

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.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, JANUARY 14, 1875.

NUMBER 13.

The Signs of the Times

IS ISSUED WEEKLY AT

OAKLAND, : : : CALIFORNIA,
BY THE

Cal. Conference of S. D. Adventists.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address SIGNS OF THE TIMES, Oakland, Cal.

What Pleases God.

WHAT God decrees, child of his love,
Take patiently, though it may prove
The storm that wrecks thy treasure here.
Be comforted! thou needst not fear
What pleases God.

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

The truest heart is God's own heart,
Which bids thy grief and fear depart;
Protecting, guiding, day and night,
The soul that welcomes here aright
What pleases God.

Oh, could I sing as I desire,
My grateful voice should never tire,
To tell the wondrous love and power
Thus working out, from hour to hour,
What pleases God.

The King of kings, he rules on earth,
He sends us sorrow here, or mirth,
He bears the ocean in his hand;
And thus we meet, on sea or land,
What pleases God.

His church on earth he dearly loves,
Although he oft its sin reproves;
The rod itself his love can speak,
He smites till we return to seek
What pleases God.

Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God.

Thy heritage is safe in Heaven;
There shall the crown of joy be given;
There shalt thou hear and see and know,
As thou couldst never here below,
What pleases God.

—Gerhardt.

The Sermon.

SIGNS OF THE END.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.
"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24 : 3, 33.

CAN anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry; and, from the very nature of the subject, is worthy of close investigation, and a candid answer. It is a matter of painful regret that not a few, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Lord. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these, that we write.

We accept the Bible as a revelation from Heaven. What God has revealed in that book; let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29 : 29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the vain search for proofs of his soon coming. But if prophecy, in a most clear and harmonious

manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event in the sun, in the moon, and in the stars; and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent, is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3 : 7. Before visiting with judgments, God has uniformly sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world." Heb. 11 : 7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18 : 17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2 : 7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19 : 14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ, were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19 : 44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that "when they should see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21 : 20; Matt. 24 : 15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that God will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations. Probably no one chapter of the Bible speaks more fully, and more definitely, upon the subject of the second coming of Christ, than Matt. 24. We invite the atten-

tion of the candid reader to a brief explanation of the entire chapter.

Verse 1. "And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple." Jesus had been addressing the multitude, in the presence of his disciples. He had reproved the scribes and Pharisees for their sins, and had declared the doom of the Jews, their city, and their temple. Chap. 23. The disciples supposed that the temple would stand forever. And they called the attention of Christ to its magnificence and strength, as if to convince him that he was mistaken.

Verse 2. "And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." This statement from the Master could but deeply interest the disciples. And whether they supposed that the destruction of the temple, the coming of Christ and the end of the age, would all occur at the same time, or at different periods, it matters not; since Christ in his answer in this chapter, has distinctly spoken of each separately, and has given each its place in the prophetic history of events.

Verse 3. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" These questions relate, first, to the destruction of Jerusalem; and, second, to Christ's second coming at the end of the Christian age. They were distinctly answered by our Lord, not, however, before the promiscuous multitude; but on the occasion of a private interview with his disciples. Christ here speaks to his disciples; hence his words are addressed to the church ever after. Mark the caution given by our Lord as he commences to answer these questions.

Verses 4, 5. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Jesus knew the heart of man, and that many impostors would arise, and deceive multitudes. He here warns his disciples, and guards them against the deceptions of corrupt and ambitious men. Such was the general expectation of the appearance of the Messiah among the Jews, that many would set up the claim that they were the Christ, to carry out selfish purposes. Buck, in his "Theological Dictionary," gives a list of false Christs as they have appeared during the Christian dispensation.

1. Caziba, who set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. To facilitate the success of his bold enterprise, he changed his name to that of Barchocheba, alluding to the Star foretold by Balaam. Adrian raised an army, and sent it against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow that, during this short war against the Romans in defense of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwell in Crete.

3. In the reign of Justin, about 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Ethiopian general.

4. In the year 529, the Jews and Samaritans rebelled against the Emperor Justinian, and set up one Justin for their king; and accounted him the Messiah. The emperor sent an army against them, killed great numbers of them, took their pretended Messiah, and immediately put him to death.

5. In the year 571, was born Mahomet in Arabia. At first he professed himself the Messiah who was promised to the Jews. By

this means he drew many of that unhappy people after him. In some sense, therefore, he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment, but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138, the Persians were disturbed with a Jew who called himself the Messiah. He collected together a vast army. But he, too, was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba, in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecutions upon the Jews that were scattered throughout that country.

11. In the same year an Arabian set up for the Messiah and pretended to work miracles. When search was made for him, his followers fled.

12. Not long after this, a Jew, who dwelt beyond Euphrates, called himself the Messiah, and drew vast multitudes of people after him.

13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almusser. He pretended that he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon his brethren the Jews.

14. In the year 1176, another of these impostors arose in Moravia. But the reign of delusion is short, and his fate appears to have been similar to that of his predecessor.

15. In the year 1199, a famous cheat and rebel appeared in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned.

16. We are told of another false Christ in this same century, by Maimonides and Solomon; but they take no notice either of his name, country, or good or ill success. Here we may observe that no less than ten false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterward affected, however, to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving out that he was the Messiah, was burned to death by Charles the fifth, of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who were scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish Empire.

23. In the year 1666, appeared the false Messiah Sabbati Sevi, who made so great a noise, and gained such a number of proselytes. He was born at Aleppo, imposed on the Jews for a considerable time; but after-

ward, with a view of saving his life, turned Mahometan, and was at last beheaded.

24. The last false Christ that had made any considerable number of converts, was one Rabbi Mordecai, a Jew of Germany; he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland, to save his life.

Here, then, we have a record of twenty-four false Christs who arose at different periods during about thirteen hundred years of the Christian age, and deceived "many," as the Lord had said.

Verses 6-8. "And ye shall hear of wars and rumors of wars. See that ye be not troubled; for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom. And there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

Wars, famines, pestilences, and earthquakes, have occurred at different periods since these words were spoken. Therefore, these, as they have ever existed, cannot be regarded as the especial signs of the end. It may be urged, however, with a good degree of consistency, that the Scriptures teach that these calamities would exist in the last days to that extent as to constitute a sign of the approaching Judgment. We wish to keep the important fact distinctly before the mind, that the sacred Scriptures do teach when men may not, and when they may, look for the second appearing of Jesus Christ.

The sacred writers had so uniformly associated such judgments as war, famine, pestilence, and earthquake, with the last Judgment, that the disciples would be in danger of concluding that the end would immediately follow the first appearance of these calamities; hence the caution given: "These things must come to pass, but the end is not yet." Here the disciples were clearly taught that they should not expect the end in their day. This fact is worthy of the candid attention of those who object to the proclamation of the second advent of Christ in the form of an especial message. These sometimes assert that it was right for the disciples to look for Christ in their day, and that it has been scriptural and right for all Christians to look for the second appearing of Christ in their time, from the days of the chosen twelve to the present time. And they decide that no more can be learned and believed upon this subject in our time, than by the Christians of past generations, and that the public mind should not now be moved upon this great question, any more than in all past time since the first advent of Christ.

We have seen that this position is incorrect so far as the early disciples were concerned. They are cited to the distant future as the time when their Lord should come. They are assured that they need not be troubled at hearing of wars and rumors of wars; "for all these things must come to pass, but the end is not yet." Our Lord then guides the minds of his disciples, as we shall see in the examination of this chapter, down over the time of the great apostasy, and the long period of the rule of papal Rome, before mentioning a sign of his second advent. He does not intimate that his people during these long periods may expect the end. No, not once. But when he comes near our time, the Lord gives signs in the sun, in the moon, and in the stars, and adds: "When ye shall see all these things, know that it is near, even at the doors."

(Continued.)

Ministration of Angels.

SATAN GAINS POSSESSION OF THE EARTH.

SATAN having lost his place in Heaven, resolves to obtain a kingdom for himself. Man had just been created and put into possession of this earth. Proof: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. "The Heaven, even the Heavens, are the Lord's, but the earth hath he given to the children of men." Ps. 115:16. God made man the ruler over all the earth; it was his to occupy and enjoy. Probably good angels warned him of the fall of Satan, and cautioned him to beware of the devil's temptations. But Satan resolved to make an effort to cheat man out of the dominion of the earth, and make it his own home.

Did the devil have anything to do with the fall of man? We think that he did, and that by that transaction he accomplished more than simply the fall of man. He deceived our first parents, and led them into sin. Rev. 12:9, he is called "that old serpent, the devil, and Satan, which deceiveth the whole

world." If he "deceiveth the whole world," he must have deceived our first parents in the beginning. John says, "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8. In verse 12, he says that Cain "was of that wicked one, and slew his brother." Then "that wicked one" was in the world in the days of Cain, and had a hand in instigating him to kill his brother. By turning to Gen. 3:1-15, we find that that old serpent, the devil, and Satan, "which deceiveth the whole world," did indeed deceive Eve. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat."

Here we see that the serpent did really lie to the woman and make her believe that it was for her good to eat of that fruit. Says Paul, "The woman being deceived was in the transgression." 1 Tim. 2:14. They did not do this deed willfully, but were deceived. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat." Gen. 3:13. To argue that it was simply the reptile which we call the serpent, that did all this, is absurd. But when we understand that Satan was there with all his cunning, and simply used the serpent as his medium through which to deceive Eve, all is rational and harmonious. This makes Jesus' saying true, that the devil was a liar from the beginning.

But Satan had a grand object in view in this transaction; something more than to simply revenge himself on God. To ascertain what this object was, we will inquire what man lost by his fall. He was created, and then crowned with glory and honor (Heb. 2:7), and given a right to the tree of life (Gen. 2:9, 16, 17), which would perpetuate his life forever (chap. 3:22, 23). The whole earth was given him as his dominion. But by his transgression, man lost all that God had given him. 1. *He lost his life.* "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Death came, then, as the result of sin. If man had never sinned, he never would have died. 2. *He lost his dominion over the world.* Paul quotes David as above, and then comments on it as follows; "For in that he hath put all in subjection under him, he left nothing that was not put under him. But now we see not yet all things put under him." Heb. 2:6-8.

Ah! something has happened. Once all things were under him; but now we see a different state of things—man has lost his dominion. Into whose hands did this possession go when man had lost it? Back into the hands of God? No it did not. Says Paul, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. God told Adam and Eve not to touch the fruit of the tree of the knowledge of good and evil. Satan told them to eat freely of it. They heeded his advice, and took the fruit as he told them to do. By this act they left the service of God, and entered into the service of Satan. Thus they became his servants. This fact is too clear to be disputed.

Paul says Jesus suffered death that he might destroy the devil, "and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:15. If men are in "bondage," who is their master? Let Peter answer: "For of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. This is another testimony to the point. Adam and Eve were overcome by the arts of the devil. Thus, according to Paul, they became his servants, and according to Peter, his bondmen, his captives. Of course all their possessions went into the hands of their captor, or master, Satan. When Adam was overcome, his possession, the world, passed out of his hands into the hands of his captor, Satan. If man had deliberately rebelled against his Maker, then he would have forfeited his possession, which, of course would have gone back to its

original giver, God. But Adam and Eve were deceived, cheated, and overcome, by an enemy. Hence, instead of forfeiting their possession, they were defrauded out of it.

Thus the devil "beguiled" man out of his dominion, and usurped his place and authority. Hence he is now "the god of this world," or "the prince of this world." He now holds the dominion of the world, the same as Adam did before he lost it. Says Paul, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4. Said Jesus: "For the prince of this world cometh, and hath nothing in me." John 14:30. That Satan has a kingdom, is proved by the following text: "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matt. 12:26. A testimony to the same effect is found in Eph. 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places."

Rev. 11:15, puts this question beyond dispute. "And the seventh angel sounded; and there were great voices in Heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." When the seventh, or last, angel shall sound, the kingdoms of this world "become" the kingdom of our Lord and his Christ. Then it is certain that they were in the possession of some other person previous to that time, or else they could not "become" the Lord's at that time. We regard this as decisive proof on this point. We do not claim that Satan rules with unlimited authority. He has only the limited dominion which God gave Adam. God restricts him within certain limits beyond which he cannot go. God, for a limited time, simply *permits* Satan to do as he does.

