

The Signs of the Times.

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

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The Signs of the Times

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The Saviour's Triumph.

"THE last enemy that shall be destroyed is death."—1 Cor. 15:26.

The Son of David bowed to die,
For man's transgression stricken;
The Father's arm of power was nigh
The Son of God to quicken:
Praise him, that he died for men!
Praise him, that he rose again!
Death seemed all-conquering when he bound
The Lord of life in prison;
The might of death was nowhere found
When Christ again was risen;
Wherefore praise him night and day,
Him, who took death's sting away!
His saints with him must bow to death,
With him are raised in spirit;
With him they dwell above by faith,
Accepted through his merit.
Who o'er death would victory win,
Live to Christ, and die to sin.

Death may awhile his victims slay,
Though of his terrors diminished,
But he shall perish in the day
When God his wars has finished:
Heaven and earth resound the strain,
Death by Jesus Christ is slain!

—Sel.

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.

SHORTENED FOR THE ELECT'S SAKE

VERSE 22. "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, in all human probability, no flesh of the elect would have been saved. But the reformation under Martin Luther, and those associated with this reformer, modified this tribulation, and continued to restrain the rage, and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. In this was fulfilled the words of the prophets: "The earth helped the woman." Rev. 12:16. "They shall be holpen with a little help." Dan. 11:34. We are brought in this prophetic discourse of our Lord, down into the eighteenth century, very near the present time. We should naturally expect, then, that the instructions and warnings of the next verse would be applicable to this generation.

Verses 23, 24: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Here is a description of the spiritual deception of the present age. False christs arose soon after the first advent of Christ, to deceive the Jews in regard to that event (see verse 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent. The Shakers say, "Lo, here is Christ. His second coming is in the per-

son of Ann Lee." "Lo, he is there," cry many of the popular ministers of these times. "His second coming is at the conversion of sinners, or at the death of saints." So they have as many second comings of Christ as there are sinners converted; and saints die. Senseless theology this! "Lo, here," exclaims a host of Spiritualists, and they "show great signs and wonders." If possible, they would deceive the very elect. And we regard it as a safe conclusion, that they will yet deceive all others but the elect.

Verses 25, 26: "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he has just told them. His subject is still the teachings of those who say, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," at Salt Lake City, "go not forth;" yet many of their disciples have gone. Or, if you hear proclaimed from the lips of the professed ministers of Jesus, "Behold, he is in the secret chamber," Christ's second coming is spiritual, at death, or conversion, believe it not. And why not believe such mystical teachings? The reason is given in the next verse.

Verses 27, 28: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." We are very happy that our Lord has not only pointed out false christs and false prophets, and warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake and become as dead men. The light and glory of one angel completely overpowered those strong sentinels. The Son of man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

Verse 29-31: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

We have before seen that our Lord speaks in this chapter of the long period of tribulation upon his followers, and we have also seen how those days of tribulation were shortened for the elect's sake. "Immediately after the tribulation of those days shall the sun be darkened," &c. We refer the reader to the noted dark day of May 19, 1780, as the fulfillment of this declaration. Mark this: It does not read, *after those days*, but "after the tribulation of those days." The days (1,260 years, Dan. 7:25) reached to 1798, eighteen years this side of the dark day in 1780. Mark 13:24, makes this point still plainer. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1,260 years closed, but after the tribulation or martyrdom of the saints ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation,

THE SUN SHALL BE DARKENED."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

In May 19, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there were many aged persons, with whom men of the present generation have mingled and conversed, who witnessed it, and have testified to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—Tract No. 379, of Am. Tract Society—Life of Edward Lee.

"The 19th day of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned."—President Dwight, in (Ct.) Historical Collections.

"ANNIVERSARY OF THE DARK DAY.—The dark day, May 19, 1780, is thus described by Mr. Stone, in his history of Beverly: 'The sun rose clear, but soon assumed a brassy hue. About 10 o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared, and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great.'"—Portsmouth Journal, May 20, 1843.

The supernatural darkening of the sun, May 19, 1780, has been so universally understood that Noah Webster's dictionary, in the edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says, "The dark day, May, 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscurity began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west and the north-east. The true cause of this remarkable phenomenon is not known."

From Robert Sears' Guide to Knowledge, published in New York, 1844, we extract the following: "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

"THE MOON SHALL NOT GIVE HER LIGHT."

"The moon shines with a borrowed light, and therefore if the sun from whom she

borrow her light is turned into darkness, she must fail, of course, and become bankrupt."—Matthew Henry.

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness, that in some instances, horses could be not compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—Portsmouth Journal, May 20, 1843.—Extract from Stone's History of Beverly.

Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society; speaking of the dark day and dark night of May 19, 1780, says: "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says: "At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had full the day before."

"THE STARS SHALL FALL FROM HEAVEN."

We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13, 1833, published in the Journal of Commerce, Nov. 15, 1833: "At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder!' and we felt in our hearts that it was a sign of the last days. For, truly, 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday, it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday."

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one, so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted."

"The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet."

"The falling stars did not come as if from several trees shaken, but from one: those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south (for I went out of my residence into the park), fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force; but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

Prof. Olmstead, of Yale College, says: "The extent of the shower of 1833 was such

as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids."

The *People's Magazine*, Boston, January, 1834, on the falling of the stars of Nov. 13, 1833, says: "The Rockingham (Va.) *Register* calls it, 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise.

"The *Journal of Commerce* informs us that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here; and that in St. Lawrence county there was a snowstorm during the phenomenon, in which the falling stars appeared like lightning; . . . that in Germantown, Pa., they seemed like showers of great hail.'

"The Lancaster (Pa.) *Examiner* says: 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent toward the earth, at an angle of about forty-five degrees, resembling flashes of fire.'

This is important testimony as to the vast extent of the falling stars, and also as to their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric or terrestrial phenomenon, common to the upper regions of the earth; but a display of the divine power, baffling the science of man.

(To be Continued.)

Ministration of Angels.

(Continued.)

In this light we can understand the temptation of Jesus by the devil, as recorded in Matt. 4:1-11: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil," &c. Satan well understood the mission of Christ; he had come for the purpose of wresting from him his usurped dominions. All the powers of darkness were astir. Jesus must be tempted and overcome. Satan takes the work into his own hands. He had overcome Eve by appealing to her appetite. Now Jesus is exceedingly hungry; so as his first effort, Satan tries him on this point. But Jesus is firm, and Satan fails. He now tries another plan: he tempts Jesus to throw himself from the pinnacle of the temple. Here the devil appealed to Jesus' pride; but he failed again.

After all these temptations had failed, Satan tries the following one as his last chance of success; hence we may well know that it is the greatest temptation that could be brought to bear upon the Son of God. It is this: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Or, as Luke states it, "All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke 4:6-8.

Here Satan offers all this world to Jesus if he will worship him. "But," says one, "this is only the devil's testimony, and he is a notorious liar. It does not prove that the world belonged to him just because he said so." Very true; but this offer is said to be a temptation to Jesus. How is this? If the world belonged to Christ, and the devil was lying to him about it, did not Christ know it? Certainly he did. Then we would like to know how it was a temptation to him?

To illustrate: Mr. A. owns a large farm, well stocked, teams, wagons, &c. Mr. B., a poor vagabond, who owns nothing, comes to A.'s house, and says to him, "If you will sign a note of five hundred dollars with me, I will give you this house and farm, and all that is on it." Would that be any inducement to A. to sign the note? None at all. He would say to B., "Why, sir, this all belongs to me now; why do you insult me in this way?" But reverse this affair: Suppose A. should offer B. half his farm if he would burn a certain man's house, or commit some

crime, would not this be a temptation? It most certainly would.

So with Jesus and Satan. If the kingdoms of this world were already in the hands of the Lord, this offer would be no temptation to Jesus. As it is, however, we see that Satan first exhausts all his other temptations, and then tries this as his masterpiece, his last chance of success. This indeed would be a mighty temptation, the strongest that could be set before Jesus. He could save his life, and yet gain the dominion of the world. Perhaps Satan presented it thus: "This world is now in my possession; before you can redeem it, you will have to lead a life of poverty, shame, and ignominy, and at last suffer a cruel death. But if you just bow down to me, I will give all the world into your hands, and you need not suffer and die for it." But Jesus resisted him, and said, "Get thee behind me, Satan."

Soon after this Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20. This does not look much as though he owned all the kingdoms of this world. To his followers, Jesus said, "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. These testimonies are sufficient to establish, beyond dispute, the fact that this world was not in the hands of Jesus when he was here, but that he came to take it out of the hands of the usurper, Satan.

Paul mentions it as one of the mighty conquests of Jesus, that he spoiled principalities and powers, and made a show of them openly, triumphing over them in it. Col. 2:15. Jesus baffled all the devil's arts, resisted his temptations, conquered him, and will soon come to take his usurped dominions from him. Thus Paul says, "In whom [Christ] also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 1:13, 14. What is the "purchased possession" which will be the saints' "inheritance" when it is "redeemed"? Surely, it is not Heaven; for that has never been purchased, neither can it be redeemed until it has been lost. By the Scriptures we learn that the saints will inherit the earth. "Blessed are the meek; for they shall inherit the earth. Matt. 5:5. In Dan. 7:27, we read thus: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

Then this earth is to be given to the children of God; but it was once held by Satan, and is still in his hands. How is this change to be accomplished? I answer that Jesus has "purchased" it with his blood, and will "redeem" it when the "times of the restitution of all things" shall come. In this light we can understand what Paul means by saying that the Holy Spirit is the "earnest of our inheritance until the redemption of the purchased possession."

Thus we see that through Jesus the earth is to be brought back from the dominion of Satan, and restored to the children of men.

REDEMPTION OF MAN.

But it will do man no good to redeem for him the earth which he has lost, unless he himself can also be redeemed, be brought out of the grave. To illustrate: take the case of the brothers who lost their farm, and were cast into prison. Their brother came over and redeemed the farm. If he had done nothing more for them, if he had gone home, had left them in prison, he would not have benefited them at all; for they could never have got themselves out of prison. So with the human race; they have lost their farm (the earth, Gen. 1:26; Heb. 2:8), and Jesus has purchased that back. Eph. 1:13, 14. But they have also lost their liberty (Rom. 6:16; 2 Pet. 2:19), and are shut up in prison (the grave). Now it must be evident to all, that, unless man can be rescued from his prison, all that Jesus has done in regaining his possession will do him no good, as he himself is lost.

Then did Christ do anything toward getting man out of the grave? Yes; that was one part of his mission. Speaking of the fall of man, Paul says, "But now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Heb. 2:8, 9. John bears a similar testimony. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John 4:14. Paul says, "We trust in the living God, who is the Saviour of all men." 1 Tim. 4:10. Paul states most positively that Jesus will effect a resurrection from the dead, of every man of the race of Adam. "For since by man came death, by man came

also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21, 22.

God "sent him to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. He immediately proceeds to execute his commission. Speaking of the devil and his kingdom, Jesus said, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22. As we have seen, Satan was indeed a "strong man armed," but Christ was a "stronger than he." So when Jesus comes, Satan's "palace" (the grave) and "goods" (the dead), which before were kept securely, are in danger. Of this Jesus said, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." Mark 3:27. The strong man (Satan) kept his house (the grave); and his goods (the dead) were secure till the stronger man (Jesus) came. Now did Jesus enter Satan's house and disturb his goods? Let Paul answer: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried." 1 Cor. 15:3, 4. Yes, Jesus did enter the grave, the prison-house of the devil. Christ died and was buried, says Paul.

