities of your getting such position? Inquire within. What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the chances are ten to one you will become so valuable to that position that you cannot easily be spared from it; and then, singular to relate, will be the very time when you will be sought out for promotion to a better place. Be content to grade among the men who can easily be spared, and you may rest assured that nothing will "spare" you so certainly and easily as promotion.

### Fault Finders.

THE following extract, from a letter of Dr. Crane of Ill., to the *N. Y. Advocate*, speaks for itself: Did you ever know a preacher that had any force and success, but had a few people in his charge that disliked him? and these dislikers are far more free and active in talking against the preacher than his friends are active to speak in his favor. Who ever knew of any man in any position on the face of the earth, who accomplished anything, but had enemies? And who does not know that finding fault requires less sense than almost any other effort, and that the men who slip around and accuse their brethren under cover of letters, where their names are hid, are not generally the most worthy and reliable informants.

MOHAMMEDANISM may be gaining ground in India, but according to Rev. Dr. Hamlin, of Constantinople, it is losing in Turkey and Persia. Among other indications of this, he mentions the fact that the great public charities of Islam, which have adorned some period of its history, have nearly all disappeared. Pilgrimages, prayer, fasting and alms-giving are the chief works of merit. In the 15th and 16th centuries works of charity were numerous and magnificent. Schools, caravansaries, and hospitals of various kinds were built and well endowed. Lands and buildings, indestructible by fire, were placed under the care of the clergy for their support. Hardly one of them now exists. Some of the buildings were too solid to perish, but the funds are lost—"eaten up." No modern works of beneficence take their place. The age of charities, of "pious foundations," as they termed them, has passed away. This is surely a sign of decadence, and one of great significance.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth abundant harvest.

A RICH but parsimonious old gentleman, on being taken to task for his uncharitableness, said: "True, I don't give much, but if you only knew how it hurts when I give anything, you wouldn't wonder."

Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

## Show Me Thy Way.

Exodus 33 : 13.

O, show me now thy way.  
My path is dark, I cannot see;  
O, for a beam of light from thee!  
Saviour, dispense a cheering ray,  
O, show me now thy way.

O, show me now thy way!  
Dark clouds are rising, and I fear  
As I behold them drawing near;  
O Saviour, drive these clouds away,  
And show me now thy way!

O, show me now thy way!  
Huge enemies beset me round,  
I daily walk on hostile ground;  
O, drive the monsters fierce away,  
And show me now thy way!

O, show me now thy way!  
My pathway steps are slow and weak,  
Thy help, O Lord, I fain would seek:  
Be thou my strong support and stay,  
And show me now thy way.

O, show me now thy way!  
Help me my duty to fulfill,  
To know and do thy perfect will,  
And grant that I may never stray,  
Or wander from thy way.

—Selected.

## Missionary Department.

"Philip saith unto him, Come and see." John 1 : 46.

## Work to be Done.

WE are making some advancement in getting ready for missionary work, and some are really at work in good earnest. Most of the districts have now made their reports of officers; some have not.

Sr. Bush, our State Missionary Secretary, writes me: "I find that the 'new' churches are more prompt than the old ones. To some of the old churches I have written twice for lists and have heard nothing. I am afraid I shall not have my district book just as it should be, if they don't hurry up with their lists."

I am sorry there should be tardiness with any; it does not augur well for efficient laborers. In order for our Secretary to open her books properly, she wants to know who the secretary is in each district, and who is appointed, by the director, as librarian and business agent in each church. Why keep her waiting, with book partly completed, because of some one's tardiness? Again, in order to open her account aright with the State Missionary Society, she wants, first, to make an entry of the number of pages of pamphlets, tracts, &c., on hand in the State. She is looking to me for the items. She writes me, "I have not made an entry in the cash book yet. When shall I receive items for record in it?" I called, in SIGNS Nos. 10 and 11, for lists of books, tracts and documents on hand in each church. I requested the director to see that these lists were sent. I have responses from eleven churches; three (all old churches) have not responded. As a last expedient, I have, to-day, written personally to each church, to see if I can get these lists.

Perhaps there is some excuse for all this; but let us all, brethren and sisters, get our hearts more fully imbued with this missionary spirit, and let us all learn to move with promptness when the "forward march" is heard in our ranks. If we have hearts desirous of doing in the Master's cause, we shall be watching for a chance to labor, then we shall hail with gladness any opportunity to do in the missionary work. Some have been trying their hand in obtaining subscribers to the SIGNS; others promise to "do something in this direction by-and-by." Some have been doing quite well in disposing of the Hygienic Almanac. Now is the time to push them into every available place. We have a good supply of them; let your orders come in. Five hundred have already gone out from this office. These almanacs are not only excellent because of their own intrinsic merits, but they call attention to our health works, and to the *Health Reformer*; and this is one means by which attention is being called to this people and to the truth.