But all we need to convince us that Satan has great authority in this world is, to cast our eyes over its history from Adam to the present time. Lying, robbing, hatred, war, murder, and bloodshed, have been the order of the day. Even in this boasted, enlightened age, where is there a Christian nation? Three-fourths of the world to-day do not believe in the true and living God, and nine-tenths of the rest are practical infidels!! Man of reason, open your eyes and tell us whom the world is serving—God, or Satan? Is this the way the Lord rules? Is this his government? Look even at the brute creation, and you will see the same evil principle actuating them. From the least to the greatest of them, they are continually warring and preying upon each other. Paul says of them, "For we know that the whole creation [margin, every creature] groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, . . . waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. Thus he shows that they are also under the curse, in the hands of the devil.

John makes this point very emphatic. He says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:18, 19.

Dr. Adam Clark comments on this passage thus: "The whole world lieth in wickedness. . . . Lieth in the wicked one,—is embraced in the arms of the devil, where it lies fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state! And do not the actions, tempers, propensities, opinions, and maxims, of all worldly men prove and illustrate this? 'In this short expression,' says Mr. Wesley, 'the horrible state of the world is painted in the most lively colors; a comment of which we have in the actions, conversations, contracts, quarrels, and friendships, of worldly men.' Yes, their actions are opposed to the law of God; their conversations, shallow, simulous, and false; their contracts, forced, interested, and deceitful; their quarrels, puerile, ridiculous, and ferocious; and their friendships, hollow, insincere, capricious, and fickle:—all, all the effect of their lying in the arms of the wicked one; for thus they become instinct with his own spirit; and because they are of their father, the devil, therefore his lust they will do."

The children of God in this world are so few that they only form an exception to the general rule. They are not of the world, but are chosen out of the world. Of them Jesus said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of

the world, therefore the world hateth you." John 15:19. This is conclusive proof that the world is now under the control of Satan, serving him. If God ruled in this world, to be a child of God would be to do as the world does. But the truth is, this world is in rebellion against God, and is serving Satan, God's great enemy. Hence James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." James 4:4. We will now leave the reader to judge whom the world is serving—God, or Satan.

D. M. CANRIGHT.

The Saints' Inheritance.

THE THOUSAND YEARS.

We proved in our last article that the saints are to go to Heaven with Christ at the commencement of the thousand years of Rev. 20, and that this "reign" cannot be on the earth, but is, as the text states it, a "Reign with Christ." The promises of the Bible in relation to the earth are of a three-fold character. Some of them have already been fulfilled, and some relate to the future possession of the earth by Christ and the redeemed, immortal saints. Many of them are conditional; for the conditions are distinctly expressed, and, as the people failed to fulfill the conditions on their part, of course, the promise being conditional, becomes null and void. Of promises that have reference to national blessings, I see not how they could be otherwise than conditional. To claim that God will bless a nation irrespective of its character, is contrary to all his past dealings with his people. Although there may be instances where promises of national blessings are given, and no condition expressed, yet such condition is always to be understood. The Lord says (Jer. 18:7-10), "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

There is no principle recognized in the word of God by which pardon can be obtained after the second advent of Christ. It cannot be effected by the mediation of Christ; for that ends when he lays aside his priestly garments and takes his position as a King. When Christ ceases his mediation, he that is unrighteous must be so still. Mercy then no longer pleads. The offering of Christ will then be of no avail, for he has forever cut the wicked off from having any interest in his blood; they must remain filthy still. If they offer beasts, the blood of beasts cannot take away sins. Because there is no principle recognized for salvation except the intercession of Jesus, we can see no chance for salvation after that intercession ends; so there can be no probation after his second advent. It is argued that, as the earth is the territory of the kingdom, if the kingdom is established at the coming of Christ, it must be that the thousand years' reign is on the earth. Now I shall not disagree with the first position, that the earth is to become finally the kingdom; for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," are to be given to the saints of the Most High. It is the *new earth*, however, that is to be the inheritance of the saints. As regards the kingdom being established at the coming of Christ, we understand his kingdom does commence when he puts on his kingly robes. The government, or kingdom, we understand, is fully organized in the city above; and when sinners are destroyed out of the earth, and the earth made new, the dominion and greatness of that kingdom will be under the whole heavens.

If the reign of the thousand years is in Heaven, and the kingdom is not established on the earth till after that period, what is the condition of the earth during the thousand years? Whatever condition it is placed in at the commencement of that period, must be its condition to the close, unless we have evidence to the contrary. We read in Isa. 24:1, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Verse 3. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Verses 5, 6. "The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the

inhabitants of the earth are burned, and few men left."

It does not say there are a few men left on the earth, but the testimony is that the "Lord maketh the earth EMPTY." "The land shall be utterly emptied," &c. Then these few men left are not on the earth. We suppose those who are left are the saints, who, we have already shown, will go to Heaven with Jesus after his second advent.

Jeremiah describes (Jer. 4: 23-27) the state of things after the earth is turned upside down: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, *The whole land shall be desolate; yet will I not make a full end.*" The Lord will not make a full end, for the good reason that the earth is to be restored, and then it will be given to man as his inheritance. The quotation above shows as desolate a condition of the earth as when God first spoke it into existence. This desolation is in the day of the Lord, and as there is no proof that there is a man on earth again till the end of the thousand years, our position is that it is utterly emptied during that period.

We read in Zeph. 1: 2, 3, "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." By reading verse 7, we learn when this is to be. "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests." In Rev. 19: 17, we read of the sacrifice and guests to which the prophet refers.

In Isa. 13: 9, we read, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." The day of the Lord will desolate the land: so there are no mortal nations for the saints to reign over. The wicked dead have no resurrection till the end of the thousand years; and as the reign of the saints is with Christ, the earth must be desolate during the thousand years.

J. N. LOUGHBOROUGH.
(Continued.)

Morality of the Sabbath AND Its Importance.

VII. Man's moral and spiritual well-being requires just what the Sabbath precept provides, and hence it is moral.

Here, again, a wide field opens before us; but our space will allow us to explore but a part of it and that hastily. What are the proper uses of the Sabbath day? Simply the cessation of labor is not all. The day is to be employed in meditating upon God's works, in talking of his greatness and mercies, in studying his word, in going to the house of God for singing, prayer, Sabbath school, social meeting, hearing the word of God, and like exercises.

Deprive society wholly of this weekly rest day; abolish your Sabbath schools, prayer meetings, and regular sermons; let work of all kinds and classes go right on seven days in the week, and what would society be? If you want to know, go to heathen lands where they have entirely forgotten the Sabbath, and behold their ignorance, superstition, degradation and crime. That is just what would follow in any nation by the abolition of the weekly rest day. We are social beings, and one of the greatest means of improvement is social intercourse. Take the child that is kept away from Sabbath schools and Sabbath gatherings, and is kept at work in the same clothes seven days in the week, and he soon loses respect for himself, feels degraded in his own estimation, and his moral sensibilities become blunted. There are thousands of such examples as this. On the other hand it does have a refining and elevating influence upon children and youth to leave their ordinary work once a week, wash up, put on their best clothes, and assemble with others for social and religious purposes. Nothing else can take the place of this. All other means combined scarcely equal in importance the influence of the Sabbath for this purpose.

But take it from a religious point of view, and how inestimable are the benefits and advantages of the Sabbath day. To properly estimate this, we must suppose the Sabbath

to be entirely laid aside and no fixed rest day to be regarded by society. What a condition of things we would then behold! We should have no Sabbath schools, no Bible classes, no regular days for meetings or divine worship, no day of rest from constant, wearisome toil; but everywhere shops and stores would be open, mills running, farm work going on, and, in short, one continued tide of work, work, work, business and worldliness. The anxiety of the employer to make the most out of his capital, and of the laborer to make the most of his time, crowds out all rest days. If the poor laborer wishes to rest, his employer will not allow him to do so. If one house closes the other will take its custom. And so all rush on in hot haste after the world, while God and man's spiritual wants are forgotten!

What could a minister accomplish with such a state of things? How long would the members retain their spirituality? How long would the church survive under such circumstances? Compelled to labor against disadvantages, it would not have been possible for the church to have accomplished one-hundredth part of what it has,—if, indeed, it could have survived at all. By taking advantage of a weekly day of rest when the people have leisure to come together to hear the word of God, the church has gained its strongest hold upon the people.

In wide contrast with the sad state of things which would result if the no-Sabbath-theory were carried out, and the church and the world were entirely deprived of a weekly rest day, let us suppose for a moment that the Sabbath precept was carefully kept by all the world. What a delightful, what a heavenly sight we should behold. For six days all men are busily and honestly employed in their secular affairs; but now God's holy rest day comes. All business is suspended; all labor is laid aside; every shop and store is closed; the mills are stopped; the cars and the boats stand still; all toil on the farm is suspended; the beasts are allowed quietly to repose in the barn or in the field; all around the world everything is quiet and still; the children and youth, cleanly and neatly dressed, are wending their way to the Sabbath school, where they will learn about their Creator, their Saviour and a pure and holy life. The people gather at the house of God, where solemn prayer, and sweet songs of praise are offered to the Lord. The elevating truths of our holy religion are set forth before them. This would be a scene for angels to behold with delight. Heaven would come near to earth, and man would be lifted up into a higher and purer life.

Of the influence of Sabbath observance, an eminent author says:

"Its calm and heavenly stillness, when, after six days of labor and amusement, the activity, bustle, noise and tumult of worldliness die away, speaks of God. And as the Sabbath sun rises in his glory, and no man goes forth to labor, and all creation seems to listen, there is not an obedient child in the world, who knows the reason of this, and has been taught his duty, who does not feel more than he did before the Omnipresence of Jehovah; and have a more operative conviction that he sees everything, and hears everything, and knows everything, and is of purer eyes than to behold iniquity. Earth becomes like the house of God, and the Sabbath like the gate of Heaven. It seems to raise a ladder like that of Jacob, and to show him angels ascending and descending upon it. He can hardly forbear to say, 'Surely, God is in this place.' For him, in keeping the Sabbath, so to play the fool as to say even in heart, 'no God,' is next to impossible." *Sabbath Manual*, pp. 172, 173.

Reader, if the Sabbath day is not a moral institution, then God has never given one to man. It is one of the relics of Eden, a golden link that binds us to the throne of the Creator, and brings Heaven's blessings near to man. May it long remain, with all its hallowed and dear associations.

We grant, says one, that all the above-named evils would follow if there was no regular day for rest and public meeting; but the church or society could agree and fix upon some day for this purpose without a definite appointment by the Lord. Indeed! This admission is the strongest argument in favor of our position; for it admits that the necessity for a Sabbath day is so great that men would appoint one even if God had neglected to do so! What does this show? Just what I am trying to prove, viz., that God in giving us a Sabbath day simply met a generally felt and acknowledged want of mankind, which grows right out of their nature physically, mentally, morally and spiritually. It shows that the Sabbath rests upon the same basis that all other moral precepts do, viz., the wants of man's nature.

It is a noticeable fact that our opponents who contend that there is no Sabbath day at all,

do still keep a weekly rest day and use it for social and religious purposes. In this we see an illustration of the old proverb, "Nature will out." Why do they do this? The fact is that nature is stronger than their theories and will assert itself.

Another says, We agree that one-seventh part of time should be set aside as sacred to God; but it makes no difference which day it is, provided all are united upon it, which is the important idea. Here, again, they unwittingly admit all that we claim. They admit that it is a moral duty of man to devote one day in seven to the service of God. Thus they give it a moral basis,—just that for which we are contending! Again, they strongly urge the great importance of all uniting to keep the same day. They dwell upon the inconvenience to society, where one keeps one day and another some other day, and so on;—how this interferes with business; how each one annoys the other; how it breaks up society, &c. Thus they readily name a long list of evils which follow where men keep different days for the Sabbath.

Do they not see that these very facts overthrow their own position? They maintain that it is no matter which day you keep provided you keep one day in seven, and that every man has the liberty to choose for himself. Then they turn square about and show how very important it is that all keep the same day! Why, then, do they advocate the very principle which, if carried out, would produce the very division, discord and confusion which they deprecate so much? Did not the Lord have as much wisdom as man? Did he not know that it was important that all should keep the same day? Did he not see that, if he left it to every man to choose what day he would keep, confusion would inevitably follow, as all men would not be likely to choose the same day? Is God so unwise as to leave his laws in this slack manner? Is this not charging God with folly? What is gained to God or man by leaving every man thus to choose what day he will keep? The only way that union could be secured in observing the Sabbath, would be for the Lord himself to designate the definite day which all must keep. Then all would keep the same day, and all confusion would be avoided. We say, then, that reason and the nature of things teach us that if God should give man a Sabbath day at all, it should be a definite day, selected and appointed by God himself. That this is just what God has done in the Sabbath precept we will now show.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11.