Now the all-important questions are, Is he able to come out again? Can he break the bands of death and of the grave? Is he stronger than the strong one? Satan has triumphed thus far; none have ever been able themselves to break his bolts and free themselves from his prison. Now the Son of God is in there; can Satan hold him? If he does, all is lost—man, the earth, and all. Jesus had said that he would be buried, and would rise again the third day. Now the critical moment has come; now comes the trial of strength. The devil has triumphed over poor, feeble man; but now he must measure strength with the Son of God! Satan assembles all his forces to hold the Saviour in the grave. The first day passes silently away, and Satan yet holds the power of death in his own hands. The second day rolls slowly by, and he still reigns supreme monarch of the grave. As the third day begins to dawn, Satan, with a hellish grin, flourishes the keys of death and the grave, and his sentries shout, "All's well, All's well; the Son of God yet sleeps! Another day, and we are safe!" But hold! what is that? A blaze of light, like lightning, flashes upon them; a deafening noise like a peal of loudest thunder rends the air and makes the earth tremble. Satan and his host forget their charge, and flee in terror and dismay. The rocks rend, the earth quakes, the grave opens, and the Son of God comes forth!! With horror and confusion the devils seek their home, while through Heaven and earth the glad tidings ring, "*Jesus has risen from the dead!*"

"And did he rise?
Hear, O ye Nations! hear it, O ye Dead!
He rose! He rose! He burst the bars of death.
Lift up your heads, ye everlasting gates!
And give the King of glory to come in."
"Oh, the burst gates! crushed sting! demolished throne!
Last gasp of vanquished death! Shout earth and Heaven!
This sum of good to man! whose nature then
Took wing, and mounted with him from the tomb."

With a triumphant smile he looks upon the grave, and exclaims, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death." Rev. 1:18. Jesus entered the prison-house of Satan and came forth triumphant, bringing the keys of the grave with him. The devil once had the keys of the grave, that is, the power of death; but Christ, by his death and resurrection, broke the power of Satan, and took the keys of the grave into his own hands. Says Paul, "That through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. The devil had the power of death, but has not now, for Jesus took it from him.

D. M. CANRIGHT.

(To be Continued.)

The Saints' Inheritance.

(Concluded.)

THE NEW JERUSALEM.

"Thy garden and thy pleasant walks,
My study long have been;
Such dazzling views by human sight
Have never yet been seen."

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of Heaven from

God, having the glory of God; and her light was like unto a stone, most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." Rev. 21:9-16.

We understand that this measure of the city is its entire circumference; for the announcement is made as soon as this measure is taken, that all sides are alike; length, breadth, and height. The ancient custom of measuring cities was to begin at the corner and go entirely around, and not simply to measure one side. The measure of the city was twelve thousand furlongs. At eight furlongs to the mile, it would be fifteen hundred miles. This being the entire circumference of the city, one-fourth of it would give us the length of either side; three hundred and seventy-five miles. Truly, this is a great city. This is, indeed, the city that Abraham looked for, "which hath foundations, whose builder and maker is God." Heb. 11. This is the Jerusalem which Paul says "is above," and "is free, which is the mother of us all." It is the Father's house, in which Christ said "there are many mansions." It is the place he was going to prepare for his saints prior to his coming again to receive them to himself. John 14:1-3.

Verse 17. "And he measured the wall thereof, an hundred and forty and four cubits." This we suppose to refer to the height of the wall, for he has already given us the length and the breadth. Eighteen inches to the cubit would give the height of the wall at two hundred and sixteen feet.

Verse 18. "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass."

Verses 19, 20. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." These twelve stones are the foundation of the wall, but the wall is of jasper, as we have already shown.

JASPER. "A precious stone of various colors, as purple, cerulean, green, &c."—*Greenfield*. "Mostly green."—*Robinson*. "Of a beautiful bright green color, sometimes clouded with white, and spotted with red or yellow."—*Clarke*.

SAPPHIRE. "A precious stone of a blue color, in various shades."—*Greenfield*, *Robinson*. "A bright gem, properly of pure blue."—*Cobb*. "Perfectly transparent."—*Clarke*. "Of a beautiful azure, or sky-blue color, almost as transparent and glittering as a diamond."—*Stuart*.

CHALCEDONY. "The name of a gem generally of a whitish, bluish, or smoky-green color, susceptible of a high and beautiful polish."—*Greenfield*. Some Greek MSS. read carbuncle instead of chalcedony. Carbuncle "is a very elegant gem of a deep red color, with an admixture of scarlet. From its bright, lively color, it had the name carbunculus, which signifies a little coal; because when held before the sun it appears like a bright burning charcoal."—*Clarke*.

EMERALD "is one of the most beautiful of all the gems, and is a bright green color, without any other mixture."—*Clarke*.

SARDONYX. "A precious stone, exhibiting a milk-white variety of the chalcedony, intermingled with shades or stripes of sardian or cornelian" (flesh color).—*Robinson*.

SARDIUS. "A precious stone of blood-red, and sometimes flesh, color."—*Greenfield*.

CHRYSOLITE is of a beautiful yellow color, and is so called by the ancients from its looking like a golden stone."—*Cobb*.

BERYL "is of a bluish green, and very brilliant."—*Cobb*.

TOPAZ of the present day seems to be reckoned as yellow, but that of the ancients appears to have been green."—*Stuart*.

CHRYSOPRASUS. "Its color is commonly apple-green, and often extremely beautiful."—*Cleveland*.

JACINTH. "A precious stone of deep red, with a mixture of yellow. It is the same as the hyacinth, or cinnamon stone."—*Clarke*.

AMETHYST "is a pure rock crystal, of a purplish-violet color, and of great brilliancy."—*Chambers*.

Stuart says of these precious stones: "There is classification, therefore, in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex." This forms the foundation of the wall of the city. That wall itself is bright green, spotted with red and yellow. In addition to this, it is transparent, so that it will admit the rays of different colors to pass through it, which emanate from the stones that form its foundation (for many of these stones emit light of themselves). Here is a scene of beau-

ty, indeed; but when we contemplate, in addition to this, that the glory of God, which far outshines the sun, will cause those precious stones to sparkle and glisten, we have a wall of such splendor as is far beyond the conception of mortals.

Verse 21. "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Here is gold that is worth striving for. It is imperishable. One ounce of it would be worth more to you, dear reader, than all the gold of California. I would give more for enough of that gold to set my feet upon, than for all the treasures of earth. He that secures a standing-place on those streets will be safe.

Verse 23. "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The glory of God will so far outshine the sun that the latter will give no light in the city. This is not simply the sun as it now shines, but it is when, as the prophet says, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." Isa. 30:26. Again, speaking of this same time (chap. 24:23), he says, "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." This refulgent light, shining on those most precious stones, will cause them to sparkle and shine as by human sight hath never yet been seen.

Verse 24. "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." This, it seems, is to be the great metropolis, or capital, of the new-earth kingdom, into which all the nations of them that are saved shall come to offer their tribute of praise.

In chap. 22, we have a description of the river of life, "clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Every month the tree will yield a fruit, and as God's saints, "from one new moon to another, and from one Sabbath to another," come to worship before the Lord, Isa. 66:23, they may obtain of the fruits of the tree of life. Those who obey God's commandments, as we learn in Rev. 22:14, are to have a right to the tree of life, and enter in through the gates into the city, and participate in this glorious rest.

Thus we have briefly investigated some of the many testimonies which speak of the glorious inheritance of the saints. The meek shall inherit the earth, as Christ has promised; but not till sin and the curse are removed. But, says the objector, Christ said, "Great is your reward in Heaven." True, there is a rich reward reserved for us. We are to reign with Christ in Heaven 1,000 years, but that city, with all its dazzling glory, as we have just seen from Rev. 21, is to come down and be the capital of the earth restored. But it is still urged, that "We have a building of God, an house not made with hands, eternal, in the heavens." True, the building is eternal; but he does not say it will eternally remain there. God's word shows that it will come down and be the tabernacle of God, when he dwells with men.

Dear reader, is not the inheritance God has promised good enough? "Flesh and blood cannot inherit the kingdom of God." But "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then will God's saints be qualified to possess an immortal inheritance. Man will stand forth perfected, beautiful in form, free from pain, the stain of sin all washed away from his heart, and his lips shouting forth the praises of Him who has thus wrought for him. Methinks your better feelings say, It is glorious. Yes, and the best of all is, that state will never end.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

Dear reader, do you not feel a longing desire to be a partaker of the saints' inheritance? The Spirit calls you, there is yet room. The heavenly city, with all its charms, welcomes you to come. The way is easy, if you seek it through Christ.

First. "Break off from your sins by righteousness, and turn away from your transgressions by obedience to God." Have you no hope in Christ? Speedily obtain one. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. In the very day you seek him with all the heart he will be found of you.

Secondly. We must comply with the conditions on which the promise was made. Christ says, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Then leave the trifles of earth. Why will you linger and die? While mercy lingers, why will you dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

Are you a Christian, striving to obtain a reward with the faithful? Take courage, the kingdom will be cheap enough, though you may wade through seas of blood to obtain it. Contrast all your afflictions here with that "far more exceeding and eternal weight of glory" at the end of the race. Cease your murmurings; Heaven is cheap enough. Remember, your trials here are only workmen sent to polish you, and fit you for your heavenly inheritance.

"Why should I murmur or repine at hardship, grief, or loss?
They only will the gold refine, and purge away the dross."

God is displeased with murmuring Christians. Look how he recompensed those who murmured in the wilderness. "Neither murmur ye as some of them also murmured." Be as consistent in the heavenly way as you are with temporal matters. Let the object of your pursuit spur you forward, and instead of murmuring at your lot, let your actions tell to all that you consider that object of greater value than worldly ease or pleasure. If some lord of earth should come to your town and advertise, saying, "Any man who will labor for me, carrying wheat, shall receive a bushel of gold for every two bushels of wheat he will carry a mile," what a crowd of people you would behold flocking to the scene of action, each anxious to get a burden to carry. Behold them loading themselves to the ground, almost, with their heavy burdens. Why, the more load I take, the more gold I shall get, and you know I can go but once. See them trying their loads, and concluding they can carry a little more. Down goes one. "Well, got too much load?" "Oh, no! I'll get along." Not a word of complaining in that company! The gold spurs them forward. Have you ever murmured? Stop and think. An "eternal weight of glory" is to be worked out by this suffering. What? Why, your "light affliction, which is but for a moment, is working out for you an eternal weight of glory. The more afflictions, the heavier the glory. Well, I can carry a little more; for I only have to carry it a moment (compared with eternity), and Jesus says his grace is sufficient.

"The road may be rough, but it cannot be long,
I'll smooth it with hope, and I'll cheer it with song."