If we are awake, as we should be, to the importance of the times, and to the importance of the truths we have for the times, and, if we get some realizing sense of the responsibility that rests upon those who have the light of these truths, we shall seek to occupy any avenue by which we may reach the ears of the people with the truth. In regard to the almanac, those who have made efforts to introduce it in their communities where they live, report that it meets with general favor from all. Bro. Howard, writing yesterday, says: "The almanacs sell readily at the first glance. I am having good success so far." Some

think it too small a matter to sell almanacs. Ah! and is it not likely if duties were presented requiring a greater effort, they would have some excuse to evade that. "He that is faithful in least, is faithful also in much." So let us all take hold of every enterprise as it comes up, and in its time. Now is the time for the almanacs, just as the new year is coming in.

A brother writes us from Mich.: "As the result of circulating the almanacs, in which attention is called to the Health Institute, many have come in, so that the Institute is as full now as it was last summer." Hundreds that have gone to that Institute to gain their physical health have learned the way of righteousness and truth, and have gone home Sabbath-keepers. Let this Institution be advertised. How do you know but some almanac you might sell on this coast may be sent by the party to some friend in the East; that soul may be brought where they may gain health of mind and body. Let us try to do good.

J. N. L.

## Instructions.

UNDER this head we give instructions to our missionary officers and workers how to proceed. In regard to district secretary's books, and how they should keep them, we have been questioned. They need about four books, to do their business properly. We can furnish sets of just such books as you need at seventy-five cents per set, just what they cost by the 100 copies.

Your first book will be a record book of the organization of your district, and a record of all your district quarterly meetings. The second book should contain a list of all in your district who have paid their \$1 and become members of the Missionary Society. These names should be arranged by churches, or if scattered individuals in your district, arrange them by their P. O. address. The third book is a debt and credit book in which you open an account with each church or with scattered individuals in your district. Your fourth book is a list of all subscribers obtained in your district for any of our papers, whether SIGNS, *Review*, *Reformer*, *Instructor*, or those in foreign languages.

I will now give a little instruction in regard to keeping book number three. Let the following case serve as a sample. It shows the nature of the entry to be made on page one.

District No.—.

1874.

Dec. 15, had on hand in this district, 279 tracts, comprising 5,418 pages. Value at cost, \$4.52. Had on hand 40 pamphlets, comprising 4,000 pages. Value at cost, \$3.50.

On the same page let there be entered the list of documents received, with the date of the same. The following will serve as a sample:

1874.

Dec. 16, received from the director of the district 284 tracts, comprising 5,570 pages; received 50 pamphlets, comprising 5,849 pages, and received 20 copies of SIGNS for distribution.

Value of pamphlets, tracts and SIGNS received at this date, . . . . . \$10.75.

Received also 15 pass books and 30 blanks for the use of members.

On this third secretary's book you need to reserve at least the first ten pages in which to make your entry of missionary documents received. Then open an account with each church by itself in the same book, number three, as follows:

District No. —, Church of —.

1874.

Dec. 20. Dr. to Missionary Society for 20 pamphlets comprising 1,800 pages.  
80 tracts, comprising 1,920 pages.  
50 SIGNS OF THE TIMES.

Value, . . . . . \$5.10.

20 blanks furnished.  
30 blanks for quarterly reports.

On the credit page you give the church credit for all moneys they pay to the Missionary Society, whether for memberships, book sales, donations to the Society, or donations to any enterprise acted upon by the T. & M. Society. At the State quarterly meeting we shall give distinct directions in all these matters to the directors, so that they may assist the officers in carrying it out in their respective offices.

The Librarian in each church receives his missionary pamphlets, tracts, and documents direct from the director, and needs to keep a book similar to number three of the district secretary, reserving the first ten pages in which to make an entry of all pamphlets, tracts, and missionary documents received from the director with their respective value. Then he wants to open an account with each mem-

ber of the Society in his respective church, charging each member with the number of pamphlets, tracts, &c., they may receive, the number of pages, and the respective value, and giving the individual members credit for all moneys they receive for the Society whether in donations, book sales, or for memberships, or for any missionary enterprises.

It is expected that each librarian will only let members have pamphlets and tracts on presentation of their blank books, and when the pamphlets and tracts desired by a member are counted out, it is the duty of the librarian to see that the member makes a minute of the number of pamphlets, tracts, &c., the number of pages, and the value of the same, on his blank book. Until further notice figure your pamphlets and tracts at the rate of 12 pages for one cent, and bound books, 800 pages \$1.00.

J. N. L.

## Questions and Answers.

Bro. R. D. H., District No. 3, asks, How are missionary members residing away from a church to get their tracts and make their missionary reports?

Reply. Such should write to the director of their district, he sending to them their missionary documents. The district secretary should open an account with all such scattered members. The whole State is divided into nine districts, so that every individual in the State is comprehended in some district. A list of these districts we published in SIGNS Nos. 8 and 10. By looking over the list of districts you will see in what district the county of your residence is included; and you will also see the post office address of the director to whom you are to write for tracts, and to whom you are to report two weeks before the quarterly meeting in your respective district.