Notice this language carefully, and see if it does not designate a definite, particular day, not merely one day in seven, or simply one-seventh part of our time. The Lord says, Remember the Sabbath day. What are we to remember? Not the Sabbath but the Sabbath day, or rather the day of the Sabbath. The day, then, is the important thing which we are to remember. The Lord does not say that we shall remember a Sabbath day, some Sabbath day, any Sabbath day, one day out of seven, or one seventh part of our time. No such indefinite language is used; but it is just as definite as language can make it. "Remember the Sabbath day." The definite article *the* is used. If we wish to point out a definite, particular man, we say, *The* man. Otherwise we say, *A* man. So, here, the Lord says, *The* day, the Sabbath day. But which day is that? He makes it still more definite. "Six days shalt thou labor and do all thy work, but the seventh day," &c. "Well," says one, "that is just what we do. We work six days and rest on the seventh, and this is all that the commandment requires, viz., that we should rest one day after six days of work, no matter where we begin to count." But look a little farther. The Lord does not leave it in that way. Which seventh day we shall rest upon is pointed out in the most definite manner. "But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," &c. Here, again, we notice the Lord does not say a seventh day, or one day in seven, or one seventh part of time, nor is any such indefinite expression used. It is *the* seventh day.

But now comes the clincher, which settles beyond all doubt, just which seventh day we must rest upon. "But the seventh day is the Sabbath of the Lord thy God, in it," &c. Which seventh day are we to keep? It is

that one which is the Sabbath day, or rest day of the Lord. Sabbath signifies rest. Sabbath day, rest day. The Sabbath day of the Lord, the rest day of the Lord, or the day upon which the Lord rested. Now which day is this? Let the same commandment tell us. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The Lord worked the first, second, and so on for the first six days of the week. He did not rest upon either of these days. Hence neither of them is his rest, or Sabbath, day. Then he did rest upon the seventh day, the last day of the week. Nor was this simply one-seventh part of time, and no day in particular. It was a definite day, the last day of the week, and no other. When the Lord had rested upon the seventh day, that day thus became distinguished above all other days as the rest day, or Sabbath day, of the Lord, as Sabbath signifies rest.

To illustrate: Washington was born on the 22nd of February. That day thus became distinguished as Washington's birthday. The day of the month, and of the year upon which he was born, and no other day, was, is, and always must be Washington's birthday. Could he change his birthday from the day upon which he was born to one upon which he was not born? Certainly not. Just so the Lord's rest day must come upon the very day of the week upon which he did rest. The commandment requires us to keep, not our rest day, nor the Jews' rest day, nor the Christian's rest day, but to keep the Lord's rest day. Which day is that? Every honest man must answer that it is the day upon which God rested.

Notice now how plainly the Lord has stated this. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." The seventh day, then, upon which we must rest, must be the one upon which God rested; else it would not be the Lord's rest day. The commandment, therefore, was given to guard God's rest day and not some other day which any man's fancy might choose. Did God bless and hallow a day? Yes. Which was it? His own rest day, for so it says. Are there other days upon which God did not rest? Certainly. Has the Lord sanctified any of these? No, indeed. Thus we might go on to show in the plainest manner that the language of the fourth commandment in the most distinct and definite manner designates as the Sabbath day, not simply one day in seven, but the very day upon which the Creator himself did rest, the seventh and last day of the week. This view of the case is consistent. It is eminently reasonable that God should require men to reverence his own hallowed rest day; and farther, as we have already shown, in requiring man to keep a rest day, it is unreasonable to believe that God should leave it to every man to select which day he will keep, as no benefit would accrue to any one by such an arrangement; but great confusion, and inconvenience must of necessity be brought upon all by such a course. God could easily designate a definite day which all must keep; and thus harmony would be secured. And this is just what the Lord has done in the fourth commandment.

D. M. CANRIGHT.

Fine Manners.

It would be vain as it would be ungracious to combat against the favorable influence of charm of manner. Engaging manners and bright conversation must and will always sway those brought under their attraction, and it is right that they should do so, for they are good qualities, though they may be only natural ones; and the enjoyment of them in others may be accepted as one of the amenities of our lot, if we meet with them in the order of Providence, and do not go out of our way to put ourselves under their influence.

What a catalogue of social virtues it needs to make a man generally beloved—sweetness of temper, good-nature, a yielding will, and ready compliance; a toleration of others' infirmities, and forbearance under small slights and hindrances; sympathy with others' modes of feeling, and delicacy of adaptation.

Many a hero—we may add, many a saint, is without them, and makes his great cause to suffer from their absence. The reward of his labors is sought in a higher sphere, not in the praise of men; and his greatest admirers have often to become his apologists in the minor details of deportment and manner, conscious that he who would sacrifice his life for the sake of religion, or for the good of his fellow-men, yet failed to make himself agreeable to his personal acquaintances.—*The Christian Remembrancer*.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JAN. 14, 1875.

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

Biblical Institute.

FROM the editorial columns of the *Review*, published Dec. 22, we quote concerning the important Biblical Institute then in session at Battle Creek, Mich.:

The lectures of the Biblical Institute course are proving deeply interesting and profitable to a class of about 150. The meetings on the Sabbath were of special interest. After a social meeting, wherein many spirited testimonies were given, Bro. White, in the forenoon, gave a discourse from a large painted chart of the "Way of Life," showing the harmony of the two Testaments, and pointing out the presence of Christ in all the Bible, and that his work is not confined to the present dispensation.

In the afternoon sister White gave one of her most powerful appeals, directed especially to the ministers and those who expect to engage in the ministry, but applicable to all. At the close there was a call made to come forward for prayers, but it was in vain to carry out the design of giving place to those who desired to seek a closer walk with God. The whole house was moved. It was a solemn time. Most of the ministers felt, as they never felt before, the sacredness and the magnitude of the work, and the necessity of purity of heart and life to engage in this work, and be prepared to stand before the Judge. . . . It is the intention to continue to make it a season of revival interest to the close.

Still later.—In the *Review* of Jan. 1, we read: The Biblical Institute, is drawing to a close. Many young men and some men of age, all strong in faith, and most of them strong in body, have spent the time in an earnest review of the evidences of our position. And with the study of the theory has gone a spirit of devotion, and a desire for more spirituality and the power of the truth. This must be a characteristic of that work which is to fit up a people for translation to Heaven. We expect soon to hear from these earnest soldiers, from all parts of the field.

And the end is near. Soon the rest will repay all the weary toil. The warfare is almost over. A little longer the jeers and scoffs of an unbelieving world may fall upon our heads; but soon, in the crown of God's everlasting approbation, they will all be lost and all forgotten.

U. S.

Among the Nations.

LIGHT IN NEW ZEALAND.

ABOUT one year since a sister who works in the *Review* Office sent the *Review* and *Herald* and some tracts to a friend in New Zealand. The following is from a letter which she has recently received from her friend, which shows that the Sabbath question is being agitated in New Zealand:—

"I have a friend in the South of New Zealand who has recently left these parts, and has read your *Review*, &c., and is anxious that I should continue to send them to him. I should like my brother to have mine when he comes up. I am sure my friend would remit any expense it might be to you to send two copies of the *Review*. If I was sure he was likely to remain in one place I would send you his address; but he is an interpreter in the House of Lords, and only remains in Wellington three months in the year. He will pay the postage from here. I believe if he was in America he would become a true convert to your faith. I noticed the Sabbath question was agitated in our *Church Gazette* last week. I believe many are pondering the question. Our bishop has been challenged to answer the Sabbath question. He did so in the paper last week, but made a very, very lame attempt. I am going to mail him some of your pamphlets on the subject, "Who Changed the Sabbath," "The Seventh Part of Time," "God's Answers to Man's Excuses," and the "Seven Reasons for Sunday-keeping Examined." And as I shall send them anonymously I shall not get them back. Could you send me another copy of each? as I value them. Your interpretations of prophecy I am convinced are correct. I read many of them with widely different views from those I once entertained."

NEWS FROM NORWAY.

A sister writes from Chicago, as follows:—"It gives me great pleasure to receive the vis-

its of our dear paper, *Advent Tidende*, from month to month. Each number, it seems to me, is better than the previous one. I would not be without it, even if it should cost \$10.00 a year. On the other hand, I can readily do without the articles of luxury, which it speaks against, such as jewels, artificial flowers and fashionable articles of dress, coffee, tea, etc.

"May the Lord continue to bless our dear paper, and all those who are employed in preparing it. May it bring light to many who are now sitting in darkness, and, instead of following the laws and doctrines of men, may they receive 'the commandments of God and the faith of Jesus.' I will try to get as many new subscribers for the paper as I can.

"We have received a letter from sister Reirsen in Norway. Among other things, she says: 'You may believe, dear sister, that there are many voices calling upon us, and you may rejoice that you are among a people who love God and his commandments. My husband and I wish that God would either let us go over to the dear friends across the ocean, or that he would in his providence send somebody from America to preach the third angel's message, which is now sounding among you, as there are many who are longing to hear the last message of mercy. We have commenced to keep the Sabbath of the Lord, and rejoice in the soon coming of our Lord and Saviour Jesus Christ. The people here have become interested in reading the *Advent Tidende*, and as they cannot resist the truth, we hope that some will receive it, and be prepared for the glorious coming of Jesus, and thus have a home in his everlasting kingdom.'

November, 1874.

R. LORENZEN.

THE WORK IN SWEDEN.

We hail with joy the interesting news from our fatherland that the people are becoming awakened to the proclamation of the third angel's message. A Baptist sister writes:

"What astonishing truths! They are light in darkness. Can I and my friends have the *Harold* another year? Tell us the directions, that we may send the money for it."

A Baptist preacher who has recently embraced the Sabbath, and who is spending his life in the Lord's service, writes:—

"The *Harold* has reached me, and I have read it. It is astonishing that such truths have been so long concealed, while one after another has searched the Scriptures and claimed to have noticed the law of God and the faith of Jesus. But when even the truth shines in their face, many still close their eyes to it. I preach every Sabbath evening, and where we are assembled there is a full house; and from all sides is the call made, 'Come over and help us!' The country is opening; the harvest is great; workers are few."

CHARLES LEE.

LINCOLNSHIRE, ENGLAND.

A sister living in Tuscola Co., Mich., has been sending the *Review* and other publications to England. The following is from a letter written by her:—

"I must tell you the good news which I received from home. Father is so much better as to be able to write me a letter. He and his wife are keeping the Sabbath. They spend the day in reading the *Review*, our tracts, and the word of God. The minister who preaches where they attend meeting Sunday morning, is very much interested in reading our publications, and those to whom I send the *Review* like it very much. This to me is good news indeed. I think that my efforts have not been fruitless, and I am encouraged to still try to spread the truth."

SABBATH-KEEPERS IN SCOTLAND.

The following is from a letter written to the Vigilant Missionary Society in New England from a sister in Scotland:

"I thank you sincerely for your very kind and sympathizing letter. It gives me great pleasure, though coming from one I have never seen and can scarcely ever hope to see in this life. Sympathy is always welcome whether coming from friends who are near or those who are far off. I fully appreciate the spirit in which you endeavor to direct my thoughts to the hope of future happiness amid the trials of this present life."

In speaking of the Sabbath Conference held at her house when Bro. Andrews was there, she says: "I suppose you have already heard of the Sabbath Conference held at our house on the 8th of October. You will doubtless be pleased to hear that we have held prayer-meetings here every Sabbath evening since then. These meetings are usually attended by six persons, including my mother and myself. Five

of us have decided that the seventh day is the true Sabbath. The sixth I believe is convinced, being regular in attending the meetings. I feel much obliged to you for your kindness in sending me tracts. But I am sorry to say they have not reached me."

DAKOTAH TERRITORY.

The light of present truth was first spread here, by reading the *Advent Tidende* nearly two years ago. Several families commenced to observe the Lord's Sabbath, but after a few months a worldly spirit crept in, and through discouragements, all but one family lost their interest in the truth, and finally gave up. This family continually called for ministerial help. Finally, the Lord sent our brother John F. Hanson to teach the truth in our midst, and the cause has moved steadily forward since that time, for which I bless the Lord.

Since going forward in the ordinance of baptism I have felt the sweet blessing of the Lord continually, and my peace has been like a river.