Are you a minister of Christ, striving to lead the flock in the way of God's truth, and win souls to Christ? Toil on. "Thou shalt be recompensed at the resurrection of the just." He who has said, "Feed the flock of God," has also said, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Think often of the inheritance. No aching head, no hearts saddened there by opposition of men to God's truth. No fevered lungs, worn with incessant labor: but there those who have turned many to righteousness "shall shine as the stars forever and ever." Toil on! and may we meet on Mount Zion with the Lamb. Amen! J. N. LOUGHBOROUGH.

Morality of the Sabbath AND Its Importance.

XII. *The Sabbath is the seal to God's moral law, without which that law would be of no authority.*

Creative power is the distinguishing attribute of the living God, and to this the Lord always appeals as the evidence of his existence, his power, and his authority, and as that which distinguishes him from all false gods. Notice how prominent this fact is always made in the Bible. It is the very first thing mentioned in the word of God. Gen. 1:1. "In the beginning God created the heaven and the earth." David says, "For all the gods of the people are idols; but the Lord made the heavens." 1 Chron. 16:26. Nehemiah thus exalts him: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Ch. 9:6. The Psalmist thus gives the reason why all should fear God. "Let all the earth [Gentiles as well as Jews] fear the Lord; Let all the inhabitants of the world stand in awe of him. [Why?] For he spake and it was done; he commanded and it stood fast." Ps. 33:8, 9. "Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God:

it is he that made us, and not we ourselves." Ps. 100:2, 3. When David would designate what God he relies upon he says, "My help cometh from the Lord which made heaven and earth." Ps. 121:2. Again he says, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God which made heaven, and earth, the sea, and all that therein is." Ps. 146:5, 6.

Here are set forth as the mark of the true God, the very facts named in the fourth commandment as the basis of the Sabbath. See Ex. 30:11. Hezekiah in the time of his great distress cried to God thus: "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. . . . Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone." 2 Kings 19:15-18. Thus Hezekiah distinguishes the true God from the false gods by the fact that he created heaven and earth. Jeremiah uses the same arguments against the heathen gods. "But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10-12.

The fact that God did make heaven and earth is that to which the Lord always appeals as the proof of his existence and authority. In the Bible great prominence is everywhere given to this fact. No wonder that God has set apart one day in the week to celebrate and commemorate this great event upon the proof of which his authority as law-giver rests. Once the Lord commanded Jeremiah to send a message to the heathen kings of Moab, Edom, Zidon, &c. But they did not know the Lord. How should their servants describe the God who sends the message? The Lord tells them to introduce him thus: "Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power," &c. Jer. 27:4, 5. When Jonah wished to tell the heathen what God he served he said, "I fear the Lord, the God of heaven, which hath made the sea and the dry land." Jonah 1:9.

Turning to the New Testament we find the Christian writers using the same facts in describing the living God. Thus at Lystra when the heathen were about to worship Paul and Barnabas, Paul cried out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15. So again when Paul wished to introduce to the Athenians the true God he says, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Acts 17:23, 24. See also Ps. 89:11, 12; 96:5; 100:2, 3; 124:8; 148:5, 6; Isa. 40:18-28; 42:5; 44:24; 45:12, 18; 51:13; Jer. 51:15; Rev. 4:11; 10:6; 14:7. Finally Paul says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20. Thus we always find all the inspired writers of both the Old and the New Testaments appealing to the facts of the creation in proof of the existence and authority of God; the proof and memory of which facts the Sabbath was given to perpetuate among men. The Lord expressly says that he gave his people his holy Sabbath that hereby they might know that they were worshipping the true God. Thus he says: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "And hallow my Sabbaths and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. For what did the Lord give them the Sabbath? As a sign by which they might know the Lord. So then there is that in the Sabbath commandment which does point out the true God, the Creator of heaven and earth, the author of the moral law.

This being true, the moral importance of the careful preservation of the Sabbath among

men cannot be overestimated. Simply securing to man a day of rest and worship is but a small part of the object for which the Sabbath was instituted. No, the great design of the Sabbath is that it should be a memorial of creation, a sign of the true God, and a seal to his immutable law. In this light we can see why the all-wise God who never makes a mistake, placed the Sabbath in the moral law. It was because it serves the highest of all moral purposes, viz., to point out the true God, the author of the law. None can fail to see that if we remove the Sabbath precept from the ten commandments, there is nothing left in the law to tell who the lawgiver is, what his authority is, or how far it extends. It would leave the law incomplete and without any authority whatever. This shows that the Sabbath precept is a necessary part of, and a seal to, the moral law, and hence is in the highest sense a moral commandment.

XIII. *The seventh-day Sabbath differed from all other holy days in many important points.*

1. It has for its basis God's own act of creation. Gen. 2:1-3. God worked six days and rested the seventh. This, as we have shown, is the basis of the seventh-day Sabbath. This is not true of any other holy day ever given to man.

2. The seventh-day Sabbath is the rest day of God himself. Ex. 20:11. This is not true of any other holy day. Why do we keep the seventh day? Because the Creator himself rested upon it. Is this true of any other day? No, indeed. This fact alone puts an infinite difference between God's holy rest day and all other rest days.

3. The seventh-day Sabbath was commanded by God's own voice speaking from Heaven. Neh. 9:13, 14. Here is another fact which is not true of any other day.

4. It was twice written by the finger of the living God. Ex. 24:12; Deut. 10:1-5. No other day was ever thus given.

5. It was engraven on tables of stone. This probably was to indicate its enduring and unchangeable nature. The law relating to other holy days was written by men upon parchment, indicating that, like the material upon which they were written, they were soon to pass away. But not so of God's rest day.

6. The seventh-day Sabbath was placed in the moral law. Ex. 20:1-17. No others were. This is a stubborn fact which our opponents can never account for. If the Sabbath was a mere typical, shadowy, or ceremonial institution like the festival days of the Jews, why did God himself put it in the moral law and thus associate it with moral precepts? Why did he not place it with the other Jewish holy days, if it was like them? Did God make a mistake and place it where it did not belong? Our opponents with their view of the Sabbath, certainly never would have put it where God did, in the moral law. Here God has marked an important difference between the Sabbath and all other sacred days.

7. This law was placed in the ark, in the most holy place. Deut. 10:1-5; 1 Kings 8:9. The law regulating the festival days was not thus honored, but was written in a book and placed by the side of the ark. Deut. 31:24-26.

8. All other holy days grew out of man's actions as a sinner, and they would never have existed but for sin. Here we have a marked contrast which we wish the reader to distinctly notice. The Sabbath grew out of the action of a holy and infinite God, but all festival days originated in some action of man himself. See a complete list of these days in Lev. 23.

9. All other holy days originated this side of the fall, after types and shadows were introduced. This marks them as shadowy and typical. But the Sabbath, as we have shown, was given in Eden before types were instituted.

10. The Gentiles could keep the Sabbath without being circumcised. Ex. 20:10, 11; Rom. 2:24-27; but in order to keep the other festivals they must be circumcised. Ex. 12:48.

11. The people had to go up to Jerusalem to keep the other holy days; Ex. 23:14-17; but they kept the Sabbath in all parts of the country wherever they were.

12. The seventh-day Sabbath was weekly, but all other holy days were yearly.

So many and so marked differences between God's holy Sabbath and all other holy days show that they are of a very different nature,—the first unchangeable, perpetual, and for all people; but the second only ceremonial, temporal, and for one nation.

WEAR YOUR learning like your watch, in a private pocket, and don't endeavor to show it unless you're asked what o'clock it is.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, FEB. 25, 1875.

Our Publishing House.

THE SIGNS OF THE TIMES WEEKLY—ALREADY \$28,000 SUBSCRIBED FOR A PUBLISHING HOUSE TO BE LOCATED AT OAKLAND, CAL.—IT IS TO BE MANAGED BY AN ASSOCIATION TO BE INCORPORATED FOR THAT PURPOSE.

THE first number of the SIGNS OF THE TIMES was dated at Oakland, June 4, 1874, in expectation that the paper would be issued weekly, as stated at the head of the first column of the first page. But in consequence of being unexpectedly called East, where it seemed very necessary that we should remain during a period of six months, it was thought best to issue the SIGNS only occasionally, and give more time to make up a good list of subscribers before advancing far with the first volume. Hence only sixteen numbers have appeared in nearly nine months.

But during this period, plans have been matured, and sufficient means have been pledged to purchase a good site for a publishing house, to put up a suitable building, and to furnish it with types, presses, and material complete. Probably no enterprise has been taken hold of with more spirit by our people than the permanent establishment of the Press upon the Pacific Coast.

We are happy here to state that it was unanimously voted at the late extra session of the California Conference of Seventh-day Adventists that the SIGNS OF THE TIMES should be published at Oakland weekly. From this time onward our readers may expect its weekly visits.

The report of the proceedings of the Conference, given on another page, shows that the selection and purchase of the site, the erection of a building, and the proper steps for the incorporation of a Publishing Association, were left to a committee of five. This committee has found two brethren who were willing to purchase and hold real estate favorably situated in this city. And these have already taken the first steps to purchase a site, one hundred feet square, on Castro street, between Eleventh and Twelfth, a central and desirable point. As soon as a body corporate can be formed, this real estate will be conveyed to it at first cost by the two brethren who will hold it until that time. The sooner such an organization can be effected the better.

The committee have decided to immediately put up a building that will cost not far from \$10,000. It will be furnished by the liberalities of eastern friends of the cause who have already subscribed sums nearly sufficient to purchase types, presses, engine, and the material complete. It is hoped that this very desirable object may be accomplished, and the celebrated Cottrell & Babcock Cylinder Press be successfully moving in the anticipated new building before the writer shall leave to attend Eastern Camp-meetings the last of May.

The Late Conference.

THIS meeting was not large, but important, and of deep interest. The churches were represented by earnest men, of moral value, who were ready to act promptly. When we state that every vote was unanimous, a just idea can be formed of the unity that prevailed.

We were reminded of a similar meeting held at Battle Creek, Mich., nineteen years since, not one-third as large as ours held at Oakland, Feb. 12, 1875. At that meeting it was decided to move the *Review and Herald* Office from Rochester, N. Y., to Battle Creek. Then there was not a tithe the financial strength in our entire young cause that exists at the present time on the Pacific Coast.

Since that time the growth of the cause, demanding an increase of denominational publishing, has made it necessary for our Publishing Association, located at Battle Creek, Mich., to put up three buildings which cost ten thousand dollars each, the first in 1861, the second in 1871, and the third in 1873.

The condition of the cause on this coast is every way prosperous and cheering. There is work to be done; and there are willing hearts and ready hands to do it. There are trials to be borne; but experience and grace will better enable the trusting people of God to bear them. There are sacrifices to be made just now to build up the cause here; and there are those who delight to make them. The late meeting has given further evidence of the faithfulness

and reliability of our people in California. The cause of God and the self-sacrificing servants of God, have no truer friends than these.

The usual services were held both in Oakland and San Francisco on Sabbath the 13th, and Sunday evening the 14th. Elder Waggoner spoke at San Francisco, and Mrs. W. and the writer at Oakland. Halls in both places were full. God gave freedom in the word, and social meetings were excellent.

The Present and Future.

WE have come to this State by the request of the California Conference of S. D. Adventists to counsel with our leading men relative to the location of the SIGNS Office, the institution of a publishing association here, and the best method of conducting a publishing house. We design to write for the SIGNS, and speak to the people as the way may open.