If the director in any district knows of scattered Sabbath-keepers in the territory of his district, let him write to them, inducing them to become members and workers in the missionary cause.

Our worthy State Secretary writes: "I am in receipt of a list of subscribers from St. Helena. Is it my duty to keep a list of all subscribers? I can't find any such instructions in the Constitution; will you please instruct me as to the way this list should be kept."

Reply. There is no direct instruction on this point in the Constitution; still you will see by instructions from Bro. Haskell, to missionary societies, in *Review*, Nov. 24, 1874, that it is expected that all our State business on the papers published at Battle Creek, will be done through you. He says to different States: "Do all your business through your State Tract Society secretaries. Send them the names and addresses, and they will forward a copy of them to the Office. Then those at the Office will return to the State Tract Society secretary a statement of the business. This system will save much perplexity and many mistakes that might otherwise occur."

Your book for this business is simply a copy of all your business letters sent to the *Review* office. I can show you a sample at the quarterly meeting, of the book in which I have kept a record of four hundred and nineteen business letters I have written to the Office from California.

As our State credit business with the *Review* office is to be done through the State Secretary, so the business of the districts in this State with the SIGNS' office should be done through the district secretary in each district. This does not relate to individuals who make orders to the SIGNS' office accompanied by the cash. Such can write direct to this office if they choose.

Our Secretary also asks, "How about blank reports, I have had a call for some and have none on hand. Is it not your duty to send them to me?"

Reply. Yes, I will send you a good supply soon, and then, as your list will show how many members there are in each district, you will send the required amount each quarter to the director in each district, about three weeks before the district quarterly meeting, as required in Article V. Sec. 2. No. 4.

The secretary in each district should have a list of the SIGNS OF THE TIMES taken in their district whether paid or trial subscribers, and the director should occasionally see that inquiries are made to know how the trial subscribers stand. I will copy here what was said by Bro. White when the SIGNS was started.

1. "The agent who obtains them (the names) should have some evidence at least that the persons would candidly examine Bible subjects.

2. The agent must obtain the request or at least the consent (either by word of mouth

or by letter), from persons to become subscribers, and must so report.

3. The agent should preserve a list of all the names sent to this Office, and should feel in duty bound to visit the persons or write to them as often as circumstances will admit, and learn whether they read the periodicals sent with any degree of interest, and if they would like to have them continued, and if they wish to pay the subscription price, or donate to their publication. Here is a cross to take up, an excellent field of missionary labor. Here is a chance for some of our people who are inclined to exclusiveness, to move out and become broader in their feelings and in their labors." J. N. L.

## New Subscribers.

SINCE No. 11 was published, we have received a few new subscribers from our missionary workers. Our list of paid subscribers stands as follows: No. 1, none; No. 2, one; No. 3, three; No. 4, none; No. 5, none; No. 6, none; No. 7, two; No. 8, none; No. 9, three; total, nine. Trial subscribers: No. 1, two; No. 2, seven; No. 3, four; No. 4, none; No. 5, none; No. 6, none; No. 7, one; No. 8, none; No. 9, one; total, fifteen.

## Uction.

A YOUNG man rises in the pulpit. You see nothing engaging in his person, nothing musical in his voice, nothing winning in his manner; he has no reputation for genius, or learning, or wisdom; no illustrious ancestry, or secular sources of influence or authority; he speaks, but when you come to analyze his speech you may find neither logical ability nor rhetorical charms in it; indeed, it may be wanting in connection and void of new thought, yet all listen with eager interest—the giddy are sobered, the worldly feel that he is a fool, the sinner shudders as if brought to the mouth of hell, the saint resolves to live a better life, the minister who has preached for fame turns pale, the whole crowd trembles as in the presence of God. What is the cause? We call it *unction*. The man has been in his closet, has wrestled with God and prevailed; he has received his commission anew, has had a fresh anointing from the Holy One. He did not tell you this, but you found it out; you detected the odor of the divine ointment, as the smell of a field that the Lord had blessed, and therefore the words went forth into your heart with power as the words of God. Test the discourses of Whitfield, Massillon, Summerfield, by logical or rhetorical re-agents, and you will be at an utter loss to account for their results. As well test the power of lightning by analyzing the raindrops that fall from the clouds.

A few months ago we heard one who has been instrumental in the conversion of more souls, perhaps, than any one of his age in this generation. Men flock around him, and a marvelous power goes forth from him. It was so when we listened to him; and yet how little did he say! Lest we might have been inappreciative, we turned to an aged philosopher and asked him what he thought. "There is not sense enough in his discourse to fill a lady's thimble, but there is devotion enough to float the chariot of Elijah."

## Lively Stones.

"YE also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. 2 : 5.