There are now four families of us who have covenanted together to keep God's holy commandments, and we feel his blessing each week in our Sabbath meetings, which continue full of interest to us who want to learn the way of truth more perfectly.

We feel the greatest gratitude to God for the labor received from his servant; and have it in our hearts to make payment for the same; and would do so if the grasshoppers had not left us so destitute, they having taken nearly all our crops, leaving us barely enough for bread and seed; but we hope by the blessing of the Lord, to be able in the future to help in his cause. In behalf of the friends.

O. F. FREDERIKSON.

The following is a letter received since my visit:—

DEAR BRO. HANSON: We thought it would cheer you to hear from us in regard to the cause here. Our interest in the truth is unabated, but on the other hand we feel very much encouraged. One more family has embraced the truth since you left us, making five families in all. We are also trying to spread the truth among others, and two families have commenced to read our publications. We pray that it may result in good. We feel the need of more tracts, in both the Danish and English languages. If you can send us some, please do so, and we will try to place them in the hands of those who will read them.

You remember that when you left us, I could not see the force of all you told us as you seemed to see it, but now I am fully persuaded that this is the last message of mercy to the world. Also in regard to man's nature, I now see the beauty and harmony of the Scriptures on that point. In fact, I am in full sympathy with all the views you presented, and desire to unite myself with the people of God. We hope the time is not far distant when you can again be permitted to come and minister to our needs.

Yours in hope,

N. JENSON.

In addition to the above I would say that while in Dacotah, I found an earnest desire with the people to hear the truth, especially among the Americans, and was frequently requested to speak in the English language. I consider it a fine field of labor in that tongue, and would suggest the propriety of sending help to that part of the wide harvest field.

JOHN F. HANSON.

The Cause in the East.

The first number of Vol. 45 of the *Review*, has come to hand, filled, as usual, with good matter, and with cheering reports of progress in all parts of the field; in Iowa, Wisconsin, Kansas, Nebraska and Kentucky, we see souls are taking their stand for the Sabbath. We are much interested in the report of Bro. Osborne from Green Co., Kentucky, where a score of prominent citizens have embraced the truth. It has been a battle to get the work started there, but, like other fields, persevering efforts are receiving their reward. Success to the vigilant.

J. N. L.

Napa and Vallejo.

DEC. 24, I went to Napa and held meetings over Sabbath and first-day. I spoke six times, celebrated the ordinances, and had one business meeting. They have a neat house of worship here and it is kept in good order, as every house ought to be.

After the first meeting, the friends turned out well. On the Sabbath we had a goodly

number out. The Sabbath school numbered that day seventy six. I believe that, in numbers, it is the third school in the city. Bro. Bartlett makes a good superintendent. I wish there was more interest in the parents to provide books, &c., to make the school interesting. Two united with the church. A good interest is manifested in the missionary work. There is not much outside interest here at present. A few attended who seemed interested.

I stopped one evening at Vallejo and held a meeting at Bro. Whitney's. All were out except one aged brother, and were feeling strong and hopeful in the truth. Elder G. made a great effort to draw them away from the truth, but utterly failed, as not one was in the least shaken, but rather confirmed. So it has been every place he has visited, so far as I can learn. Every one here takes right hold of the work in good earnest. Their s. b. is promptly paid up, and all joined the Missionary Society.

I then came to our good meeting at Oakland.
D. M. CANRIGHT.

Quarterly Meeting.

THE State quarterly meeting, of which we give a business report in another column, was a decided success. It was well attended, not only by our people both sides of the bay, but from other parts. With the important business considered, there were also several discourses given, and a good social meeting was held on the Sabbath. The ordinances were celebrated, near 150 participating. It was a refreshing season, many testifying that it was good for them to be here. The spirit of the Lord impressed our minds with the magnitude and importance of this work, many testified that they felt this as never before, and meant to go home to labor more earnestly for the advancement of truth. The Lord will bless them if they do so.

J. N. L.

Meetings in Oakland.

THE Conference Committee decided at the time of the State quarterly meeting that it was best to give another course of lectures in Oakland. Accordingly, 5,000 bills were circulated, stirring notices put in all the dailies, a bulletin board placed in the principal thoroughfare of the town, a large lighted transparency hung evenings in front of the hall, and meetings opened with a good audience on the evening of January 7. Already six lectures have been given. There is good attendance, good interest, and books are taken quite freely, and we look for good results, with God's blessing. Believing in advertising, we put out to-day 5,000 more bills, advertising spiritualism for this evening.

The cause is still onward in San Francisco and vicinity. Two more kept their first Sabbath in San Francisco last Sabbath. They were persons who had heard at the tent and read our books. They thought they would write to their parents in Iowa to see what they thought of it, when, lo! they learned that their parents in Iowa had just heard a course of lectures, and had come out on the truth there. So the truth goes.

Bro. Knud Brossen called last week on a Danish family, in Alameda county, who had read some Danish tracts, talked and prayed with them. They took their stand and kept last Sabbath for the first.

We had a most interesting baptism in Merritt's lake, Oakland, last Sunday morning. Four candidates, but representing four different nations; one Russian, one German, one Swedish lady, who embraced the truth by reading the *Harold* and Swedish tracts in Sweden. She moved to San Francisco and married a Swedish brother here. She is now a member of the San Francisco church. She and her husband are sending documents and letters to Sweden. The other candidate was an estimable English sister. After baptism, we joined in singing the verse,

"Let every kindred, every tribe on this terrestrial ball," &c.

God blessed. Praise his name. Thus steadily on the cause advances. J. N. L. & D. M. C.

The Christian's Hope.

OH! what a glorious hope. Dear brethren and sisters, if we have this hope ever before us we can endure all things, suffer all things. It is this hope that buoys us up when sorrow and afflictions, which fill the heart with woe, come upon us. It is the hope of eternal life, of everlasting peace, that cheers us onward through this dark world of sin and sorrow, to seek salvation through the atoning blood of Jesus. Oh!

it fills my heart with joy unspeakable to think that I may at last be free from sin, free from all temptation to do evil, and be permitted to gaze on the dear face of my blessed Saviour.

I hope through the help of God to be able to point some poor sorrowing heart to the Christian's hope, Jesus Christ the Lamb of God, who taketh away the sins of the world. Thank God for the Christian's hope. S. E. A.

Every-Day Life in Palestine.

SABBATH ITEMS.

THE following was verified during my residence in the Holy Land, 1854—1861; Biblical manners are to be seen everywhere among the Arabs. They are proud of their descent from Abraham; they are proud of their language and of their conservatism. Their language contains nearly all the roots of the Hebrew, and is, in fact, Hebrew refined, with a verbal development bordering on the marvelous, it being a kind of out-branching tree beyond any other of the scintillations from Babel. A single root-word can be carried through its thirteen *abowabs*—doors—or conjugations, and spread out into eighteen hundred variations. The oneness and permanency of pronunciation are very remarkable. Its age and conservation of the past reminds one of the great pyramids and obelisks of Egypt; yea, when looked at as the museum of Biblical idioms and customs, you believe more firmly that "the word of the Lord endureth forever."

Not any of the nations, whether Jew or Arab, name the days of the week, Sunday, Monday, Tuesday, &c.; nor do they call the first day of the week Lord's day, nor do they ever give to the seventh day the name *Saturday*. But this I noticed constantly: The notation of time is by hours—twelve hours for the night, and twelve hours for the day, and both are called a day, *i. e.*, a complete or perfect day. The evening before the day belongs to that day, or the night precedes the day. Beginning with our Saturday night at sundown, they call it *laylt-el-had*—night of the first—the day being understood. Sunday night is called *laylt-il-itneen*—night of the second—the day being understood, and rarely if ever expressed. Those who carried watches I often saw winding and regulating them at sundown.

Never do they count the day from midnight to midnight, but always from sundown to sundown. The first hour of the night is one hour from and after sundown—and the first hour of the day-time is reckoned from and after the expiration of twelve complete hours of the night. The first hour of the morning of June 21, it will be seen, begins some time after sunrise, and so ending the twelve hours of the day precisely at sundown. When an evening appointment is made for a meeting, or business, the language used is "night of the First, night of the Second," etc. The only exception is where the appointment or event is soon after sundown or in the early part of the evening, when the language is "such a day at evening;" but the former mode of speech is the general one; yet in no case do they understand the expression "the same day at evening" to mean that that evening belongs to that day, but to the day following.

In some Christian liturgies there may be read in Arabic: *yom ir-rub*: Day of the Lord, or Lord's day, for the first day of the week. But Lord's day is not known among the great mass of the people. Whether any of the missionaries are trying to change gradually the habits of the people in this respect I cannot say. In ecclesiastical life they do try to influence their converts to say *yom ir-rub*, Lord's day; but I think they do not try their tongues at calling it Sabbath in Arabic, for that would make an awkward mess of it, for the reason (and which is very satisfactory to us) that the seventh day is known throughout Arabdom by *yom es-sabt*—or day of the *Sabbath*. Even from the mouth of the missionary you will hear as frequently *yom es-sabt* as *yom el-itneen*—day of the Sabbath—day of the Second, *i. e.*, Monday.

The only exception to the Genesis' mode of naming the days of the week is with the sixth day, which, since the rise of Mohammedanism, is called *yom al-joomah*, day of the assembly; vulgarly called in English the Mohammedan Sabbath. But Sabbath is a misnomer, and the idea of *rest* is not in *joomah* at all. The word means simply *assembly*, and the assembling of the assembly of the "Faithful" amounts to no more than an hour or two of prayer in the middle of the day of Friday, public and private business going on as usual during the rest of the day.

The following are the names of the days of

the week as used by the Arabs and all who speak their language:—

Ay-yam al-usbooh.
Days of the week.

Literally, Days of the <i>Sevens</i> .	The First,
<i>Al-ahad,</i>	The Second,
<i>Al-itneen,</i>	The Third,
<i>Ab-telate,</i>	The Fourth,
<i>Al-arbah,</i>	The Fifth,
<i>Al-khamees,</i>	The Assembly,
<i>Al-joomah,</i>	The Sabbath.
<i>As-sabt,</i> or <i>Es-sabt,</i>	

As before stated, when first, second, and third are spoken the word for day precedes in this form—day of the first—day of the Sabbath.

Another thing which it is well for all Christian Sabbath-keepers to remember is, that neither the word *seven* nor any other name is given by the Arabs to the Sabbath day. It is always *the Sabbath*; and the reason for it, they say, is, that this has been its name from the beginning. The very name for our word *week* the *sevens*, is suggestive that it would be an offense to their sense of the sacredness of names, and of the order of antiquity, as well as a literary blunder, to call the seventh day of the *sevens* by another name than that of *the Sabbath*. Often have I seen them shrug the shoulder at the bare mention of the change made by the *ahl-er-room*—the people of Rome—Romans, in the reckoning of time. The Arabs affirm of their own method of dates and names that it is from old, *old*, OLD time, meaning from the beginning.

Great changes are said to be going on in Syria and Palestine, but I think they are chiefly of a kind not likely to affect this style of speech, nor to obliterate God's order of noting time. It is exceedingly interesting to hear those descendants of faithful Abraham chat about hours, days, weeks, months, and years, and indeed about everything that pertains to their every-day life. So ingrained is nature's work, so permanent is their language, so established are their home customs, that to contemplate a change in their notation of time, I sooner expect the return of the Jews to that land than anything of the kind.

While looking at and listening to them, I was often reminded of Topsy—they were "not brought up," they "grewed!"

Added to the above, mention should be made of the fact that the Italians, in their daily life, called the seventh day, *Sabbath*, and so long as Protestants are allowed to apply *Dominica* to the first day, they will not trouble themselves about changing *Sabbati* to *Saturne*. After all, the work of polluting by an idol's name the day appointed by God as a testimony against idolatry, belongs to the neighbors of Rome on the north and west, the English-speaking peoples included. Lord, "turn to the people a pure language!" If it is his will, let it be Arabic, a tongue containing two hundred thousand words, and spoken by a hundred million people. It is poetic, euphonic, of simple construction, very sublime, imaginative, given to the laconic, and yet capable of a marvelous amplification of expression. And as to zeal—"a hot language," as my teacher used to say. While almost every civilized western hand has been employed to rob the holy day of God of its proper name, the "hand" that has been "against every man" has preserved and still maintains its grasp in keeping the name *SABBATH* in its proper God-given place, and to its OWN SEVENTH DAY.

WILLIAM MEAD JONES.

London, Nov. 24, 1874.

The Mercy-seat.