But the time of our stay upon this coast at this time cannot be more than three months, provided we attend our Camp-meetings in the several States, closing up with California on our return to the State next fall. There is, therefore, no time to be lost. The site for the Office building will cost \$5,000. It will be purchased expressly for this purpose, and no part of it will be put to any other purpose. Then it will cost \$10,000, more or less, to put up a building for future use. Should it not all be needed at present, a part of the building can be rented until the destined increase of the business shall require the entire building. It would be a blind policy to put up a small building, only large enough for present use, which would be nearly worthless in a short time.

With this view of the matter, fifteen of the twenty thousand dollars pledged by our people in California should be paid during the next ten weeks, and not less than ten thousand dollars should be paid immediately. The lot must be paid for before the first day of March, and cash purchases of lumber must be immediately made if this work goes forward as it evidently should. Our eastern brethren have pledged sums sufficient to purchase presses and printing material complete. They have paid more than half of them, and will have the remainder ready before the building shall be finished. We would order presses, types, and engine at once if the building was ready. The presses will come by rail from New York, and will weigh fifteen thousand pounds. Our plan is to have them here at the time the building is finished, so as to move them to it immediately on their arrival. There must be promptness on the part of all concerned in order that this noble enterprise be carried forward to completion in the limited time suggested.

Brethren in California, shall the work go right forward? If it shall, then let your affirmative responses be in cash needed just now. You can pay all, or a part, of your pledges now. Do the best you can just now. Direct to J. N. Loughborough, Oakland, Cal. Please bear in mind that the management of this matter at present is in the hands of a committee of five, composed of the three members of the California Conference Committee, to which were added, Bro. Wesley Diggins of San Francisco, and Bro. John I. Tay of Oakland.

Meetings at Santa Clara.

IN company with Elder Canright and Mrs. W., we have made a short visit with the brethren and friends at Santa Clara, Cal. Our Sabbath meetings, the 20th, were those of comfort and encouragement. The brethren came in from San Jose, which made little Harmony Hall look quite assembly-like. Mrs. W. spoke in the evening following, with freedom. These dear friends have been left almost alone since they embraced the Bible Sabbath at the Tent, last summer. Elders Canright and Loughborough have each made them only a brief visit. They are scattered, few in numbers, reduced by removals, and yet, under the meanest persecutions, have all stood firm.

We may hope with confidence that those who, in their early experience of Sabbath-keeping can stand firm under such circumstances, will endure unto the end. When we labor with such, and become acquainted with their trials, and witness the influence which the word of God has upon them, when preached in the power of its simplicity, we become deeply interested in their welfare. Though trials may beset them at every step, there is no other way to secure the peace of God ruling in the heart here, and life eternal in the next world, than to go forward. Such should cast their lot fully in with our people in their efforts to build up the cause,

and they should have preaching as often as the circumstances will possibly admit.

First-day afternoon, Mrs. W. spoke to three hundred in Widney Hall with feelings somewhat depressed from weariness and want of proper ventilation. The attention was candid and good. The manner in which her name had been handled in public called out the people and gave her intelligent sympathy. God often turns such efforts to first-class advertising, and uses them in the furtherance of the gospel.

In the evening we gave some of the reasons of our faith and hope to a less, but very attentive, audience. We were made to feel very much at home in the kind families of William Mendenhall and Isaac Thompson. God bless the brethren and kind friends at Santa Clara.

"Well Done."

WE often express our desire to have these words addressed to ourselves when our Lord shall come to gather his people. The text is very suggestive, and a little examination will show that much is expressed in it, and that it presents to us a very high standard of Christian life; an active, zealous, energetic, and continued effort to attain unto the greatest possible moral excellence. The words of the text are, "Well done, good and faithful servant."

1. The person so addressed has *done* something. He had not that kind of faith which repudiated works; which would cry, "Lord, Lord," to Jesus, and refuse to do the will of his Father in Heaven; which makes void the law of God. Keeping the commandments of God, and the faith of Jesus, well expresses the life of such a servant.

Very much of the religion of this age is merely emotional; it consists entirely of feeling. To *feel well* is the highest ambition of such professors; to *do well* is denounced as "legal bondage." Their cry is for "liberty"—not freedom from sin, or the transgression of the law, but freedom from the obligations of the law; freedom to gratify feelings and passions; freedom to mix with the world and seek its friendships and its pleasures.

All our feelings should be brought to the test of that day when "God will bring every work into judgment"; when Jesus shall reward "every man according as his work shall be." And in view of this day and of its events we are told to "Fear God, and keep his commandments." Says the apostle: "He that doeth righteousness is righteous." Now as "All unrighteousness is sin," and "Sin is the transgression of the law," 1 John 5:17; 3:4, of course righteousness is obedience to the law,—the opposite of transgression or sin.

The third angel's message of Rev. 14:9-12, is the last message given just before the Lord comes, and of course marks out the preparation for his coming. It contains the commandments of God. And thus to "do his commandments" will receive the approval of "well done" when Jesus comes. They who are found so doing will "have right to the tree of life, and enter in through the gates into the city." Rev. 22:14.

2. They have not only *done* something, but they have done it *well*. Says the prophet, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10. The original has the idea of slackness, remissness, as well as deceitfulness. This is not spoken of him who refuses to do the work of the Lord, who rejects the call, saying, "I go not." He does the work of the Lord, but he does it in a slack, careless, or indifferent manner. He consults his own feelings; takes his own ease, while engaging in the work of the Lord. Such rest under the curse. They have *done*, but they have not *done well*. They were lukewarm, when zeal was required. Our times and our work demand energy. Like Lot, we must run for life, and stay not in all the plain.

3. They have not only *done*, and *well done* what they have done, but they have been *faithful*. A person may do and do well, and yet not be faithful. A faithful servant is watchful, vigilant, steadfast. He who works is not faithful if he does only half as much as he can do. If it be a fact that we are doing only a small part of what we might do, we are not faithful to the trust committed to us. The fields are ripe for the harvest. The way is opening before us in every direction, and among the people of all nations. "Come over and help us," is heard on every hand. And all may do something. They who preach can renew their diligence, and put on more strength by drawing nearer to God. There is "grace to help in time of need," if we seek for it. The Lord has promised that our strength shall be according to our day; he will give more

grace as we need. By waiting on the Lord we may renew our strength. Our cause is onward and upward. The message must and will go with power, and God will clothe his servants with power to carry it.

They who cannot preach can work in some other department. They can circulate tracts; they can spread our periodicals. They can give of their means to extend the truth. All can work; each can do something.

If it be indeed so, that there will be no starless crowns, then some among us must arouse to duty or they will receive no crowns. Many who profess this faith have yet done nothing to lead their fellow mortals to walk in the way of life. If they are saved thus no one could ever point to them as the means of his salvation. Surely, they could not "enter into the joy of the Lord." They could not sympathize with him who laid down his life to save the lost. The pathway he trod was marked with tears and groans, with agony and blood. They do not follow him. Some weep on account of their trials and troubles, more than on account of their own sins, or the thought of sinners perishing all around them. They who are sealed and protected from the plagues are they "who sigh and cry for the abominations" prevailing. Eze. 9:1-6. They, as did their Lord, look upon a sinful world with pitying eye, and sacrifice their own enjoyment for the benefit of others.

It is a solemn thought that there will be no starless crowns worn by the overcomers. We must each be able to bring our sheaves with us, or be left out of the company of the harvesters. And who would wish to stand with that company and be empty-handed? Where are our sheaves in the harvest? Where are the stars in our crowns of rejoicing? We cannot afford to stand with the self-deceived in that day.

Fellow-workers in this cause, we have every thing to encourage us. The truth is plain, consistent, and harmonious. The Spirit of God is with it, not only to impress it on the hearts of the people, but, to lead and guide into all truth and duty. The providence of God is opening the way everywhere for the proclamation of the truth. And his word assures us that victory will soon crown our efforts.

While we long for the appearing of Jesus, our hearts yearn over the multitudes sitting in darkness. We pray, "Come, Lord Jesus, come quickly," and yet our cry is, "Spare thy people; bring not thy heritage to reproach." Let us arouse to renewed diligence. God will give strength, and health, and grace, as we need, to fulfill his will. And just before us the "far more exceeding and eternal weight of glory" rises to our view. Courage in the Lord, and soon the everlasting "joy of our Lord" will be ours. J. H. W.

Spiritualism in the Church.

The *Evangel*, the periodical of the Baptist denomination on this coast, in its issue of Jan. 9, 1873, gives the obituary notice of D. S. Watson, president of the California Baptist State Convention. After speaking of the services Eld. Watson had rendered to the Baptist cause, the writer of the obituary, C. B. P., says:—

"After all, our brother is not dead. He has simply 'gone before.' The house he lived in may, and will, decay, but the earnest soul will still serve the Lord. The loved and loving wife, who ministered so faithfully to the suffering body, may find her aching heart soothed by some gentle, silent influence, from the heavenly land; and, if permitted to do so, that angel spirit will thus minister to her, and to his dear church, and to other loved friends toiling for Jesus."

Should the Elder's former society hear rapping, they may conclude it is from their former pastor. We prefer the sentiment of the wise man: "Neither have they any more a portion forever in anything that is done under the sun." And instead of looking for consolation in the doubtful masses of heathen mythology, we would take heed to that consolation Paul gave his mourning friends: "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

J. N. L.

Wisdom is the olive which springs from the heart, blooms on the tongue, and bears fruit in the actions.

Temptation of Christ.

BY MRS. E. G. WHITE.

HEALTH AND HAPPINESS.

AND why should not men do these things if the law forbidding them is abolished? No message from earth or Heaven can forcibly impress the intemperate and the licentious who are deluded with the theory that the law of ten commandments is abolished. Many professed ministers of Christ exhort the people to holiness of life, while they themselves yield to the power of appetite, and the defilement of tobacco. These teachers, who are leading the people to despise physical and moral law, will have a fearful record to meet by-and-by.

Health, truth, and happiness, can never be advanced without an intelligent knowledge of, and full obedience to, the law of God, and perfect faith in Jesus Christ. The Lord uses no other medium through which to reach the human heart. Many professed Christians acknowledge that in the use of tobacco they are indulging a filthy, expensive, and hurtful practice. But they excuse themselves by saying that the habit is formed and they cannot overcome it. In this acknowledgement they yield homage to Satan, saying, by their actions, if not in words, that, "Although God is powerful, Satan has greater power." By profession they say, "We are the servants of Jesus Christ," while their works say that they yield subjection to Satan's sway because it costs them the least inconvenience. Is this overcoming as Christ overcame? Or is it being overcome by temptation? And the above apology is urged by men in the ministry, who profess to be Christ's ambassadors.

Many are the temptations and besetments on every side to ruin the prospects of young men, both for this world and the next. But the only path of safety is for young and old to live in strict conformity to the principles of physical and moral law. The path of obedience is the only path that leads to Heaven. Alcohol and tobacco inebriates would, at times, give any amount of money if they could by so doing overcome their appetite for these body and soul-destroying indulgences. And they who will not subject the appetites and passions to the control of reason, will indulge them at the expense of physical and moral obligations.