There never was a time when those inspired words were more applicable to the people of God than at the present time. We as a people have committed to us the work of faithfully warning a careless and corrupt world of one of the greatest calamities that ever was visited upon sinful man. We are accountable for the manner in which we fulfill our trust. The time has come when the people of God should make a united effort to accomplish this great work. Many of our ministers are already over-worked trying to get this truth before the people. We hear the cry from many parts for help. We can all do something in this work. There is no place for drones in the house of God. If we can't go out and preach, we can visit those in our vicinity, and give them our publications, and persuade them, not only by our language, but especially by our God-fearing acts, to shun this evil world and serve the living God. We can pray fervently for God to bless the seed sown, that some precious souls may be saved. Let us pray for our ministers, that God will endow them with might that they may be able to preach the truth with power. We should take hold of the work in our prayer and social meetings. We can live lives of Christian soberness be-

fore the world with whom we mingle. Friends, it is a very important time in which we are living. Remember it is the day of God's preparation. Soon our Saviour will come with all his holy angels to take vengeance on those that know not God and to reward them that have been faithful. Then he that is unjust will be unjust still, and he that is holy will be holy still. The voice of God will soon be heard from pole to pole. The mighty mountains will move out of their places and the islands will flee away; the heavens will depart as a scroll and the mighty men of earth will cry for the rocks to fall upon them and hide them from the wrath of God. Let us each faithfully perform our duty that we may be prepared to meet the Lord with joy. May we be lively members in God's service, faithfully performing our duty and at last receive a crown of glory in that better kingdom.

MARION COLWELL.

### "Ought To."

OUGH to! what a word that is! How often does it rise in the present as in the future judgment to condemn the misused hours, the wasted opportunities! For "ought to" signifies that the duty, whatever it is, might have been, or can be done. There is no "ought to" among the impossibilities. We wish, we regret, we propose, we would gladly have done, or would like to do this or that; but "ought to," applied to this or that, carries a tone of moral authority from which there is no innocent escape.

"I ought to have learned my lesson!" mutters the disgraced school-boy as the offered prize slips into a comrade's hand. "I ought to have taken my mother's advice!" sighs a repentant daughter, as her fair name falls blighted into the mire. "I ought to have been careful of my health!" moans the confirmed invalid, when the pains of regret grow sharper than the pains of disease. "I ought to have said No! to the first temptation," groans the drunkard when in a sober hour he reviews the once happy and honorable past. "I ought to have set that child a truer example!" weeps a broken-hearted parent over a lost son or daughter. "I ought to have watched, and prayed, and striven, and conquered!" gasps a dying one, as the hour comes when it is too late for aught. "I ought to have believed!" shriek a multitude of lost spirits when the day of grace has closed forever.

It is with the "ought to" of to-day that we have most to do,—the little oughts that come on hour by hour, moment by moment; it is in them we live or die; they make or ruin all we are, and all it is possible to become. A very small thing it may be to write a letter in its time; but the doing or the leaving undone may have consequences to ourselves of vastly more importance than anything the letter may signify. It is by very little things we are lost; some little habit of wrong that strengthens and fastens itself upon the character, until the good that is or might be is undermined and destroyed, or some quiet persistent way of doing right that elevates and ennobles the whole being like a leaven of saving grace. There is little fear if we make and cling to the habits of prompt and true behaviour in the small matters, but that the larger ones will be regulated by the same rule, and will reach the right result.

It is in truth, the "ought to" of the little things of life whereby we stand or fall.—*Sel.*

### From Bro. Healey.

In No. 11 of the SIGNS in an article headed "Where are They?" meaning the nine persons who received license to preach at the last session of our State Conference. Here is one. Where are the rest? I have made my home in Healdsburg most of the time since the Conference.

Owing to other affairs which seemed to require my attention, I have done but little preaching and did not expect to do much, if any, this winter and so stated before the committee.

I have given five discourses in this place, with what result the members of our church here are best able to judge. We have had a few outsiders at our meetings that seemed to have some interest in the truth of God. The quarterly meeting here was a very interesting season. All seemed humble and earnest.

It may be too much was expected of those nine licentiates, two of whom were going to Battle Creek to attend the Biblical Institute; and one, upon whom the conference urged a license, said he "was too lazy to preach" (and perhaps that would have fitted some of the rest). There may be danger of our going out unfitted for the work; but there is no danger of our getting ready any too soon. I feel that we are half asleep in this cause.

We surely belong to the lukewarm church. See Rev. 3:16. I hope to be able by the help of the Lord to arouse myself more fully to the work; and I know God will help those who trust in him and put themselves in a position in which he can help, by trying to help themselves. Oh! while we pray for strength to do God's work let us not fail to use what strength we have. God help us to consecrate our all to him and do our duty as those who are to give an account of their stewardship.

W. M. HEALEY.

Healdsburg, Cal., Dec. 22, 1874.

### From Solano County.

BRO. HOWARD, director of district No. 4, writes, respecting their quarterly meeting, as follows: "Our first quarterly meeting has just closed. All the members of our society were present, except Brn. C— and B—, the former being away, and the latter unable to attend. We selected a few thoughts from Ezekiel 34:11, 12. How true are these words at the present time. The Lord is seeking out his true sheep, those that are willing to hear his voice. Blessed be the name of the Lord, for his mercy endureth forever. We were all greatly strengthened and blessed of the Lord. There was a good degree of freedom among our little band in bearing testimony for the Lord and his commandments. Pray for us that we may press on to the kingdom."