EDITOR OF SIGNS:

Not long since, I heard a minister state, while speaking on the Sabbath question, connected with the doctrine of the "Sanctuary," as taught by S. D. Adventists, that Christ is our "mercy-seat," and referred to Heb. 9:5, where the Greek word *ilasteerion* is rendered mercy-seat, also to Rom. 3:25, where, he said, the same word was incorrectly rendered propitiation, but should be mercy-seat. The speaker thought this a strong point. What shall be done with it?

A SEEKER FOR TRUTH.

Santa Clara, Cal., Jan. 7, 1875.

Reply. In the past dispensation the priest sprinkled blood upon the mercy-seat and before the mercy-seat. If Christ is the mercy-seat, who is the priest that sprinkles blood upon him? It seems to me such a doctrine would make room for the claim of Catholics in the work called "The Glories of Mary" where they claim that she is "co-redeemer" and "co-mediator," officiating for us before Christ.

Paul calls the furniture of the earthly sanctuary "patterns of things in Heaven." Heb. 9:23. Of the priest themselves he says, "who serve unto the example and shadow of heavenly things." Heb. 8:5. Of Christ the great high priest for us he says, "For Christ is

not entered into the holy places made with hands which are the figures of the true." Heb. 9:24. Where in the figure, shadow, example or pattern do we have an instance of the high priest sprinkling blood upon himself, if not, how can he be called the mercy-seat?

Relative to the Greek word *ilasteerion*, I will quote from the criticism of a Greek scholar, as recently published in the columns of the *Advent Review*. He says of the word rendered mercy-seat in Heb. 9:5, "it is not *ilasteerion* or *ilasteerios*, but *hilasteerios*, an adjective. In Rom. 3:25, it is in the masculine gender, agreeing with Christ, in which case it means an expiatory sacrifice, and in Heb. 9:5, it is in the neuter gender, in which case it means the mercy-seat, the cover of the ark. From this use of the word, Greenfield, in his lexicon, gives two words, on *hilasteerion*, neuter, meaning the 'cover of the ark, the mercy-seat,' Heb. 9:5, the other *hilasteerios* masculine, 'one who makes expiation, a propitiator, or propitiatory sacrifice, Rom. 3:25.'

From this you will see there is no ground for the claim set up that Christ is the antitype of the mercy-seat, but he is the antitype of the priests who sprinkled the blood upon the mercy-seat. He has gone into the heavens and by virtue of his own precious blood he makes atonement on the mercy-seat, over God's law, which the sinner has violated. J. N. L.

Only Two.

ONLY two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in man's opinion—many societies, classes, sects, denominations. Only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous, and the death of the wicked. Which do you think you will die? Which do you wish to die? Which would it be if you were to die this moment?

Only two sides at the day of judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come, ye blessed of my Father." Those on the left hand will be cursed—"Depart, ye cursed." All must appear before the judgment-seat of Christ, to receive the things done in the body, whether good or bad. What word shall be spoken to you? On which side of the throne will you stand?

Report of First Quarterly Meeting of State T. & M. Society of California.

THE first business session was at the close of the Sabbath, Jan. 2, 1875. Eight of the nine directors were present. Meeting called to order by the President, and opened with prayer by Bro. Canright. The State Secretary being necessarily absent, Bro. J. W. Bond was chosen secretary *pro tem*. Remarks were made by the President on the importance of the T. & M. work, and how that work can be harmoniously and systematically carried forward. As this was merely a preliminary session, remarks were made concerning points that should be deliberated upon by the directors in the quarterly meeting.

Second session, Jan. 3, at 9 A. M. Prayer by Bro. Judson. Report of the last meeting, being the State missionary meeting, was read and accepted. Report of the workings of the society for the quarter ending Jan. 1, was read, but not adopted as it was incomplete, not containing any report of district No. 7, which was made in connection with the State quarterly meeting; and district No. 1 had made no report. After adding to it the report of district No. 7, it read as follows:

Families visited, 135; No. letters written, 134; No. new subscribers for the *Review*, 30; No. new subscribers for the *SIGNS*, 105; No. new subscribers for *Instructor*, 45; No. new subscribers for *Reformer*, 31; No. *Reviews* distributed, 129; No. *SIGNS* distributed, 66; No. *Instructors* distributed, 94; No. *Reformers* distributed, 35; No. books furnished to libraries, none; No. books loaned, 49; No. pages of tracts and pamphlets loaned, 19,054; value of tracts and pamphlets loaned, \$17.11; No. pages of tracts and pamphlets given away, 36,070; value, \$30.06.

Money received for memberships, ... \$34.00
Donations, ... 19.25
Book sales, ... 4.10

Total, ... \$57.35

The subject of the extension of the circulation of our periodicals and especially the

SIGNS OF THE TIMES next came before the Board. Considerable enthusiasm was manifested over the subject of increasing, by all lawful means, the list of subscribers to the *SIGNS*. The executive committee of the State Conference being present, acted in harmony with the directors on all matters pertaining to the *SIGNS*.

It was voted that Elders Loughborough and Canright be requested to prepare a small supplement to place in each copy of the *SIGNS* or *THE TIMES* distributed calling attention to terms, and requesting subscriptions to the same.

Voted that members avail themselves of the use of directories and other means of obtaining names, to whom single copies of the *SIGNS* containing supplement can be sent, calling attention and soliciting subscriptions, either paid or free, on trial.

Voted by the society to purchase of the Conference back numbers of the *SIGNS*, at cost, to be distributed, as above, with other reading matter.

Voted by directors and Conference officers, to make the following terms on the *SIGNS*, and to advise solicitors of subscriptions to act accordingly: 1. Obtain all yearly subscribers possible at \$2.00 per year, or 52 numbers; 2. Next try for six months subscribers, at \$1.00 for six months, or for 26 numbers; 3. at 50 cents for three months, or 13 numbers. Or, next, if there are any candid persons whom you think might be benefitted by reading and who are not ready to pay a subscription price, obtain their consent to read the paper for three months on trial, with the understanding that they can have the opportunity of subscribing if they wish after reading 13 numbers. In this case, if the names are furnished through the channels of the district secretaries, the postage can be drawn from the missionary funds, unless the person receiving wishes to advance five or ten cents for the same.

The subject next considered was the propriety of having an ornamental letter head printed for the use of some of our missionary officers. It was voted that 2,000 sheets be ordered from Battle Creek by the President with an appropriate device and letter head, something similar to a sample shown, used by the New England T. and M. society.

The matter next came up of having envelopes printed that should advertise the *SIGNS*, and our publishing house on the Pacific coast. It was voted that the President order 5,000 envelopes printed at Battle Creek for this purpose.

Third business session, Jan. 3, at 2 P. M. The first of this session was occupied by district No. 7, in attending to their district business, and then the State quarterly meeting resumed business. A motion was made and carried, requesting that a list of subscribers to the *SIGNS OF THE TIMES* in the various districts be furnished to the directors to enable them to ascertain through the co-operation of the officers and missionary members, who of the trial subscribers who have not paid, wish to pay on the periodicals, and who that is receiving them without price are reading with profit. When these lists are sent out, instructions will be sent how to proceed in each district.

At this point in the meeting, Bro. Judson, director of district No. 1, announced his intention of moving soon from district No. 1 to San Diego county, Cal. He tendered his resignation as director of district No. 1, and Bro. T. M. Chapman, of Petaluma, was nominated as director of district No. 1, and was elected both by a unanimous vote of the directors and missionary members present.

Bro. Charles Chittenden, director of district No. 9, appointed Bro. Judson as librarian and business agent for the Sabbath-keepers in the vicinity of San Diego, who may be induced to become members of the State T. and M. Society.

Voted to furnish the business books of such T. and M. officers, as choose to accept them, from the missionary fund.

Voted, by the directors, that bound volumes of our standard works and the Hygienic Family Physician be placed in the libraries of Woodland and Salinas City, Cal., according to their request.

Voted that the next State quarterly meeting be held with the Napa church, the first Sabbath and first-day in April, and that the arrangement of the time and places of the district quarterly meetings, except in district No. 3, be left with the President.

The matter of widow, orphan and poor fund was discussed, but as there was seen no cases demanding a special move in that direction at present, it was laid over till the next State quarterly meeting.

Meeting adjourned.

J. N. LOUGHBOROUGH, President.

J. W. BOND, Sec. Pro tem.

Sinner's Invitation.

WILL you go, sinner, go to the highland of heaven?
Where the storms never blow, and the long summer's
given;
Where the bright, blooming flowers are their odors
emitting;
And the leaves of the bowers, in the breezes are flit-
ting.

Where the rich, golden fruit is in bright clusters
pending,
And the deep-laden boughs of life's fair tree are
bending,
And where life's crystal stream is unceasingly flow-
ing,
And the verdure is green, and eternally growing.

Where the saints robed in white—cleansed in life's
flowing fountain,
Shining beautiful and bright, they inhabit the moun-
tain;
Where no sin nor dismay, neither trouble nor sorrow,
Will be felt for a day, nor be feared for the morrow.
Look by faith to the Cross, and behold Jesus bleed-
ing,
Then, ascended on high, at the throne interceding,
O secure pardon now, while sweet mercy's extended,
Ere the harvest is past and the summer is ended.

Now while pardon's last hour is expiring in heaven,
And the last gracious call is on earth being given,
O haste! sinner haste! leave thy sinful behavior,
The commandments embrace and the faith of the
Saviour.

He's prepared thee a home—sinner, canst thou believe
it?
And invites thee to come—sinner, wilt thou receive
it?
O come, sinner, come, for the time is receding,
And the Saviour will soon and forever cease pleading.

Missionary Department.

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

The Missionary Work.

It requires a little time and patience for all to understand the missionary work in its various branches; but when we see an anxious desire, as was manifested at our State quarterly meeting just passed, on the part of officers, directors, and members to learn how to do their duties effectively and harmoniously, we are encouraged to do all we can on our part by the way of counsel and instruction. We are thankful that we are not wandering on ground unexplored, but that Bro. Haskell and others who have so effectively proved the problem of missionary work in the Eastern field, can assist us in counsel and instruction.

The *True Missionary*, published last year, will assist us on many points, and we shall take the liberty to draw from its pages for this department of the SIGNS. In No. 4 of that periodical, Bro. Haskell says of the missionary work: "The object of the missionary work should always be kept before the mind. It is to save souls for whom Christ died. It is not simply to see how many tracts can be distributed, but with the distribution to see how much good can be accomplished, how much prejudice can be removed, and how many become interested in the truth.

"Efforts may be put forth even in tract distribution that will do more harm than good. If the individual that hands out the reading matter is uncourteous, this will tell against the truth. If the lives of those who visit from house to house are a disgrace to the cause, they cannot leave a proper influence.

"Those most successful in tract distribution will be, 1. Those who get the heart so imbued with the Spirit of God and love for souls that their own ease and comfort are cheerfully sacrificed for the good of others. 2. Those who, when in conversation upon the subject of truth and religion, are prepared to hand out that tract which is best adapted to the minds of those with whom they have conversed. 3. Those who understand that the conversation should not be to debate some doctrinal point, but to call the attention of the individual to the subject of religion, and who, then, let the tract do the advocating of the doctrinal point.

"Be careful that all your department is unexceptionable. You should be of that class 'in whose eyes a vile person is contemned;' and by kind acts with a tender heart you will obtain access to the hearts and consciences of men. Then upon the reputation thus obtained you can recommend the truth.

"The heart should first be softened by the love of Christ before it is fit to labor for others. We should first have an experience in the things of God. A stream will rise no higher than the fountain. And if the soul has never drawn draughts from salvation's well, how can we impart that salvation to others? If the rays of light from Heaven do

not shine into our own hearts, they cannot be reflected upon others. Therefore the scattering of the reading matter is a means to bring about a certain end, and not the end itself.

"A person might stand in the public highways and hand out a tract to every passer-by without note or comment. We do not say but some might be reached in that manner; but we are not prepared to say that we think the time has come for a move of that kind to be made. It should ever be remembered that judicious labor is one object of the system of tract distribution; and another object is to bring every true lover of the cause of truth into a position where he can do something to help forward this cause. More important moves are to be made in the future than have as yet been made, by way of distributing reading matter, and the importance of a system where each Conference, and all parts of the Conference, can make the same efforts at the same time will be more fully realized when these are undertaken. In fact, unity of action is indispensable. This cause is one, and it is the angel of God that is leading the people of God forward. Therefore to understand his leading, and to take those steps that will tell for the general interest of the cause of God is of the utmost importance."