The victims of a depraved appetite, goaded on by Satan's continual temptations, will seek indulgence at the expense of health and even life, and will go to the bar of God as self-murderers. Many have so long allowed habit to master them that they have become slaves to appetite. They have not the moral courage to persevere in self-denial, and to endure suffering for a time through restraint and denial of the taste, in order to master the vice. This class refuse to overcome as did their Redeemer. Did not Christ endure physical suffering and mental anguish on man's account in the wilderness?

Many have so long allowed appetite and taste to control reason that they have not moral power to persevere in self-denial, and endure suffering for a time, until abused nature can take up her work, and healthy action be established in the system. Very many with perverted tastes, shrink at the thought of restricting their diet, and they continue their unhealthful indulgences. They are not willing to overcome as did their Redeemer.

What a scene of unexampled suffering was that fast of nearly six weeks, while Jesus was assailed with the fiercest temptations! How few can understand the love of God for the fallen race in that he withheld not his divine Son from taking upon him the humiliation of humanity. He gave up his dearly beloved to shame and agony, that he might bring many sons and daughters to glory.

When sinful man can discern the inexpressible love of God in giving his Son to die upon the cross, we shall better understand that it is infinite gain to overcome as Christ overcame. And we shall understand that it is eternal loss if we gain the whole world, with all its pleasure and glory, and yet lose the soul. Heaven is cheap enough at any cost.

On Jordan's banks the voice from Heaven, attended by the manifestation from the excellent glory, proclaimed Christ to be the Son of the Eternal. Satan was to personally encounter the Head of the kingdom which he came to overthrow. If he failed, he knew that he was lost. Therefore the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For four thousand years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack.

He put forth his strongest efforts to overcome Christ on the point of appetite, who endured the keenest pangs of hunger. The victory gained was designed, not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for his special work of reaching to the very depths of human woe. By experiencing in himself the strength of Satan's temptation, and of human sufferings and infirmities, he would know how to succor those who should put forth efforts to help themselves.

No amount of money can buy a single victory over the temptations of Satan. But that which money is valueless to obtain, which is integrity, determined effort, and moral power, will, through the name of Christ, obtain noble victories upon the point of appetite. What if the conflict should cost man even his life? What if the slaves to these vices do really die in the struggle to free themselves from the controlling power of appetite? they die in a good cause. And if the victory be gained at the cost of human life, it is not too dearly earned if the victor can come up in the first resurrection, and have the overcomer's reward.

Everything, then, is gained. But life will not be sacrificed in the struggle to overcome depraved appetites. And it is a certainty that unless we do overcome as Christ overcame we cannot have a seat with him upon his throne. Those who in the face of light and truth destroy mental, moral, and physical health by indulgence of any kind, will lose Heaven. They sacrifice their God-given powers to idols. God deserves and claims our first and highest thoughts, and our holiest affections.

At an infinite cost, Christ our Redeemer has purchased every faculty and our very existence, and all our blessings in life have been purchased for us with the price of his blood. Shall we accept the blessings, and forget the claims of the Giver? Can any of us consent to follow our inclination, indulge appetites and passions, and live without God? Shall we eat and drink like the beast, and no more associate the thought of God with every good we enjoy than the dumb animals?

Those who make determined efforts in the name of the conqueror to overcome every unnatural craving of appetite will not die in the conflict. In their efforts to control appetite, they are placing themselves in right relations to life, so that they may enjoy health and the favor of God, and have a right hold on the immortal life.

Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste. Each of the faculties has its distinctive office, and yet they all have a mutual dependence upon each other. And if the balance is carefully preserved, they will be kept in harmonious action. Not one of these faculties can be valued by dollars and cents. And yet, for a good dinner, for alcohol, or tobacco, they are sold. And while paralyzed by the indulgence of appetite, Satan controls the mind, and leads to every species of crime and wickedness. God has enjoined upon us to preserve every faculty in healthful vigor, that we may have a clear sense of his requirements, and that we may perfect holiness in his fear.

Sabbath Items.

ELD. W. M. JONES, of London, in his paper, *The Sabbath Memorial*, has an article entitled, "Progress of the Work," from which we quote the following paragraphs:—

"THE UNITED KINGDOM.

"In Scotland and in Ireland there have been found, quite recently, persons who embraced the Sabbath ten and twenty years since, without the knowledge of the existence of any of like faith, and others whose experience is of a later date. Besides the churches of Natton and Mill Yard, there is now a Sabbath meeting established in Glasgow, the result of the Sabbath Conference held there on the 8th of October last. There are others in various parts of the country who are seeking the truth on this great question.

"AMERICA.

"The Seventh-day Baptists have added many to their churches during the past year. There is increased activity in the Sabbath-school department, and earnest work continues to be done in the academies and colleges. The Pennsylvania Sunday laws being of an oppressive character, renewed efforts are to be made for such alteration of them as will relieve conscientious Sabbath-keepers from fines (from which they are exempt in many of the States), for pursuing secular business on the first day of the week. Besides its large weekly (the *Sabbath Recorder*), the Tract Society publishes more than thirty

tracts and books on the Sabbath question, and has on its list nearly a dozen new ones. The Woman's Tract Society promises to be an important aid. What is needed is the personal work of TO-DAY, in giving, sacrificing, and doing in behalf of the Lord's despised Sabbath.

"SEVENTH-DAY ADVENTISTS.

"The Seventh-day Adventists appear in the field in strong force. The number of publications in English, Swedish, Danish, French, and German, which they send forth is something wonderful; and then their threescore preachers seem to have one very necessary qualification for this our common pioneer work, and that is, *grit*. They take hold of a place and hold on till something is done for the Lord and his Sabbath. Preaching every day, arguing against all sorts of whims and dodges, enduring hardness, and filling their cotten tents with eager, solemn listeners,—such is the order of business. Success, though hard earned, does attend them.

"SWITZERLAND.

"The Sabbath Convention recently held at Boce, Switzerland, was a decided success. Eld. Andrews had so far mastered the French language as to be able to give three addresses at the meetings. 'The urgent necessity for publications was considered, and it was voted to raise 2000 francs to commence the work,' and 1800 francs were paid down. A printer who has quite a large business at Basle, is interested in the Sabbath, and will, probably, be an important aid to the brethren. The Lord favors them, and happily they possess the courage to do all in their power. A small monthly, or rather, a weekly, paper is just what these brethren need to help forward the cause of the Bible Sabbath. Their self-sacrifice and energy will doubtless prove to be equal to the demands of the hour. The Lord grant 'that with all boldness they may speak his word.'

In addition to the above which we copy from the *Review*, Eld. Jones, in a letter to the *SIGNS*, says:—

"Three Sabbath keepers, not knowing of any others of like belief, have written each a tract on the Sabbath. They all came to light by my advertising within the last year. They are John Villiers of Belfast, Ireland; Donald Mackenzie of Urray, Ross shire; and James Scott of Elgin, Scotland. A lady in Belfast, keeping the Sabbath for five years, has just written to me."

By Their Fruits.

GREAT revivals and large additions are reported in many churches. Now look at one item showing what fruit they bear. The reports of the Methodist conferences for 1874 show an increase of 99,494 members. But "Contributions to the Missionary Society have been \$611,954, a decrease of \$60,996, and every other benevolent department shows a decrease except the Women's Foreign Society, where the increase is \$818, and the Freedman's Aid Society, which has advanced by \$7,812."

An increase of 99,000 in membership, and a decrease of \$60,000 in contributions! Evidently this kind of religion does not affect the pocket very much. D. M. C.

Absurdities of Doctrine.

THE doctrine of the immortality of the soul requires us to believe that spiritual death was all or a part of the penalty for Adam's transgression. By spiritual death is meant the soul's alienation from God and the losing of all desire to do good. This is absurd, for it subverts the Bible doctrine of a vicarious sacrifice. By vicarious sacrifice is meant that Christ dies as a substitute for man and suffers the penalty for his transgression. Now if spiritual death is the penalty, Christ must die a spiritual death to redeem man from it, which would make him a sinner. This we know is false, and therefore cannot arise from a heavenly source, but from him who said to Eve in Eden, "Ye shall not surely die."

The doctrine of the immortality of the soul exalts death, as a friend, which robs Christ of his glory. The oft-repeated expressions heard on funeral occasions are very much in harmony with the sentiment of a well-known hymn—

"Death is the gate to endless joy,
And yet we dread to enter there."

Now if this sentiment be true, then death is a friend to the human family; which is directly in conflict with the scripture which says, "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. And it also robs Christ of his glory, for the Scriptures everywhere set forth the fact that Christ is the way, the truth, and the life. He is the one that will destroy death, and give his people endless joy.

The doctrine of the immortality of the soul

subverts the Bible doctrine of the Judgment; for it requires us to believe that both the righteous and the wicked enter their reward at death, and hence their judgment either wholly or in part must take place at that time. According to this view the judgment began nearly 6,000 years ago when Abel died. This is in direct conflict with the Bible which invariably points us forward to the last day as the time of judgment. Acts 17: 31.

The doctrine of the immortality of the soul makes the resurrection of the dead unnecessary, which again is in direct conflict with the Bible. According to this belief, if the resurrection never did take place it would be no matter to either the righteous or the wicked, as the one class would be rejoicing in glory and the other suffering the torments of hell. But Paul says, "If the dead rise not, then is not Christ raised." "Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16, 18.

The doctrine of the immortality of the soul forever sets aside the idea that the universe will ever be free from sin and sinners, which again is in conflict with the word of God. See Rev. 5: 13. And, according to the interpretation given by immaterialists, of the parable of the rich man and Lazarus, Heaven and Hell are in speaking distance of each other, therefore the songs of the redeemed saints must be constantly and eternally interrupted by the curses and wailings of the wicked. Such a condition of things would be revolting to our nature, and how much more so to a just and holy God.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

I. D. VAN HORN.

Armageddon at Hand.

A CAREFUL survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that "the battle of the great day of God Almighty at Armageddon" is actually at hand. All Europe is at present like one vast camp. The nations are arming from the British Channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. According to the *Paris Republique Francaise* a German "camp of manœuvres for 150,000 men is about to be formed near Treves, under the immediate command of the Emperor. According to the *Kölnische Zeitung* (Cologne Journal) the French are about establishing a similar great camp for drill and military manœuvres near the German frontiers. The nations are becoming armies; the general masses of the people are being turned into soldiers. Russia has a greedy eye on India and the Sick Man. Austria has long coveted a portion of the territory of Turkey. France is said to be still cherishing feelings of bitterness, and revolving schemes of revenge. There are also those who predict a great Ultramontane combination for the restoration of Rome and the temporal power to the Supreme Pontiff. Rumors of schemes of conquest, of plots, conspiracies, and new alliances fill the circumambient air, as motes people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than were ever before known. The foundries are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys. The powder with which these mighty engines were to be charged was not thought to have sufficient power, and the world is now given to understand by the *Baltic Gazette* that the German Government has discovered or secured the secret of a new "prismatic powder" for its heavy guns, which is immensely superior to any used or known elsewhere in Europe. When we contemplate the present attitude of the Continental Powers; when we estimate the vast numbers of their standing armies; when we consider the amount of interruption to the arts of peace, and the crushing burdens upon the people, which they entail; when we see Germany and France arming to the teeth, and by their vast preparations compelling their neighbors to strain every nerve and tax every resource for the same purpose, in order to be ready for the fearful crisis which all seem to anticipate—when we see these things we may well feel thankful that our happy position, with no powerful nations upon our border, exempts us from such necessities; that with a feeble navy, and a standing army inferior to that of any fourth-rate Power of the old world, we still draw peaceful breath, and sleep untroubled by dreams of danger from any external foe. —S. F. Chronicle, Jan. 30.