### From Del Norte County.

BRO. MOORE writes from Del Norte county, sending two dollars and three names for the SIGNS, and says: "With the Lord's help I shall strive to turn others to think as I do in regard to the observance of the Lord's Sabbath instead of man's. Myself and family have been Sabbath-keepers about one year. We are living in a community opposed to our doctrine. Some do not resist as strong as they have done. We hope and pray that some will come out and join us."

The Lord is with us, and I pray that you may continue sounding the glorious proclamation until the whole world may hear the echo, and all good people come out of Babylon. Whenever the harvest is fully ripe, 'Come, Lord Jesus,' and take thy people, is my prayer. God bless you and all the other faithful brethren and sisters."

### From Tehama County.

BRO. PULS writes from Tehama county, Dec. 8th: We are in middling good health up here. We are still trying to do the Lord's will. I have not forgotten the good time we had at the camp-meeting. I got well paid for all my expense for going down there. I know the Lord is good, and I shall trust in him. Your brother in hope,

JOCHIM PULS.

### From San Diego County.

A BROTHER writes from San Diego county, sending five subscribers and \$5.50, and says: "I am not a member of any church, but I am a strict believer in the Seventh-day Adventist doctrine. I pray to God night and morning. I know he has answered some of my prayers. I care nothing for the riches of this world. I am perfectly willing to give up all for the assurance of eternal life. I hope to receive a part in the first resurrection. Myself and four others are keeping the Sabbath. I was convinced by hearing Elders Loughborough and Cornell preach in Yolo county."

### From Nebraska.

A SISTER, writing from Nebraska, orders the SIGNS to a friend in Kansas, and says: "We are all very hard up at the present time. We are living in the grasshopper district, and all we have is given to us as aid to keep us from starving, and under such circumstances we are not able to pay for the paper, but I hope it will not be so always."

### STILL ANOTHER CASE.

A SISTER writing from Missouri, sends several names for the SIGNS, and says: "On account of the failure of crops, which was caused by chinch bugs and dry weather, it is utterly out of the question for me to send a donation. If you cannot send the papers, please write immediately, so that I may give an answer to my friends."

We have sent the papers, feeling that it would be a pleasure for those who are blessed with plenty to furnish, at least, reading matter to those in such destitute circumstances.

J. N. L.

## News and Miscellany.

"MEN'S hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

### FIRES.

THE extensive manner in which fires are raging is truly remarkable. From the numerous reports we clip the following: Fire at New York, Dec. 7: loss \$50,000. Same date, Portland, Oregon: loss \$12,000. At Milwaukee, Wis., Dec. 8: loss \$10,000. At Lillie, France, same date: loss \$300,00. In Bridgeport, Ct., Dec. 9: loss \$60,000. In Montreal, Canada, same date: loss \$80,000. In Belmont, Cal., Dec. 10: loss \$60,000. At Charlestown, West Va., Dec. 11: loss \$200,000. In Baltimore, Md., Dec. 14: loss \$25,000. Near Collegeville, Cal., same date, with heavy loss. A fire raged Dec. 14 and 15, at Charlestown, Mass., destroying \$150,000 worth of property. A fire was raging in Charlestown, S. C., at the same time: loss \$200,000. At Hartford, Ct., Dec. 16: loss \$100,000. At the same date, a fire in Forest City, Ark.: loss \$30,000. In Cincinnati, O., Dec. 20: loss \$70,000. Here is a summary of fires in thirteen days, summing up \$1,347,000, and most of them reported as the work of incendiaries.

—THE new United States' steam ship Japan was burned last week in Chinese waters. There was a heavy loss of treasure and merchandise beside the loss of the ship; and it is feared many lives were lost. Full particulars not yet received.

### STORM AND FLOODS.

ST. PETERSBURGH, Dec. 8. A violent storm here last night caused great damage. The tide rose nine feet above high-water mark, partially inundating the lower portions of the city, and driving many poor families from the houses. Over a thousand persons have been sheltered by the police, and public kitchens have been opened to feed the sufferers.

At the same time the telegraph reported from Rome: It is feared that the river Tiber, in Italy, will overflow. It is rising rapidly.

LONDON, Dec. 10. The storm yesterday was very disastrous to the shipping. A dozen vessels are ashore at Whiteby. One is reported sunk, with all on board. The mails from France are several hours behind time. Heavy damage is done to works in the harbors. At Jersey 200 yards of pier was swept away, and blocks of concrete weighing several tons were displaced and broken.

SANTANDER, Spain, Dec. 13. Two vessels have been wrecked off this coast. Eight lives were lost.

### EARTHQUAKES.

THE *S. F. Chronicle* of Dec. 14, gives a brief summary of earthquakes for the last six years, concluding that San Francisco's physical geography was so well settled that earthquakes had transferred their operations to other parts. While it is predicted "there shall be earthquakes in divers places," it will not do to boast; even the night of Dec. 14, many citizens remarked a distinct shock of earthquake in San Francisco and Oakland.