I would say of the above, these are most wholesome words, and worthy of being carefully pondered by all our readers and missionary workers. J. N. L.

Instructions.

In past numbers of the SIGNS we have given some instructions, and we design to continue this from time to time that all may understand the workings of the system in its various branches. When a person sees the object to be gained in taking a certain course, they more readily apply their minds to master the means of gaining that object in order that they may work toward the desired good. Before advancing with duties of other officers it may shed some light to quote what Bro. Haskell says in *True Missionary* No. 2, relative to the duties of presidents of T. and M. Societies.

"It is expected that the president will understand the entire working of the tract society in the Conference to which he belongs; that he will know at all times what is going on in each district, and will bestow his labor more especially in those districts where it is most needed, in order to keep up an interest in every enterprise connected with the cause of God. And the larger the Conference, the more responsible is his position, and the more necessary that he should be in the field. He should be in constant correspondence with the secretary, as the secretary in keeping the books will be able to give many particulars which he would not otherwise have the means of knowing.

"The prosperity of every tract society depends very much upon union of action. I do not believe that any tract society can prosper unless this is the case. Each district should be engaged in the same enterprise at the same time. A united and harmonious effort should be put forth in every advance step taken. It is where we all lift together that the cause moves. It is therefore the duty of the president to see that this is the case. He must be on the field of action at such places where there is the greatest lack of interest, to give such instruction as will assist the directors in carrying out the object of the society. Also he should examine the books of the district secretary and see if they are properly kept. And through the directors he can learn whether all are promptly paying Systematic Benevolence as they should. He should also make inquiry if there are not some worthy poor who have not the periodicals, as SIGNS and *Reformer*. There are many times when his personal influence will be needed in each district, in bringing about that uniformity of action which is necessary for the prosperity of the society. It will be nothing strange if there should be some discouraging circumstances to meet. But there is no room for discouragement in a cause like this in which all Heaven is interested, and when God himself has ordained it shall prosper. It is for us to do our duty in the fear of God, and leave the results with him.

"If those who have borne the burden and heat of the day could have courage when there were scarcely any friends of the cause on earth, and when they had no financial resources to back them up, nor scarcely any publications to carry into new fields, what will be said of us who really know nothing of hardships and privation, if we get discouraged while every S. D. A. Conference in the country is anxious to work for God if they can have proper instruction.

"It is a privilege to take responsibilities and bear burdens in a cause like this. There-

fore no president of any tract society should think of resting satisfied until each district in his Conference is making one united effort to carry out the purposes and object of this work."

Brethren and sisters, members of the Cal. T. and M. Society, as president of your society I hold myself ready to instruct, counsel, encourage and help in every way possible, and to carry out, as far as possible, what Bro. Haskell has plainly told us should be done, and I expect on your part hearty co-operation. I shall illustrate in this paper, as far as possible, the points which now especially interest us; namely, how each in our office shall go about our duties, and properly keep our books.

I made some black-board illustrations before the board of directors with explanations, which, by request, I place in this paper. Explanations which instruct both the eye and mind at the same time are most effective and lasting.

The question with secretaries, librarians and business agents is to know the nature of the business they are expected to do, how they are to do it, and with whom they are to do it. The work commences with the General Missionary Society, or rather with it and the publishing houses with which it is connected. At the yearly session of the General Society I suppose it will expect from our State Secretary a report of the workings of our society embracing a summary of its workings for the year.

Our State Missionary Secretary is the person through whom all our credit business on the periodicals at Battle Creek should be done. The reason of this is they charge the business to the State missionary society of California; if the business is all carefully done with one person here it will be kept straight, and confusion will be avoided. The State secretary looks to the district secretaries for these items of business; so if any district has business to do on the periodicals at Battle Creek that business should be sent to the secretary of that district, and he sends it to the State secretary. You can see that by this means the business of each district is done through one person; and it is easier for the State secretary to keep her cash account with the respective districts straight. The district secretary gets his items of business on periodicals from the business agent of each church, while the business agent of each church gets his business items from the individual members of his church. This matter we will illustrate with the following diagram:

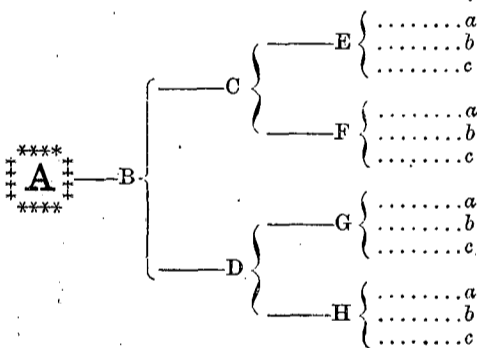


Diagram illustrating T. and M. Work.

A, Publishing house at Battle Creek. B, our State Secretary. C, D, our district secretaries, of which we have nine. E, F, G and H, represent the librarians and business agents of each church. The dotted lines, a, b and c, represent the individual members who wish to do business through the T. and M. Society, with the publishing house at Battle Creek.

Suppose a, or b, or any other member represented by the dotted lines, wish to pay a subscription on the *Review*, *Reformer*, or *Instructor*, they go to E, their business agent, give him the name and post-office address, pay him the money stating distinctly the length of time they expect their money to pay. E, the business agent sends this subscription to C, the district secretary, requesting him to charge it to that church, and forward the name to the State secretary B. C, on receiving said name forwards it to B, the State secretary, requesting that it be forwarded to Battle Creek and that B, charge the same to the district for which C is secretary. B, the State secretary, forwards the same to Battle Creek, requesting that it be charged to the Cal. State T. and M. Society.

Thus the general publication office does all its business in each State with one person. Our State Secretary, B, does her business with each district through one person, the district secretary. The district secretary does all his business on the periodicals with the business agents of the churches in his district.

The question may now arise, How about the money for the periodicals? It should be paid by the individual member to the business agent before he sends on the account to the district secretary. The business agent should pay all the money received for periodicals or other T. and M. enterprises under his jurisdiction to the director before the close of the quarter. The directors should carry the money belonging to the State Treasury

to the State quarterly meeting with an account of the same, which account should agree with the items sent to the State secretary by the said district. If this course is pursued it can be told at the State quarterly meeting how the account of the State stands with the Office at Battle Creek, or how the account of each district stands with the State treasurer. After an auditing of the accounts by the directors present they can draw orders on the State treasury for the payment of these accounts. All accounts of the churches with the district, of the districts with the State, and of the State with the publication office at Battle Creek should be squared up each quarter.

But some may ask, Why all this? why not let each one who pleases do credit business with the office at Battle Creek, and have it charged to the State? Because in three months the account would be so tangled up that, to use an old adage, "a Philadelphia lawyer could not straighten it out." With the way we here recommend you can all see that the account is kept straight all the time, and will balance as nicely at the close of the quarter as the balance sheet of a bank.

The credit business done by any of the districts in this State with the office of the SIGNS OF THE TIMES should be done through the district secretaries. The account of one district in this State has already got into confusion, with only one month's operation, because of no system in their manner of doing the credit business. Had it not been that the SIGNS' office, in making the charge to the district, has, fearing confusion, taken the precaution to put down each item of business, it would have been a puzzle to solve.

Of course these regulations on subscribers relate to credit business only. Those who wish to do business with either the SIGNS' office or the *Review* office, and send specie by express, drafts or postal orders by mail to the amount of their business can do their own business on the periodicals. I trust as we learn and put in practice this T. and M. system we shall see and realize its beauty and efficiency.

J. N. L.

Questions and Answers.

Bro. H. H. S., district No. 8, says, I only made a memoranda relative to three books, and I am aware that I am required as secretary, to keep four. Will you explain the name and nature of this fourth book which you called a *business book*?

Reply. Your question is in part answered in the last number of the SIGNS but, I see from your question, and questions from others, that there is danger of confounding books three and four, so I will state still further concerning them. You will see in last SIGNS I have given quite explicit directions and illustrations of book number three. I think from that you will understand the nature of the book. I see you had the same impression concerning the credit page that some others had; that the church is to receive credit for tracts, pamphlets, and other reading matter distributed. That is not so. Their quarterly reports show what has become of their reading matter.

The credits relate to all moneys received by the church for members of the T. and M. Society in that church, money received for book sales, for donations to the society, and all money received for periodicals sent by the district secretary to the publication office of the SIGNS, or to the general publication office at Battle Creek through the State secretary as illustrated above.

As before stated, the business agent of each church should pay all money received for periodicals to the director, and immediately send the business to the district secretary. The district secretary will charge these subscriptions to the church from which they come, and send the business for SIGNS' office to its destination, and that for *Review* office to the State secretary as illustrated before.

Now as to the nature of your fourth book. It is a list of subscribers from each church for our various periodicals sent through you to the SIGNS, or to the State secretary for *Review* office. While your cash book, "number three," contains the charge, with date and amount, your business book contains the exact items on each subscription. I will here insert an illustration of the manner in which I should keep such a book, as follows:

Business with SIGNS' office or State secretary (as the case may be). Dist. No. 8, letter No. 1.

San Jose, Jan. 20, 1875.

To the Secretary of Cal. State T. and M. Society.

Sister Bush:

Item (1). Send *Review* one year to John Jones, Gray Hawk, Jackson Co., Ky. Credit for the same, \$2.00.

Item (2). Send *Reformer* one year to the same name and address, \$1.00.

Item (3). Credit Tom Ables (one year) on *Instructor* now going to Greene, Lancaster Co., Pa., 50cts.

You can then say for your own information on the business book: These three items were received from the Santa Clara church, Jan. 18, 1875, and are charged to them on my cash book at that date. Perhaps you have other items from San Jose for the same letter. You can continue your numbers as follows:

Item (4). Send *Tidende* one year to August Rasmussen, Wilsleff, Sogn Pr Ribe, Denmark, post paid, \$1.48.

Item (5). Send *Svensk Advent Harold* one year to Hans Peterson, Reno, Nevada, \$1.00.

Item (6). Credit on *Review* now going to James Dillinbach, Kokomo, Ill., for one year, \$2.00.

You can then minute, for your own reference, that these three items were from Santa Clara, Jan. 12, and are charged at that date on my cash book, &c. The six or more items simply you would forward to the State secretary, requesting her to forward them to Battle Creek, and charge to district number 8, and to send you a duplicate of the business, which will be a guarantee to you that the letter was received by her and the business all properly entered upon her business book.

Out of orders of this character received by the State Secretary, she can make up a letter for Battle Creek, numbering her letter, and numbering the items, and making a minute on her book, showing what district the items are from, and charging on her *cash-book* the amount to each respective district. As she forwards the business letter to Battle Creek, she receives in return a duplicate, showing that the business is properly attended to. Battle Creek office charges the amount of each letter to the Cal. State T. and M. Society.

When the director of any district pays to the State T. and M. Treasurer the money on subscriptions, he should immediately forward a statement of the fact, and the amount paid, to the district secretary, that he may give credit accordingly to the respective churches in that district from which the director has received it. If it pertains to the publication office at Battle Creek, the district secretary should forward a statement of the same to the State secretary, in order that she may give credit to the respective districts for the same. When the money is drawn from the State treasury and applied on the account at Battle Creek, the fact will be reported to the State secretary, so that she can charge it on the account with the *Review* Office. J. N. L.

Force.

"For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right." Jer. 23: 10.

Nothing is accomplished without the application of some force. See one of the large woolen or cotton mills of the East, with its many looms and spindles all in motion, weaving hundreds of yards of cloth each day. What is it that keeps these spindles in motion? It is force derived from the water that comes tumbling down upon the great water-wheel, which, being forced to turn, in its turn forces other wheels around, and thus the force goes from wheel to wheel until the whole complicated machinery is set in motion.

We move westward until we find ourselves crossing the continent upon the great Pacific Rail Road. As we wend our way up the Sierra Nevada mountains, take a look from that car window, just as we are rounding a curve in the road, and you will see two beautiful engines moving gracefully around the curve, puffing away as they drag behind them the long train of cars, at the rate of twenty miles an hour, and the whole train seems almost a thing of life. Surely there is beauty in this manifestation of force, and it seems to be right. But as we descend the mountains suppose a brake gives way and the whole train comes dashing down the grade to certain ruin. Here is force that is not right; that is, it does not accomplish a good or desirable object.