Tribulation Worketh Patience.

As the harp-strings only render
All their treasures of sweet sound,
All their music, glad or tender,
Firmly struck or tightly bound;

So the hearts of Christians owe
Each its deepest, sweetest strain,
To the pressure firm of woe,
And the tension tight of pain.

Spices crushed their pungence yield,
Trodden scents their sweets respire;
Would you have its strength revealed,
Cast the incense in the fire.

Thus the crushed and broken frame
Oft doth sweetest graces yield;
And through suffering, toil, and shame,
From the martyr's keenest flame,
Heavenly incense is distilled!

The Voice of Christian Life in Song.

Conference Proceedings.

In response to a call issued by the California Conference Committee, for the purpose of determining upon a permanent location for the SIGNS OF THE TIMES, making arrangements for the erection of building, etc., a special session of the California Conference of Seventh-day Adventists was held in Oakland, Feb. 12th and 14th.

Conference opened at 9 A. M., with prayer by Eld. Jas. White.

The churches of the Conference were represented as follows: *Napa*, Joseph Eggleston; *Healdsburg*, John Cook, Joseph Dimmick; *Santa Rosa*, John Morrison; *Oakland*, Eld. J. N. Loughborough, G. A. Baker, W. J. Cronkite; *Vallejo*, J. S. Howard; *San Francisco*, Wesley Diggins, E. A. Stockton; *San Jose*, H. H. Stevenson; *St. Helena*, John Mavity; *Santa Clara*, W. O. Swinnerton; *Woodland*, N. Grayson, Alfred Mason, Wm. Saunders; *Green Valley*, — Ross; *Petaluma*, E. Moore.

Elds. White, Waggoner, and Canright, and all brethren in good standing were invited by vote of the Conference to take part in its deliberations.

Elder Loughborough, President of the Conference, made some introductory remarks, and was followed by Elder White, who reviewed his previous visit to this coast, his connection with the SIGNS, and said he had come again in the name of the Lord to help the work forward; expected to make his headquarters on this coast, but should make visits East as the necessities of the cause demanded. The brethren East have subscribed \$6,000 to \$8,000 for the purpose of fitting out a complete printing office for this coast—presses, steam engine, type, and all necessary material for a first-class printing establishment. Besides this, he had arranged for a full corps of hands to assist in the office, if it should be entrusted to his management.

Elder Waggoner remarked that he was a stranger in the State and could not advise; but desired to express his interest in the cause, and had determined to go wherever duty called. He felt that Bro Loughborough ought to be relieved from his connection with the SIGNS office, and also that Bro. White should be left free to attend Conferences and Camp-meetings, and to exercise a general supervision of the work everywhere.

After remarks by several brethren, the reading of the preamble and resolutions upon which the California Conference voted to assume control of the SIGNS OF THE TIMES was called for, and after they were read and freely discussed,

Bro. Stevenson moved that the vote by which the office of the SIGNS OF THE TIMES was received from Bro. White, and the publication of the paper assumed by the California Conference, be rescinded, and that the office revert to Bro White as before. After some discussion the question was called, and carried by a unanimous vote.

Bro. Saunders moved that a committee of three be chosen by the Conference to inquire into the matter of the publishing interest, and report to a future meeting of this Conference.

Bro. Loughborough, Diggins, and Morrison were elected as such committee.

Adjourned to meet at 3 P. M.

SECOND SESSION.

Opened with singing, and prayer by Bro. Waggoner.

After remarks by the President, in which the hope was expressed that the publishing interest would be promptly attended to, the report of the committee on the publishing interest was read, and drew forth remarks from the delegates, nearly all having some inducements to offer in behalf of their several localities. Sr. White, upon motion of Bro. Canright, was invited to give her views as to location, etc., which she did, stating that her mind was in favor of either San Francisco or Oakland, from the fact that they were situat-

ed on the great highway of travel and commerce.

Adjourned to meet at the call of the President.

THIRD SESSION.

Sunday, Feb. 14, 9 A. M.

Meeting opened with prayer by Bro. Loughborough.

The President stated that an informal session had been held the previous evening; that no action had been taken, but that the expression of the delegates showed that there was a general agreement that Oakland was the best point at which to establish permanently our printing office for this coast.

Bro. Saunders then moved that Oakland be selected by this Conference as the point of location for the printing establishment, which being put to vote, was carried, unanimously.

Bro. Howard moved that the State Conference Committee, in conjunction with Bro. Diggins of San Francisco and Bro. Tay of Oakland—making a committee of five, be empowered to select and purchase a suitable site and erect the necessary buildings; and that this committee be instructed to take the necessary steps to effect the organization and incorporation of a Publishing Association as soon as practicable. Carried unanimously.

The President stated that the General Conference had tendered back the five hundred dollars voted to the General Conference last autumn, and requested its acceptance by this Conference. The liberality of the General Conference was accepted with many expressions of thanks on the part of the members of this Conference.

Eld. Loughborough brought up the matter of field labor the coming season, and the necessity of having one or more tents for that work.

A motion was made and carried that the Conference Committee be empowered and instructed to purchase such tents for the coming summer's field labor as may in their judgment be necessary.

Adjourned to 2 P. M.

SIXTH SESSION.

Sunday, 2 P. M.

Meeting opened with prayer by the Secretary.

The time of quarterly meetings, appointments for preaching in different localities, etc., were left with the Committee for determination.

There being no further business to transact, the Conference adjourned *sine die*.

J. N. LOUGHBOROUGH, President.

WM. SAUNDERS, Secretary.

From Brother Van Horn.

SINCE New Year's I have been laboring in two school districts, and although the weather has been very cold some of the time and the snow so deep that but few could get out to meeting, there has been some fruit as the result. Four families have embraced the truth, and among them is Bro. Maxon's only son and his wife. This has made us all to rejoice. In the place where I am now laboring there is a good attendance and the interest is good. I think it is the best interest I have had since our tent meeting last summer in Walla Walla.

But the great drawback to the work here is the want of money to carry it on. If it was one-fourth as plenty as it is with you we should feel of good cheer. We cannot sell many books on account of this. The poor have no money, nor cannot get it. Our people here are of good courage and are lifting with all their might to establish the work here and make it permanent. We hope for the best.

I. D. VAN HORN.

Letter from Wm. M. Healey.

AFTER the quarterly meeting held in Oakland Jan. 2d and 3d, we went to Healdsburg, and gave a few lectures in our church at that place.

Some of the ministers, at Healdsburg, took up some of the subjects upon which we spoke, and shed, what they called, light upon them. One of these, when speaking of Matt. 24th chap., said that the idea of the darkening of the sun, which took place in A. D. 1780, being a sign of the end, and supernaturally caused, was all folly. He said that the cause was the bursting of a volcano in some of the planets, and the smoke and ashes from it obscured the light of the sun!

Suppose this to have been the cause, it would not prevent its being a sign of the end. But we read, from what we always supposed was good authority, such, for instance, as Noah Webster's dictionary, that the true cause of this phenomenon is un-

known. But in Healdsburg we have a new light, which Webster never saw.

I left Healdsburg, for Lake county, Jan. 28th. Have been at Lower Lake about a week, lecturing each evening to an audience, ranging from 20 to 50 persons, some of whom manifest considerable interest in hearing the truth.

• *Lake County, Cal., Feb. 10, 1875.*

Woful Ignorance.

It is not so much a matter of surprise that the people betray ignorance of the doctrines of the Scriptures when they have so little knowledge of Bible facts. If we tell a congregation of people, who are hearing for the first time on the doctrine of immortality alone through Christ, that the phrase "immortal soul" is not to be found in all the Bible, the chances are that some one will openly dispute the statement, while all will receive it with great surprise.

The prevailing ignorance on this and kindred subjects is not so much to be wondered at when we consider that their spiritual guides are in many cases no better off. I once knew a minister, the pastor of a flourishing city church, who boldly declared that the New Testament asserts that we must "keep God's holy *Sunday!*" And that man, so ignorant of the plainest facts in the Bible, was a teacher in Israel.

A recent illustration of the clerical ignorance concerning Scripture facts has just come to my notice, the occasion being the funeral of an influential citizen of this town. The minister cited the case of Moses and Elias, and their appearing at the transfiguration, as an evidence that the man, whose funeral they were attending, was still conscious. Said he, in substance, Here we have the case of two men who died and were buried by their friends, with the funeral ceremonies incident to such occasions, just as we to-day are about to bury our brother who lies before us; and yet these two men, who were thus buried, came and talked, and were seen by the disciples, &c.

Now, every Sabbath-school scholar ought to know that Elias (the New Testament name for Elijah) went to Heaven without tasting death, and hence he was not buried with "funeral ceremonies incident to such occasions," while even the most casual reader of the Scriptures might be supposed to know that Moses had no such ceremonies, for the Bible distinctly declares that God buried him, and even the place of his sepulcher was unknown.

In view of these facts, what shall be said of a professed minister of the gospel who can make such declarations in a public congregation? Verily, the "people perish for lack of knowledge."

Wm. C. GAGE.
Langdon, N. H.

Tenderly.

THE gospel is love, and must be preached from the heart. We are sent to the sick, to heal, to help the weak, lead the blind, save the lost, and that can only be done by a tender, sympathizing ministry. The same truth is not the same when uttered in a combative spirit. The love of God, the tears of Jesus, become hard and repulsive when the preacher is in a combative frame; and wrath becomes subduing, drawing, when poured out of a soul inspired by love. We have heard hell portrayed in a style that made men angry with God, caused the feeling that he delighted in torment, gloated over the horrors of the lost, took profound satisfaction in the darkness and miseries of perdition; and we have heard it presented so regretfully, so much as Christ spoke of it, with such deep sorrow and concern as to make the impression that it is an infinite hardship and grief to God to banish a soul to the regions of woe. We are unfit to preach any truth of the gospel unless deeply moved by love and sympathy, and ought never to touch upon the awful fate of the lost when our hearts are cold, or our combativeness excited. It is a terrible thing to be lost, and a cruel thing to have the danger forced upon one's attention in a flippant style, with the impertinence of a casuist, or the indifference of a stoic. Only under the highest inspiration of love should one venture upon this solemn and awful theme.—*Union in Christ.*

SEEK for an established judgment in the doctrinal truths of God. Some persons are so unsettled that every wind blows them down, like loose tiles from the house-top. Blind zeal is put to a shameful retreat; while holy resolution, built on firm principles, lifts up its head like a rock in the midst of the waves.

The Secret of Prayer.

No one can have any just claim to being a Christian who does not practice secret prayer. Many may, and probably do, practice what is termed secret prayer, who are not Christians; not because they love it, or feel their need, but to ease their conscience. The secret of prayer is to feel our need, our lost condition without help; to break our hearts before Him who has said by the psalmist, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

We are to claim the merits of Him alone through whom we may have access to the Father. "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool." He loves to have us believe that he is, and that he is a rewarder of those who diligently seek him.