—December 10, a very severe shock of earthquake was felt in the south-eastern counties of the State of New York. Houses shook, windows rattled, ceilings cracked, and people were thrown violently out of their beds. From later dispatches it appears that this shock of earthquake reached as far as Stamford, Ct.

### SUFFERINGS IN KANSAS.

CHICAGO, Dec. 18. Governor Osborn of Kansas telegraphs to the *Tribune* of this city that he estimates the number of people in Western Kansas who will require assistance during the winter at twenty thousand.

—Of the grasshopper plague the *S. F. Chronicle* says: "The grasshopper plague in Kansas is a most serious matter. The locusts of Egypt have been discounted. An amount of territory larger than that of ancient Egypt has been ravaged, and over twenty thousand people have been impoverished."

### FAMINE.

CONSTANTINOPLE, Dec. 8. The Sultan has given \$100,000 for the relief of the famine-stricken people of Angora. Prospects there, however, are improving; prices of provisions are reduced and agriculture is reviving. December 18, the *Levant Herald* publishes an account of the famine in Asia Minor, and says the prospect is appalling.

—AN explosion occurred in the Bengal Hill colliery, North Staffordshire, to-day. Twenty miners were killed.

LONDON, England, Dec. 24. An express train was thrown from the track of the Great Western R. R., near Oxford, to-day, by a broken rail. Over one hundred persons killed or wounded.

—December 25. A fearful R. R. accident near Round Hill, Va. Forty-two persons reported killed.

### THE NATIONS.

MADRID, Spain, Dec. 18. It is reported that the dissention at the Carlist camp is increasing.

LONDON, Dec. 21. The *Morning Standard* has a dispatch from Spain, reporting the total defeat and rout of the Republican General Lopez Demoniquez in Catalonia, by the Carlists under Friestany, with a heavy loss in killed and wounded.

HAVANA, Cuba, Dec. 20. Carlos Garcia, the noted bandit, and all his followers, have laid down their arms and thrown themselves on the mercy of the Government.

—The coming sugar crop is expected to be the largest ever produced in Cuba.

CITY OF MEXICO, Dec. 2. The amendments to the Constitution making changes in Congress, and creating a Senate, having passed Congress, have been solemnly promulgated as the law of the land, with the usual ceremonies. Congress is now discussing a bill restricting the power of the Roman Catholic Church. One clause provides for the complete separation of Church and State, and another for the expulsion of Sisters of Charity from the Republic.

NEW YORK, Dec. 23. A Constantinople special says: The Porte is pressing forward the work of strengthening the defenses. The numerical strength of the army is to be increased. No cause is assigned for the present warlike activity of the Porte.

VICKSBURG, MISS. WAR. 700 armed negroes made an attack upon Vicksburg. A dispatch from Memphis, Dec. 8, says: "30 negroes and one white were killed in the fight the day before. The disturbances are all quelled now."

—At a recent meeting of the Roman Catholic Unions in London, resolutions were passed declaring that the loyalty of Catholics was not affected by the Papal Infallibility dogma, and that Lords Acton and Camoys and Mr. Peters were not representatives of the Catholic laity.

—TURKEY is about to construct a railroad from Kerbala to Bagdad, thus connecting the two great central Asiatic trade points.

—ACCORDING to the military survey of the Russian empire the monarchy extends over 400,000 miles, or one-sixth of the inhabited globe.

OUR POSTAL BUSINESS.—Our Post office Department is an establishment the magnitude of which few can form any idea. During the last fiscal year the number of postage stamps, wrappers, cards, etc., sold reached the enormous figure of 905,451,305, bringing in a revenue of nearly twenty-four millions of dollars. Of these, 633 millions were postage stamps; 117 millions stamped envelopes; 19 millions newspaper wrappers; 91 millions postal cards, and 45 million official stamps envelopes and wrappers.

MODERN CHURCH UNITY.—A recent San Francisco paper says: "The growth of religious liberality was strikingly exemplified in this city yesterday, in the installation of a new Universalist minister, by clergymen of the Presbyterian, Unitarian and Congregationalist denominations, assisted by a Hebrew rabbi."

CRIMES.—The *S. F. Chronicle*, of Dec. 18, says: "Crimes of violence seem to be on the increase in this community. It is feared where the police is not stimulated by the offer of rewards no earnest exertions are made to secure the arrest and conviction of the parties."

## Obituary Notices.

"I WILL ransom them from the power of the grave: I will redeem them from death." Hosea 13:14.

DIED, Nov. 14, 1874, at Stony Point, Sonoma Co., of quick consumption, sister F. Anna Ayres, aged 40 years and 7 months. Sister A. embraced present truth, and was baptized by Bro. Loughborough about four years ago. She leaves the best of evidence that she sleeps in Jesus, and will have a home in that kingdom where opposition and persecution will not enter.

J. W. PALMER, Church Clerk.

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 31, 1874.