Suppose, again, that we are standing upon the wharf in San Francisco, and looking out upon the Bay toward the Golden Gate, we see a noble ship that has come across the ocean. How majestically she glides upon the water, driven by the force of wind. But imagine that same ship far out at sea; a sudden storm arises, her sails are torn, her masts broken, and she, laden with human life, is fast being driven on toward destruction. In this case that force, whose work we were just admiring, becomes a thing of dread.

We might go on with these observations to almost any length, but let us bring them to man. Man has force, physical and men-

tal, or force of body and force of mind, or rather these are the channels through which his force is manifested, and this force is brought into action in all he does. It seems to represent the amount of active, real life which he possesses, and is supplied by the air he breathes, and the food he eats.

The prophecy from which our text is taken looks forward to a time when prophets and pastors seem to be plenty in the land, and the Lord finds no fault here with their lack of energy, or force, but says, "Their force is not right." They ran, but God had not sent them. They prophesied, but God had not spoken. See verse 21. In their prophecy they say, "The Lord hath said, ye shall have peace." See verse 17. What is this but the cry of many in our day. If we preach the Lord is soon coming they cry, "Peace, peace; do not be alarmed, the world is to be converted and there will be a thousand years of peace before the Lord comes." And does not God say in verses 5, 6, that he will raise up a King to execute judgment, and justice in the earth, and in his days Judah shall be saved? Yes, and he also says in the same connection, that this King shall be "The Lord our righteousness." Lo the Lord is to come before that reign of peace. God also says that these very persons who are prophesying peace, shall be cast out of his presence. See verses 39, 40.

What else do they say in their prophecy? "They say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Verse 17. How often we hear this doctrine taught. If we urge upon the people the necessity of studying God's word, and tell them they are breaking the law of God by violating the fourth commandment, in not keeping the seventh day, which is the Sabbath of the Lord, instead of the first day which is commanded only by men.

These prophets say, "Oh! it makes no difference, your father and mother kept the first day and taught you to do the same. You are doing as well as you know how; you live according to your conscience (imagination of your own heart), no evil shall come upon you." Dear reader, be careful how you take these sleepy medicines, for "there is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16: 25.

But to return to our text. Verse 10: "Their force is not right." The prophets and priests, as well as the people, were using their force but not right. They were full of adulteries and profanity. How well this is fulfilled in our day I need not stop to argue. For the first, I have only to point you to the newspapers of the time; and for the second, you have only to go among men almost anywhere in our broad land. Now these profane and adulterous persons have force, but it is not right. Some persons do not have sufficient force to accomplish much of anything in life. They are born deficient in life elements, or these elements have been destroyed by improper living. But the great trouble is not want of force in man, but his force is wrongly directed. The highwayman has sufficient force, but it is not right, he uses it to accomplish a wrong end. The same amount of force used in the service of God would be of great use in the cause.

Thus we see the reason why some of the worst men, when converted to God, become the brightest lights in his service. There are no new faculties created, but the great force which places them beyond their fellows in wickedness, has been applied to a new purpose and is telling with the same effect. The apostle Paul is a good example of this kind.

There are those who use nearly all their force physically. They take great pride in their strength, but they take no pains to cultivate their minds; they seldom read, and, I might say, scarcely think. They have very little relish for study of any kind, and yet they often have good, natural, mental ability; but they have allowed it to become dwarfed by using all their force through the body, leaving their mind unsupplied.

Again, we see those who spend nearly all their force through the mind leaving their body weak and nervous. One man spends his force in animal pleasure, another in seeking wealth, another in trying to gain the honor and vain glory of the world. But how few there are who are using their force according to all the laws of God, both natural and revealed. Reader, would you be among those who shall hear the welcome plaudit, "Well done good and faithful servant," then be careful how you use your force.

There are those who know their duty in many things yet fail to do it, many who cannot deny the obligation they are under to keep God's commandments, but do not keep them. Some who are convinced that the seventh day is the Sabbath of the Lord and

the only one he has commanded us to keep, do not keep it, but hold back from doing what they know is right. What is the matter with these persons? Evidently they lack force, or their force is not right; the latter I think is usually the case, for if we were to follow them to the ball-room, the card, or billiard table, or to some church festival, we would not think they lacked force. But, alas! there is more force in the festivals of many a church than there is in her prayer-meetings. Are they not "lovers of pleasure more than lovers of God?" Paul says such shall live in the *last days*. See 2 Timothy 3: 1-5.

My dear reader, whoever you are, stop and think, how are you spending your force? Are you spending it as you would were you to render an account to God at this time for all your actions? Would you not pray instead of cursing? Ah! how much force is used in profaning God's name, that ought to be used in seeking his favor.

Many a man spends more force in a fit of anger than he ever spent in prayer. Many a woman spends more force in fashionable dress, or gossiping about some other woman, than she ever spent in trying to elevate her own sex; and more time and force in reading the latest novel than she does in reading her Bible, and more time in talking about her beaux than she does in trying to refine her own mind. Young men, yes, and old men too, how are you using your force? Is it in lounging around stores, hotels, or billiard rooms? Is it in drinking intoxicating drinks or using that filthy weed tobacco, or is it in trying to do right? May God help us all to see that our force is "right."

W. M. HEALEY.

Infirmities.

ALL men have them. Perfect men are scarce; most men have defects which will ruin them unless restrained. Where they are not visible, they often cause pain and fear; though under cover they work mischief. Men who have achieved success, have frequently almost failed; and those who have failed have often come near success. One faulty bolt plunges the best of machinery into disorder. Great results hang on trifles. It is surprising how many almost great men there are around us. But one defect makes them failures. A wheel is no stronger than its weakest part. Men are subject to the same general law. Giants become pigmies by having "one soft spot in their heads." If they do a strong thing, they at once destroy it by their folly. Men are like rivers abounding in deep water with shallow places. The tonnage is limited by the bars and shallowest water, yet large ships may pass the bars by engineering. Much depends on skill and pluck. Defect does not necessarily work one's ruin. If one knows his weak points, and watchfully guards them, he may escape. But he must build a light-house near the breakers and set a guard. It is half the battle to know where the danger lies, and to have the sense and courage to set and maintain the watch. The trouble is that men generally tax the weakest point of their machinery most. An egotist is the last one to suspect danger from too much self-reliance. The arrogant man usually glories in his imperial, dictatorial, bluff demeanor. Unruly appetites and passions are often indulged and excused when they should be curbed and brought into subjection. The weak in logic frequently pride themselves on feats of reason; the most dogmatical of men are usually those who conceal their ignorance with care; those who scarcely have wisdom enough to follow are frequently ambitious to lead, and those who can only ruin are often anxious to be allowed to rule.

A careful and truthful estimate of both our strong and weak points is most essential to security and to success. Then we can avoid temptations which are likely to conquer, avoid responsibilities for which we are not adapted, avoid enterprises for which we are incompetent, and devote our energies to pursuits in which we are likely to succeed. The failures of the past should teach us where our danger lies and how to correct our errors. It is sad experience to be almost successful in being generous, useful, happy, prosperous, respected, loved, and yet fail for one single fault, one controllable defect in character. At the foot of the cross we should study our faults and dangers, and implore help to overcome. The Spirit will help our infirmities, the power of Christ will make us victors, grace will set the heart right, and that will regulate the life. Then we may glory in our infirmities, that the power of Christ may rest upon us.—*Sel.*

NEVER play at any kind of game.
Earn your money before you spend it.

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.

DISTRESS OF NATIONS.

WHILE some other nations who have been perplexed with internal strife are becoming more tranquil, the United States is threatened with serious trouble in the State of Louisiana. From our various exchanges we learn that the ground of difficulty is respecting the legality or illegality of the election of certain legislators.

The *S. F. Chronicle* of Jan. 1, says: "It is evident that an overwhelming majority of the people of Louisiana are opposed to Kellogg. These are good citizens, men of property, business and social position, and it is hard to say that a whole community is wrong and a faction right."

In its issue of Jan. 3, the same paper says: "The Courts, exercising the authority confided to them by the State Constitution and laws, declared Kellogg to be the rightfully elected Governor of Louisiana."

"The opponents of the Kellogg administration formed themselves into a military organization; formed companies, regiments, and battalions; armed themselves, drilled and paraded, and proclaimed it their intention to overthrow the legal government. They carried their intentions into effect, and in the city of New Orleans gave battle with ball and bayonet to the forces of law and order. They triumphed. McEnery came forth from his hiding-place with proclamations, and assumed the functions of the gubernatorial office. The President was called upon to interfere; he did so, and restored the government the Courts had ordained; recognized the government of Kellogg simply because he was the Governor pronounced by the law. The President has since referred the matter to Congress. In the meantime, the minority party organized the Legislature by a trick, it is said, after having kidnapped at least three colored members of the majority. While this crime was being consummated, and in order to prevent it, and at the request of the legal Government, troops were marched into the corridors of the Hall of Assembly to maintain order and support the laws."

STILL LATER.

WASHINGTON, Jan. 6.—Governor Ames, of Mississippi, telegraphed to the President on Monday, asking that a company of troops be sent to Vicksburg to preserve order. The dispatch was referred to the Secretary of War, who ordered the troops as requested.

General Sheridan, it seems, is at New Orleans, making arrests and endeavoring to maintain the Kellogg government. The *New Orleans Times* of Jan. 5, says: "We have no government, legal or illegal, and have not had for the last two years." It then calls this proceeding of the government "a riot, an insurrection." The *New York Tribune* says of it, that it is "the greatest outrage that ever, in the history of the country, has been practiced upon the citizens of a State." The *N. Y. Sun* calls it "the crowning outrage."

To say the least of it, this Louisiana trouble is assuming serious aspects and savors strongly of civil war.

SPAIN.

The Republic of Spain and the war of Don Carlos and others has suddenly been brought to a stand still. Prince Alfonso, son of ex-Queen Isabella, has been proclaimed King. He is seventeen years of age. A Paris dispatch of Jan. 2, says Alfonso has granted complete amnesty to all Carlists. He desired to be the King of all Spaniards. The dispatch states that the recognition of the kingdom by most of the European cabinets is momentarily expected. The *S. F. Chronicle* of Jan. 8, says: Alfonso proclaims a free Church and a free Press in a land where the Inquisition flourished and where freedom of speech and freedom of print has but feeble encouragement."

The telegraph announces that now Spain has a settled Government, the United States will press her claim for indemnity on the Virginia affair, which will make a little perplexity on that score.

FIRES.

JAN. 4, at Portland, Oregon; loss \$8,000. Jan. 7, postal car burned on the Baltimore and Potomac road; loss \$400,000 in bank notes and other documents. Jan. 9, Western Hotel burned in Sacramento; loss \$100,000 and three lives lost. Same date, fire in Baltimore, Md.; loss \$350,000.

Jan. 5, a terrible fire-damp explosion at Rotherdam, Yorkshire, Eng.; 90 persons reported killed.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JAN. 14, 1875.

THIS WEEK'S PAPER.

We come before our readers this week with a good variety of reading matter. In addition to the series of articles on Saints' Inheritance, Ministration of Angels, and Morality of the Sabbath, we commence this week an interesting series from the pen of Elder James White, on the Signs of the End, or an exposition of Matthew Twenty-four. The article from the pen of Bro. Wm. M. Jones of London, on Every Day Life in Palestine is good. It gives some important facts on the numbering and reckoning of the days of the week among the Arabs. These facts are full of meaning, as applied to the Sabbath question.

The article, Among the Nations, is full of interest, and speaks for itself. I will here say, in addition to statements there made, I received a letter a couple days since from South Africa, from a friend who went there from California, making anxious inquiries respecting our cause. He had been there three years, had heard but little of anything from the United States. Said he had sent half a sovereign to Battle Creek for the Review, and hoped to receive it.

A letter from Dacotah to this office speaks of quite an interest awakened in one neighborhood there by reading the SIGNS. The same letter contained several new subscribers. A letter from Northern Michigan speaks of a community there where quite an interest has been awakened by reading the SIGNS, several confessing the truth, and they were expecting Bro. Corliss to give a course of lectures.

The Missionary Department this week is full of good things. Read it carefully. And may we all learn to do, and cheerfully labor on till deliverance comes.

The receipts this week are encouraging, and show that our readers realize that substantial aid is necessary to the prosperity of the publishing work. God's hand is set to this work, we expect it to succeed. Pray for us. J. N. L.

What They Say.

Millennium.