If we do not get an answer to our prayer at once, leave it on the altar. Perhaps there is something in the way—confessions to make, broken vows to be performed, or a brother to be reconciled. It may be neither of the above. God may be testing us. Sometimes we have need of patience after we have done the will of God, that we may receive the promise.

Do not be content, dear reader, in simply saying your prayers. Does God hear the ravens when they cry? and will he not hear us whom he has made in his own image? It is cheering to know that the great and terrible One, who holds our destiny in his hands, will condescend to hear us notwithstanding our errors, wanderings, and unbelief. This is not human, but like God. The poor sinner who has opened the door of his heart, and bidden Jesus an unreserved welcome, has become heir to an incorruptible crown; heir with Jesus, the Son of God. What honor that we may be called the sons of God. May we, dear reader, be of the happy number who *love* to pray, and who will finally enter into the city of God.

A. P. LAWTON.

Voltaire Dying.

ON the twenty-fifth of February, 1758, Voltaire penned the following blasphemy: "Twenty years more and God will be in a pretty plight." Let us see what was taking place at precisely the time indicated. On the twenty-fifth of February, 1778, Voltaire was lying, as was thought, on his bed of death. Racked and tortured by remorse for past misdeeds, he was anxious to propitiate the God whom he had insulted, and the church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion in order to receive the sacrament of reconciliation. On the twenty-sixth he wrote the following to the Abbe Gaultier: "You promised me, sir, to come and hear me. I entreat you to take the trouble to call as soon as possible." The Abbe went at once.

A few days later, in the presence of the same Abbe Gaultier, the Abbe Mignot, and the Marquis de Villeveille, the dying man made the following declaration: "I, the undersigned, declare that, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and, not being able to drag myself to church, the reverend rector of St. Sulpice, having been pleased to add to his other good works that of sending to me the Abbe Gaultier, a priest, I confessed to him, and, if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born, hoping that the divine mercy will pardon all my faults. If ever I have scandalized the church, I ask the pardon of God and of the church. March 1, 1778.—Voltaire." This document was deposited with Mons. Momet, notary of Paris. It was also, with the permission of Voltaire, carried to the rector of Sulpice and to the Archbishop of Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Twice before, when dangerously ill, the wretched man had made abject retractions. But these he had not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the arch-episcopal answer, he was refused admission to the dying man. The arch-conspirators trembled at the apostasy of their hero; and, dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated, no reproach, no curse being deemed bad

enough for the D'Alemberts and Diderots who guarded him. "Be gone," he said; "it is you who have brought me to my present state. Be gone! I could have done without you all; but you could not have existed without me; and what a wretched glory you procured me!" And then praying, and next blaspheming, now saying, "O Christ," and next, "I am abandoned by God and man," he wasted away his life, ceasing to curse and blaspheme and live, on the thirtieth of May, 1778. These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had to witness, he declared that to see all the furies of Orestes, one only had to be present at the death of Voltaire. "Such a spectacle," he adds, "would benefit the young who are in danger of losing the precious helps of religion." The Marshal de Richelieu was so terrified at what he saw that he left the bedside of Voltaire, declaring that the "sight was too horrifying for endurance."—*London Popular Journal.*

Family Religion.

REV. DR. VAN DOREN, in the *Christian Intelligencer*, has a good article on the importance of family religion and worship. Speaking of some of the excuses for neglect of duty, such as want of time, etc., he says:—

How comes it to pass that the prayerless heads of families find time to trade or farm, to gossip, to visit friends, to attend elections, to frequent the theater, the dance, and a thousand other scenes, but no time to pray with their families? We once saw a young merchant urging with energy, arising to vehemence, a successful business. We accosted him as to his neglect of this and other duties.

"No time, sir, no time, sir," replied he in urgent haste.

"Well, my dear young friend, God will give you time by and by."

Only one week after, he was driving with Jehu speed along the avenue, and one of the tires of the wheels broke. His splendid team, being frightened, became unmanageable, ran away, and flung him against an iron lamp-post, and broke both his legs. His very first thought, he afterward confessed, was his reply to the above question. "Will you have time enough now to pray, Alfred?"

For three long months, like a chained eagle, that fiery-hearted merchant was confined to his house at home. It was a harvest time for eternity as it regards the interest of his soul.

The strongest argument in favor of neglecting family worship is seldom stated. It is a want of heart for the duty. Men who have not been renewed, find it a hard task to play the hypocrite alone. But to subject themselves to the scorching glance of children and servants—this is too much.

It was the question with the patriarch, some three thousand years since, concerning the hypocrite, "Will he always call on God?" A similar question brought a proud, insolent questioner to grief before a large congregation. A minister of Christ, after he had finished a searching sermon; took his seat; but the conscience of one of his hearers could not thus rest. Some explanation of this discourse, in a scoffing manner, was requested by the stranger. The pastor arose, and said:—

"I perceive this gentleman to be a Universalist preacher who questions me. If he will answer me, I will respond to two dozen of his questions. Do you, sir, pray regularly in your family?" The questioning Universalist preacher was as silent as the grave. We read that Prof. Webster, the murderer of Dr. Parkman, was asked a similar question, and the answer may be inferred.

Our Lord prayed with his disciples, as well as alone. These Jewish converts were his family. Abraham, David, Job, Cornelius, Aquila and Priscilla, trained those intrusted to them to hear the daily voice of prayer in the family circle. But sad is the case, where one of the heads of the family is not only unwilling to lead, but opposed to that divinely-ordered custom. It was such a state of the case that Dr. Payson said reminded him of "a dove with a broken wing." Through eternity will millions of souls continually and adoringly bless Providence for their privilege of having been reared under the sacred shadow of the Family Altar.

ANOTHER English clergyman, Rev. Alfred Newdigate has gone over to Rome. His secession has caused much excitement, as he held the secretaryships of the Society for the Propagation of the Gospel and Church Extension Society, in the Diocese of Litchfield.

THOSE who lack a good-natured character may be sure they cannot long sustain, without detection, an artificial one.

Explanation.

AS MY name has been mentioned in both the *Review and Herald* and the SIGNS OF THE TIMES without my knowledge beforehand, in connection with the publication of the latter; and as it was generally expected by the friends who were present at the last Conference and Camp-meeting that the Office material would be removed to Woodland as soon as practicable after the close of the session, where the paper was to, and I think would have been, issued weekly, but which was not done for reasons given by Elder Butler in the SIGNS for Nov. 12; for these reasons, and because I want the brethren, on this coast particularly, to understand more clearly than they can from anything that has been said in the paper why I did not accept the position referred to, I desire to make a statement of the matter from my own standpoint through the SIGNS OF THE TIMES.

When Bro. White was editing and publishing the SIGNS, all went well. Duty called him to another field, and since that time the paper has not, for various reasons, been published regularly; but each number was good when it did appear.

At our late Conference, Elder Butler, who was a delegate from the General Conference, presented a proposition made by Elder White to the California Conference to accept a donation of \$6,000 from the General Conference, for the purpose of establishing the publishing interest on this coast, provided the Conference would assume the publication of the SIGNS OF THE TIMES—the donation to include the material already purchased by Elder White for printing the paper, amounting to about \$800. The very liberal donation so kindly offered was thankfully accepted and the terms agreed to, the California Conference assuming the publication of the paper.

When the proper time came in the Camp-meeting, subscription papers were started in aid of the publishing fund, and within an hour nearly \$20,000 were pledged by the friends of the cause. They responded nobly to the call for means to help in the work in this direction, showing a liberality and cheerful willingness to sustain the cause with their means such as has very rarely been manifested by any people.

Before we left the Camp ground, Elders Butler and Loughborough informed me that one more number of the SIGNS would be issued at Oakland, and then it would be removed to Woodland and its publication placed in my charge. In the meantime I was requested to engage rooms in connection with my own Office, which I did, and although the principal one was occupied as a school room, I secured the promise of it with another adjoining, the two being just what was needed for the publication of the paper as now managed, for \$8.34 per month. The press-work, however, would have had to be done on my hand press (the use of which would have cost nothing) until a power press could be procured, for which I was promised another room on the ground floor under the rooms above mentioned, at \$8 per month, when needed. Elders Butler and Loughborough came to Woodland a couple of weeks after, saw the rooms and approved what I had done in engaging them.

Meanwhile another number of the SIGNS had been issued at Oakland, but was dated "Woodland," in contemplation of the removal. This would have been very proper if the necessary arrangements had been perfected and the matter carried out accordingly; but was very unfortunate as it terminated. Of course I felt very sorry, but was not conferred with in regard to it, and consider myself blameless as to that. Neither had anything been said to me about the compensation I was to receive for the arduous position I had not sought but was asked to accept—really a four-fold one—that of printer, publisher, local editor and business man; a position, the duties of which would have occupied all my time from early morning till bed time. I have filled a less arduous one for years and know something of what it is. I felt that I could not refuse to take hold of it, being the only one of the profession in the cause on this coast, much as I might and did dread the constant and incessant labor such a position would necessarily involve. And I thought I could help to manage the paper; and, being in the business and a practical printer, also help to conduct its labor department economically and properly.

I was requested to accompany Elders Butler and Loughborough to San Francisco, where the State Conference Committee and Conference officers were to meet and determine finally as to the removal of the paper, and I did so. The Conference was held in the double tent and the persons mentioned were all present. After consultation it was determined that \$12 per week was as high as

could be paid to any one connected with the publication of the paper. Such a low salary I felt bound, in justice to my family, to myself, and to others who should work in the Office, to decline. I could not think it right to take such a burden upon myself for so low a salary. Such a position is worth in California three times what was offered me, or \$36 per week. When asked what I was willing to accept, my reply was that under the circumstances I would work for \$18 per week—just one-half. I did not base my calculations on \$36 per week, however, but considered simply a foreman's position in a printing office in this State, for which is paid \$30 for ten hours' labor. Thirty dollars per week for a year amounts to \$1,560; \$18 per week for a year amounts to \$936; the latter deducted from the former amount leaves \$607. This last amount, then, my brethren, I proposed to sacrifice for the cause continually, year after, as long as I should be connected with the Office, in dollars—to say nothing of my pledge of \$100 at the Conference, my yearly s. b. of \$65, and many other items which I have felt it a privilege to give, and which has been done cheerfully—nothing of the extra time that could and would have been given—nothing of the consequent loss my own business would necessarily suffer. And yet Bro. Butler's articles, if I understand them correctly, represent me as standing in the way of the progress of the publishing interest—as not willing to make my share of the sacrifice necessary to the successful carrying on of the paper. And yet, how I could support my family—a wife and three daughters—in California on \$12 a week, is more than I can see; and why such a thing should be asked, in the present condition of the cause, I cannot understand. There certainly is no justice in requiring those who do the hard labor and assume the responsibilities connected with the publication Office to make so much more sacrifice in proportion than others. Does not he who works for one-half what he can obtain elsewhere, and does it year after year, do as much as the one who is rich and pledges double the amount for a single year? I can but think so. It strikes me as being somewhat like the case of the rich man and the poor widow who cast their gifts into the treasury.