## THIS WEEK'S PAPER.

WE are happy to greet our readers again, with a good variety of reading matter, and, as most of you will receive the paper about January 1, 1875, we greet you with "a happy new year." The year 1874 is numbered with the past; what has its record told upon our cases? We think, as we cease to use it in our dates, and as we prepare for the new—1875—one year nearer the execution of the judgment and the consummation of our hope; one year less of probationary time in which to prepare to meet our Lord and to labor to save our fellow men; one year less of toils and conflicts and temptations.

It has been the year in which many of our readers have first learned of the precious truths which are advocated in the SIGNS. It has thus become to us a year in which new responsibilities have been laid upon us. As we enter upon 1875, shall we, realizing these responsibilities, so devote our talents of ability, strength, and means, as to lead others to the truth, that they in turn may rejoice with us in the love of God and his cause?

In this number we give the concluding article of Bro. White upon Our Present Position: or the Waiting Watching time. It is excellent, setting forth in a concise manner some of the duties and responsibilities of these times. One would conclude from a perusal of his article that he had no sympathy with the idea that watching meant to sit down and wait in idleness, but rather that he had caught the spirit of the parable.—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly he find you sleeping." Mark. 13: 34-36.—Working watchers.

Ministration of angels and Saints' Inheritance, each deal in an important chapter in the thread of argument upon which they treat. Morality of the Sabbath is a demonstration of the fact that God in giving man the Sabbath made a merciful and wise provision for his physical wants, and that the Sabbath has its origin in the nature of things as much as any other of the commandments.

We give another chapter of the Rise and Progress of the Seventh-day Adventists, and publish some advance-instructions, and reports of progress in our missionary work. The SIGNS, like its predecessor the Review, is almost mysteriously finding its way into different parts of the world. Already is fruit beginning to appear. I know of a number who have already embraced these precious truths and commenced the observance of the Sabbath by reading the few numbers of the SIGNS which have already been issued. This stimulates us to push on the work, and extend the circulation of the paper.

About a week since, we opened a letter addressed "SIGNS OF THE TIMES, California." It was evident that the writer of the letter knew, or had heard, that there was such a paper somewhere on this coast, and committed his letter to the mails to try its destination. Of course, if it came at all it would come to the grand distributing office of the coast, San Francisco. There it had laid three weeks. Our paper passes through that office for distribution to other States; some generous clerk discovered that said letter belonged in Oakland, and sent it over. It proved to be a letter from a man, away down in the State of Mississippi who wants the SIGNS OF THE TIMES. He gave his name and address clearly and distinctly, and the SIGNS is on its way to him. God bless the paper to his good and the good of his State.

The reports, from different counties of this State, and different parts of the field, are full of encouragement. We see that many are embracing the truth from reading; this is surely an incentive to our missionary workers to press on in their efforts in judicious tract and periodical circulation. In the letter from San Diego, you will notice the brother mentions four besides himself that are keeping the Sabbath. These were brought into the truth by reading our publications furnished by this brother.

The whole paper contains much that is instructive both theoretical and practical. May those that read be blessed with the same spirit of good cheer that has characterized those engaged in the preparation of the paper. May we all learn the truth, learn to cheerfully per-

form our duty as revealed by the truth. May we "shine as lights in the world," and have the consolation at last of seeing others saved in God's kingdom as the result of our faithfulness. So may it be.  
J. N. L.

## What They Say.

## Europe Expectant.

THE military manœuvres on the Continent have once more fixed attention on the stupendous preparations for war by which the period is distinguished beyond all others in historical memory. Disguise the fact as we may under the high-sounding terms used to express purely defensive measures of preparation, it is still a fact that Europe is being transformed into one vast camp, and that, in round numbers, some six millions of the best manhood of the leading powers of Europe are withdrawn from productive industry to prepare for some unforeseen and deadly contingency. The question is where and whence this contingency may arise, and it is only when we try to answer this question that the real difficulty of the problem presents itself. Men who are familiar at the embassies can tell no more than the manipulator of Reuter's telegrams or the speculative writer of a leading article in his dingy garret.

Baron von Molrowsch shrugs his shoulders when you ask him what he thinks of the state of Europe, and if you persist, only wanders away into commonplaces and thinks it all very sad. France cannot fight; Germany does not want to fight; Austria will not move in her fine strategic position until she is absolutely compelled; Italy has enough to hold her own; and Russia has more to gain by watching events than by precipitating them. Something like this is the sum of all that can be said on the subject by those who ought to be the best informed, and it is precisely because this is the case, while notwithstanding all the powers stand ready armed against some common and ill-understood danger, that the situation is dangerous.—Broad Arrow.

ASIA'S CRY OF ANGUISH is the title of a Mohammedan paper at Constantinople, which represents that Asia, the mother of Islam and of all science and culture, is in danger of being overrun by the barbarians. The Russians, it complains, are navigating the Oxus in order to penetrate to the heart of Asia; the Dutch are stamping out civilization in Sumatra; and the English, under pretence of suppressing the slave-trade, are persecuting Mohammedanism in India and Arabia; while the Asiatics, instead of repelling the Europeans, are at war with one another.