THE S. F. Chronicle of Jan. 11, thus speaks on the subject: About Christmas and New Year's our contemporaries indulged in a very general strain of gratulation over the blessed condition of things on this planet. Civilization was advancing; religion was extending her gentle sway; swords were being extensively metamorphosed into pruning-hooks, and the era was approaching when the nations should learn war no more. Meantime, it is pretty clear that most of the European nations have no abiding faith that the millennium is close at hand. Italy keeps up an army of 400,000 men; France 700,000; England 220,000; Austria 650,000, and Germany a bigger force than any of the others. This looks as if there may be a good deal of fighting to be done yet before the lion shall lie down with the lamb.

ALL the Christian sects together comprise a membership of 330,000,000, while heathen worshippers count over 1,000,000,000. The Roman Catholic church embraces 195,000,000 followers, and the Buddhists 340,000,000; while all the Protestant denominations combined number only 68,139,000.

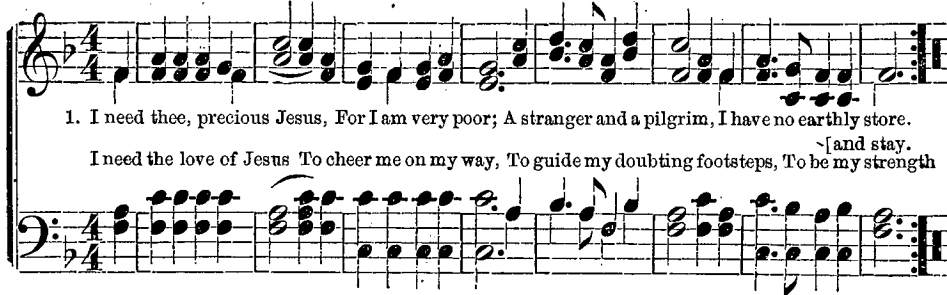
Publishing House.

THE inquiry has been raised, if we "need the funds that has been pledged for the publishing interests in California." I answer, Yes. If Bro. White comes as soon as we anticipate, we shall immediately take into consideration the matter of a permanent site for office buildings, and prepare for the reception of press, engine, &c., proposed to be furnished by our Eastern brethren. I presume the next State quarterly meeting at Napa will also be an extra session of our State Conference to take into consideration the subject of the publishing interests of this coast; but more of this hereafter. I will here say, let all pay up on their pledges to the publishing fund as fast as possible, that we may be prepared to move forward unembarrassed when the proper time comes to strike.

J. N. L.

I NEED THEE, PRECIOUS JESUS.

Arranged by J. E. White.



1. I need thee, precious Jesus, For I am very poor; A stranger and a pilgrim, I have no earthly store. I need the love of Jesus To cheer me on my way, To guide my doubting footsteps, To be my strength

2. I need thee, precious Jesus, I need a friend like thee, A friend to soothe and pity, A friend to care for me. I need the heart of Jesus To feel each anxious care, To tell my every trial, And all my sorrows share.

3. I need thee, precious Jesus; I need thee day by day, To fill me with thy fullness, And lead me on my way; I need thy Holy Spirit To teach me what I am, To show me more of Jesus, To point me to the Lamb.

4. I need thee, precious Jesus, I hope to see thee soon, Encircled with a rainbow, And seated on thy throne. There, with thy blood-bought children, My joy shall ever be To sing thy praises, Jesus, To gaze, my Lord, on thee!

Chorus after last verse.

I have a Friend in Glory, I some time hope to see; My Saviour's gone before me, And he will plead for me; Yes, he will plead for me; Yes, he will plead for me; My Saviour's gone before me, And he will plead for me.

New Subscribers.

As stated in the report of our State quarterly meeting, in another column, it was decided that a special and united effort should now be made to secure subscribers to the SIGNS. The directors decided to take back numbers of the SIGNS, at cost, to circulate with other reading matter. Each copy of the SIGNS is equivalent to several tracts. Many will read the SIGNS who who would not read a tract.

We shall prepare, immediately, a supplement to be inserted in the copies of the SIGNS, calling attention to the paper, and soliciting subscriptions. Let each director decide immediately how many copies of the SIGNS they can use judiciously in this manner, and make their orders for the same through their district secretaries. All orders of this kind should be made to the president, J. N. Loughborough, Oakland, Alameda county, Cal.

Since publishing No. 12, the reports on new subscribers, obtained in the different districts, stand as follows: Paid subscribers, District No. 1, none; No. 2, eight; No. 3, four; No. 4, none; No. 5, one; No. 6, none; No. 7, three; No. 8, four; No. 9, six; total, twenty-six. Trial subscribers, No. 1, none; No. 2, two; No. 3, eleven; No. 4, two; No. 5, one; No. 6, none; No. 7, one; No. 8, one; No. 9, four; total, twenty-two. If each member makes an effort to secure one or more paid or trial subscribers, this report may be much larger another issue. Try it. J. N. L.

Postage.

COMMENCING with January 1, 1875, new regulations were made by the P. O. department relative to newspaper postage. The postage on the papers of all regular subscribers must be paid, by the publishers, at the office where they mail the papers. By this arrangement, the readers of the SIGNS will observe that their postage on this paper must be paid here instead of the office where they receive them. Some publishers are taking advantage of the new postal law and charge 25 cents extra on their subscription price, when, by the old law, the postage was only 20 cents a year on the same papers. Now it is a little less than that sum.

You will observe our directors and Conference officers have decided to keep the price of the SIGNS at \$2.00 per year, but give our subscribers the privilege of remitting the postage if they see fit. Many of our trial subscribers have said in ordering the paper that they would "pay the postage." There is no way they can do it now but to remit us a sum equivalent to the postage, as it must be paid here. Some are doing this, as you will notice by the receipts of small sums in this number. Others may do the same, if they choose to do so. J. N. L.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post. paid, at their respective prices:

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

In ordering, designate the number of the Bible, in the left hand column of this list that you want. 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 Eminently 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.

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, Alameda county, California.

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.

- \$1000 EACH. John Morrison.
\$500 EACH. Ruel Stickney.
\$100 EACH. Mary R Stem.
\$30 EACH. Clara Morrison.
\$25 EACH. John Cook.
\$10 EACH. K Brosen, Herman Krieschbaum, Isaac Morrison.
\$5 EACH. Mrs A G C.

California Tent Fund.

- \$25 EACH. Wesley Diggins.
\$10 EACH. D B Rickey, W A Pratt, J Fieger.
\$5 EACH. L Kreischaum, Herman Kreischaum.
\$2 EACH. Isabella Moore, Isaac Morrison.

Received for the Signs.

\$2 EACH. P Commary, Mrs A G Clark, Mrs Cravat, Lizzie Hill, J P J Davison, Wise & Goldfish, Mrs S N Cooper, T M Chapman, H H Northey, Rev J Appleton, Geo Drew, John Custer, T M Antisell, M J Church, J Lawton, V B Cobb, William Mayhew, Robert Edminston, Geo F Church, Wm M Glenn, Lewis Taber, Joseph Heintz, D T Seeley, A Litchfield, Christ Rasmussen, J E Davidson, Mrs J Williamson, John Richardson, L N Whisby, O Wilson.

\$1 EACH. H Foree, Wm L Johnson, J A Hinshaw, J Whitton, Charles Hoffer, E Musgrave, A Papworth, Eliza A Jones, D P Beaver, Sarah C Hayes, H Nattkemper, Geo Shreve.

MISCELLANEOUS. W A Stewart 25c, Mrs E Casey 25c, T J Deeds 25c, Mrs Eliza Jackson 25c, Angelina Tucker 50c, Rebecca Brown 50c, Mrs J W Stotenburg 10c, Z W Bransford, L A Colby \$1.50 J A Vananda 10c, H J Faust 15c, Thomas Scott 10c, S Titus 10c A Titus 10c M V Faust 10c, Louisa Faust 10c Elizabeth Faust 10c, B Worthing 15c, M Barrett 15c, Mrs P B Edwards 15c, Mrs Capt Sherman 15c, Mrs J Hutchins 15c, C Robinson 15c, Mrs W P Hammond 15c, R A Johnson 15c, M R Merrill 15c, M F Campbell 15c, Mrs A C Clark 10c, E J Keller 15c, M M Tustin 10c, Mary Whalin \$1.50, Miss Emma Bush \$2.15, E Davis 25c, H H Bushnell 15c, Wm Duncan 20c, Porter Gipson 20c, Mrs A Stark 50c, R S Hearst 10c, M A Finney 50c, R A Morton \$2.25, M T Denman \$2.20, A Papworth 25c.

Books! Books!! Books!!!

OUR BOOK LIST.—Any persons on the Pacific Coast wishing any of the publications named in our book list can obtain them by mail or express by writing to the SIGNS OF THE TIMES, Oakland, California, enclosing the published price of the same. When sent by mail, books will be post paid; when by express, at the expense of the one ordering the books; but in this case a liberal discount will be made when ten dollars worth or more are paid for with any one order.

PUBLICATIONS.

Books, Pamphlets, Tracts, etc., etc. For Sale at this Office.

Cruden's Complete Concordance. In this any passage in the Scriptures can readily be found. \$1.50 per copy, post. paid.

Bible Dictionary of Bible names, customs and countries, and maps of Bible lands. \$1.50 per copy, post. paid.

The History of the Sabbath and First Day of the Week, by J. N. Andrews. 528 pp. \$1.25.

Thoughts on Daniel. By U. Smith. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. By U. Smith. \$1.00.

The Nature and Destiny of Man. By U. Smith. 384 pp. \$1.00. Paper, 40 cts.

The Constitutional Amendment: or The Sunday, The Sabbath, The Change, and The Restitution. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. \$1.00.

Autobiography of Eld. Jos. Bates. 318 pp. \$1. Hygienic Family Physician. \$1.00.

The Game of Life (illustrated). Satan playing with man for his soul. In board, 50 cts.; in paper, 30 cts.

Hymns and Spiritual Songs for Camp Meetings and other Religious Gatherings. Compiled by Elder James White. 196 pp. Bound 50 cts. Paper 25.

The United States in Prophecy. By U. Smith. Bound, 40 cts. Paper, 20 cts.

The Advent Keepsake. Muslin, 25 cts. Gilt, 40 cts.

Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular History of the Sabbath for 6,000 years. By J. N. Andrews, 25 cts.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright, 25 cts.

The State of the Dead. By U. Smith. 224 pp. 25 cts.

Our Faith and Hope, No. 1. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary and Saving Faith. 20 cts each.

Refutation of the Age to Come. By J. H. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; a Dissertation. 20 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. By J. N. Andrews. 15 cts.

The Ministration of Angels: and the Origin, History, and Destiny of Satan. By D. M. Canright. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Saint's Inheritance, or the Earth made New. By J. N. Loughborough. 10 cts.

The Sanctuary and Twenty-three Hundred Days. By J. N. Andrews. 10 cts.

Sunday Seventh-day. A Refutation of Mede, Jennings, Akers and Fuller. By J. N. Andrews. 10 cts.

The Truth Found; The Sabbath. By J. H. Waggoner. 10 cts.

Brown's Review of Gilfillan on the Sabbath. 10 cts.

Vindication of the True Sabbath. Morton 10 cts.

The Date of the Seventy Weeks of Dan. 9, established. By J. N. Andrews. 10 cts.

The Seven Trumpets of Rev. 8 and 9. 10 cts.

Matthew Twenty-four. By James White. 10 cts.

Position and Work of the True People of God under the Third Angel's Message. Littlejohn. 10 cts.

The Hope of the Gospel: What it is, and when it will be consummated. By J. N. Loughborough, 80 pp. 10 cts.

An Appeal to the Baptists, from the Seventh-day Baptists, for the restoration of the Bible Sabbath 10 cts.

Four-cent Tracts: The Two Covenants.—The Law and the Gospel.—The Seventh Part of Time.—Who Changed the Sabbath?—Celestial Railroad.—Samuel and the Witch of Endor.—The Ten Commandments not Abolished.—Address to the Baptists.—The Present Truth.—The Second Advent.

Three-cent Tracts: The Kingdom.—The Lost Time Question.—Spiritualism a Satanic Delusion.—Infidel Cavils Considered.—The End of the Wicked.—Much in Little.—Scripture References.

Two-cent Tracts: The Sufferings of Christ.—Seven Reasons for Sunday-Keeping Examined.—Sabbath by Elihu.—The Rich Man and Lazarus.—Argument on Sabbath.—Clerical Stander.—Departing and Being with Christ.—Fundamental Principles of S. D. Adventists.—The Millennium.—Definite Seventh Day.

** Address, Signs of the Times.