## To Correspondents.

A BROTHER writes to know if we think it is right for our seventh-day brethren to go to Christmas trees in the popular churches of the day.

In reply, we would say, while it is not our prerogative to be conscience for other people, it has seemed to us that the way many of these popular Christmas trees are conducted it was no place for a Christian to be. I see no harm in a gathering of Christians with their children either in their own house or at the church, for the distribution of useful presents, even from a tree denominated "Christmas tree;" but when it is turned into a young theater, we beg to be excused from participating, or witnessing.

Before me lies an account of one of these Christmas church festivals just passed in San Francisco. Christ was personified in a little child as follows: "Christ child" appeared in the form of a little fairy, dressed in white. While she was making an address a white dove fluttered in, bringing a written letter from Santa Claus, which she read aloud. The next tableau disclosed the Christ child seated in the top of a Christmas tree, and a number of wondering children standing gazing at her. Santa Claus appeared, and the tree was soon despoiled of its fruits. Dancing then commenced to the accompaniment of Ballenberg's band, and was continued till the wee hours."

A good rule in such things is, "Where Christ is not, I cannot be."  
J. N. L.

PUBLIC DEBT STATEMENT.—Washington, November 2. The public debt statement shows the total debt at \$2,226,957,102; total interest, \$37,115,670. Coin balance, \$90,089,241; currency balance, \$16,396,770; special deposits held for redemption of certificates of deposit, \$52,525,000; total in Treasury, \$199,011,011. Debt, less cash in Treasury, \$2,139,061,761. Decrease during October, \$881,434.

## Quarterly Meeting Appointments.

THE first State quarterly meeting of California, under the new Missionary Constitution, will be held with the church at Oakland, Sabbath and first-day, Jan. 2d and 3d, 1875. All the Directors of the nine districts, and all the State Missionary officers are requested to be present, and as many of our brethren and sisters as can make it convenient to attend. At this meeting we shall expect a quarterly report from every district as required by the new constitution.

## Hygienic Almanacs.

WE have a supply of Hygienic Almanacs for 1875, and can fill orders by mail for this coast, at ten cents per copy, post paid. Address SIGNS OF THE TIMES, Oakland, Cal. These almanacs not only contain the usual calendar, but also a Sanitarium, giving special health directions for the month. It is no cheap affair, but its pages are filled with useful instruction. Get one for yourself, and introduce them to your friends.

## English Bibles.

ENGLISH Bibles are preferable to American, because, first, they are firmer bound; therefore more durable. Second, they are linen paper, hence you get larger print in a smaller sized book than American print. We will send any of the following English Reference Bibles, by mail, post paid, at their respective prices.

- (1) Min., Marg. Ref., Turk'y mor., \$3.25
- (2) " " " " mor. Brass Rim'd, 3.25
- (3) " " " " Embossed, 3.00
- (4) " " " " Ref. after verse, mor., 3.25
- (5) Nonp'r'l, Marg. Ref., mor., circuit 3.50
- (6) " " " " Brass Rim'd 2.50
- (7) Pearl, " " " " Gilt, 2.50
- (8) Diamond, " " " " circuit, 2.50
- (9) " " " " Brass Rim'd 1.50
- (10) " " " " Plain, 1.25

In ordering, designate the number of the Bible, in the left hand column of this list that you want. The Diamond are a convenient size for the pocket, and adapted to young eyes. Minion is the largest sized pocket Bible. It is good print for any eyes. Nonpariel is the next smaller type, Pearl next, Diamond the smallest we have. Please send in your orders.

## Miraculous Powers.

THIS is the title of a new work, of 130 pp., from the pen of Elder M. E. Cornell, containing Scripture testimony on the perpetuity of Spiritual gifts, "Illustrated by the Narratives of Incidents and Sentiments, Carefully Compiled from the Eminent Pious and Learned of Various Denominations."

The price of this work is 20 cts. a copy, post-paid. Those on this coast who wish the work can send in their orders to this office immediately, as we are prepared to fill orders.

GET all the subscribers you can for the SIGNS at \$2 00 per year. Send in your donations, and send names of those you have the promise will read and pay the postage. State this in connection with all the names you send, as we can send no free papers on any other condition.

ALL money sent by mail to the SIGNS' office should be in drafts or postal orders, payable to the SIGNS OF THE TIMES, if the sum exceeds \$2 00. Sums less than \$2 00 can be in currency or postage stamps.

ALL letters or business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal."

## Business Department.

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

## California Publishing Fund.

\$90. EACH. F E Lyttaker & wife.

## Received for the Signs.

\$2 EACH. Theo L Moore, S J Anthony, E Reid, J W Andrews, Mrs Lydia Gerber, Matthew Wing B C Lawson, F S Freeman.  
\$1 EACH. H Reinhold, W A Darris, Lucius Winston, L Wilkinson, T M Prior.  
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