But I think all the difficulty has arisen from a mistaken idea of existing facts. A very great mistake is made in putting down prices on this coast to the level of those paid at Battle Creek, Michigan. I doubt if five men in a hundred on the average could be found—men who have tried both—who would not say that it costs twice as much to support a family in California to-day as it does in Michigan. I have tried both. I lived as well in Battle Creek eighteen years ago when I received only ten dollars per week as foreman of the *Jeffersonian*, a weekly newspaper, as in a similar position in San Francisco six or seven years ago (on a daily evening paper) upon thirty-six dollars per week. In order to do justice, it seems to me the circumstances of locality and expenses of living, etc., must be considered. Everything upon this coast is done on a different scale from the East. People get more for their labor and make money more easily in most avocations. They are consequently more liberal in their views and more generous in giving to sustain any cause they may espouse. Was not this evinced by our brethren in the matter of pledging their money in this very cause at our late Camp-meeting? It certainly was. And Bro. Butler, who had just arrived from the East, remarked it. Their money was given willingly, not grudgingly—and I believe God will bless those cheerful givers.

I farther believe the word of God teaches that the laborer is worthy of his hire—that it is positively and absolutely wrong to oppress the laborer. Besides, such a course ties up his hands from usefulness in any other direction—makes him a mere machine—prevents him from feeling like a free creature, made in the likeness of his Creator, or being a man among his fellow-men.

I want to do my part in this great work—the more the better—but I think and feel, before God, that too much has been required of me at the hands of my brethren composing the Conference Committee. The Conference I do not believe would have asked anything so manifestly unjust. And it seems to me my knowledge of, and experience in, the business, both in California and in Michigan, ought to enable me to judge what is right in the matter of wages quite as correctly as those who have not had that experience.

I feel it due me that these simple facts be laid before the readers of the SIGNS OF THE TIMES, so that they may be able to form a correct opinion as to the course I have taken, and to determine whether I am really deserv-

ing of the censures the articles in the late issue place upon me. I have done all in the fear of God.

In my simplicity it seemed to me I was making a very great sacrifice for the cause in consenting as I did to put in so much time and labor for the low rate (for California) of \$18 per week. But my brethren think otherwise, and I am left to conclude, with them, that I am not the man for the place; and though I feel very sorrowful over it in view of all the circumstances, I agree with Bro. Butler that it "was rather providential that the paper was not removed to Woodland."

In behalf of Truth and Justice,
WM. SAUNDERS.
Woodland, Nov. 25, 1874.

Two Church-Goers.

THE MAN WHO CAME LATE.—He had no time to ask a blessing on the service for himself or his neighbors. He missed the opening exercises. He disturbed others who had come in time. He disturbed the minister. He showed pretty plainly that he did not consider as much respect due to God's house as to his own place of business. He set a bad example to others. He missed a blessing for himself.

THE MAN WHO CAME EARLY.—He had time to take his seat quietly and get comfortably warm or cool, as the case might be. He had time for a quiet and refreshing season of prayer before the service began. He disturbed nobody. He showed due respect for the time and place, and also for Him who has promised always to meet those who gather in his name. He was able to join in the whole service, and to be in time for it. He set a good example to others. He won a blessing for himself.

Amends.

WHEN a person is converted from his evil ways to Christ, he wishes to counteract the mischief he has wrought in the past, and immediately addresses himself to do it. If he has wrongfully damaged another, he humbly confesses the injury he has committed, and endeavors to repair it; if he has slandered another, he revokes the slander and brands it false; if he has defrauded another, he makes reparation; if he has led one astray, by inculcating error and false principles, he seeks to win him over to the truth and the dominion of virtue. The celebrated Earl of Rochester had been the author of many profane and lewd writings, tending to promote vice and immorality, but when on his dying bed he was "renewed in the spirit and temper of his mind," he gave a solemn charge to have them all destroyed.—*Sel.*

Idleness.

MANY young people think an idle life must be a pleasant one, but there are none who enjoy it so little and are such burdens to themselves as those who have nothing to do. Those who are obliged to work hard all day enjoy their short period of rest and recreation so much that they are apt to think that if their whole life were spent in rest and recreation it would be the most pleasant of all. But this is a sad mistake, as they would find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest, for rest implies relief from previous labors; and if our whole life were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment, but they generally find that they are not nearly so happy as they were before, and are often glad to return to their old occupation to escape the miseries of indolence.

NEVER give up old friends for new ones. Make new ones if you like, and when you have learned that you can trust them, love them if you will, but remember the old ones still. Do not forget they have been tried and found true; they have been merry with you in times of pleasure, and when sorrow came to you they sorrowed also. No matter if they have gone down in the social scale and you up; no matter if poverty and misfortune have come to them, while prosperity came to you; are they any the less true for that? Are not their hearts as warm and tender if they do beat beneath homespun instead of velvet? Yes, kind reader, they are as true, loving and tender. Don't forget old friends.

SIN rides the sled down hill. Repentance draws it back again.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, FEB. 25, 1875.

THIS WEEK'S PAPER.

THIS week's SIGNS will be received with more than usual pleasure; not so much, however, for the increased excellence of its reading matter, as from the cheering reports of meetings, the statements of the permanent establishment of the Press in this city, and the future weekly issue of our good paper. The work of publishing, which has been delayed somewhat, from this time, with the favor of God, will go right forward.

The "Explanation" from Bro. Saunders, on page 127, would have been given in the SIGNS the first of December had it not been sent to Iowa by the editor for consideration by Bro. Butler. Bro. S. has treated the subject understandingly, and with Christian candor. Having kept house during the year 1874, six months at Oakland, Cal., and six months at Battle Creek, Mich., we decide that \$18 per week in coin at Oakland, is about equal to \$12 at Battle Creek in currency. We enjoyed a happy renewal of acquaintance with Bro. S. at the late Conference, and were glad to know that trials have not dimmed his faith, nor dampened his ardor in the cause.

As we pen these lines the carrier brings a postal card dated at Woodland, Cal., Feb. 22, 1875, from which we copy: "Our people here are very generally well pleased with what was done by the Conference. Every one agrees that Oakland is the best point for permanent location that could have been selected. We trust the work will now go forward more rapidly than ever. Affectionately, yours in hope,

WM. SAUNDERS."

Eld. J. H. Waggoner, well known as a safe expositor and able writer, will assist on the SIGNS, and have the charge of the paper in our absence. Let the SIGNS OF THE TIMES be circulated wherever the English language is read. Ten thousand new subscribers wanted. We design to occupy considerable space with expository articles containing the reasons of our faith and hope. And Mrs. W. will contribute largely.

Note.

I AM now at my home in St. Helena, Cal., seeking rest from the excessive cares of the last few months, and waiting on my companion, who is in the last stages of consumption, and must soon sleep. Pray for us in our affliction. We shall be glad to hear from our friends. Address, St. Helena, Napa Co., Cal.

J. N. LOUGHBOROUGH.

San Francisco.

THE regular appointments Feb. 13, 14, I attended. The prayer meeting on Sabbath evening was a spirited meeting, and a large number was there. The room was more than full. I spoke to them on Sabbath morning and Sunday night. The interest was good. The cause is advancing in this city.

Two persons who have been connected with the First-day Adventists in the East took a decided stand for the Sabbath and the present truth at this meeting. The Lord was with us, and we felt encouraged.

The above remarks will apply also to the meetings Feb. 20, 21.

J. H. W.

Quarterly Meetings.

THE second State quarterly meeting of the Cal. T. & M. society will be held in district No. 3, with the Napa church, the first Sabbath and first-day in April.

The district quarterly meetings will be held as follows:

- District No. 1, with the Petaluma church, March 27 and 28.
- District No. 2, at Santa Rosa, March 6 and 7.
- District No. 3, in connection with the State quarterly meeting, at Napa, April 3 and 4.
- District No. 4, at Vallejo, March 13 and 14.
- District No. 5, at Woodland, March 20 and 21.
- District No. 6; time and place to be designated in the future.
- District No. 7, at Oakland, March 27 and 28.
- District No. 9, at San Francisco, March 6 and 7.

It is expected that reports of labor, as designated by the blanks, will be made by the churches in their respective districts. These should be summed up by the district secretary, and forwarded to our State T. & M. secretary, Sr. Lucie Bush, Woodland, so that she can make out her report of the workings of the society for the quarter, except district No. 3, before the State quarterly meeting. It is expected that each district, through its director, will balance all its indebtedness for periodicals, &c., at the time of the State quarterly meeting.

J. N. LOUGHBOROUGH,
Pres. T. and M. Society.

The Cold Spell.

FEBRUARY has been marked by extreme cold weather throughout the eastern States, commencing the 3d. A few of the many items given in the papers we quote.

NEW YORK, FEBRUARY 10.—The immense quantities of ice in the rivers have considerably diminished; the weather to-day being mild there is now no serious impediment to travel. Several persons crossed the North River this morning from Eighteenth street to Hoboken. This is the first ice bridge which has occurred on North River since 1835. The ice was soon rendered impassable by foot passengers and boats resumed their regular trips.

NEW YORK, FEBRUARY 14.—The weather in this section, which throughout the day was remarkably mild and pleasant, changed to-night to intense cold, accompanied with a violent gale. The thermometer at 7 o'clock to-night was eight degrees above zero, with indications of going still lower. The cold weather appears to have placed a check upon the commission of crime and the occurrence of accidents, fires, etc. Everything is dull, items of newspaper interest scarce, and the city generally devoid of life.

NEW YORK, FEBRUARY 15.—The weather to-day has been intensely cold, with the thermometer ranging about 10 degrees above zero. The East and North Rivers are filled with floating ice, and the ferry boats made trips at irregular intervals. The sound and bay are also blocked with large cakes of ice, and navigation is greatly interrupted. Pilots all testify to the unprecedented severity of the weather, and say that in all their experience they have not been called on to withstand so bitter and trying a siege as that they have endured for the past fortnight. On Thursday last the ice packed along the shore at Keyport, New Jersey, became broken and drifted to sea. Several vessels were blown out to sea on the ice floes in which they were frozen. One of these, a sloop, had on board the Captain, Charles Woodward, and a sailor; the vessel had just returned from a voyage and was short of provisions and fuel. When last seen, at night, they were still drifting with the ice. Another vessel, a schooner, had on board the navigator, Captain Collins, and two sailors, named Wilson and Ludlow. Four days have elapsed since she was seen, and it is feared that all have been lost.

BOSTON, FEBRUARY 13.—The Boston market fishermen, ice-bound on the inside of Cape Cod bay, are worse off shore than they were yesterday. The revenue cutter Gallitar lies at anchor under Long Point locked in with a dozen vessels, and many fishermen in sight of home have hoisted signals of distress. There is no clear water in Cape Cod Bay. A cold wave passed over New Hampshire, Vermont, and Maine last night, the thermometer showing from 22 to 36 degrees below zero, being the coldest weather this season.

CONCORD (N. H.), FEBRUARY 14.—A dispatch from Franklin, in this State, says the unusually cold weather yesterday continues. To-day the thermometer stood as low as 40 degrees below zero. Much suffering has been caused by the severity of the weather. The workmen engaged in cutting ice in the Merrimack river report it to be four feet thick, an event that has never occurred before.

This is the first year in the memory of man that Great Salt Lake has been frozen, and the mercury has not been below zero this winter.

In Chicago, Feb. 3, the streets were covered with ice, and the wind so strong that it was dangerous to travel in wagons. Trains were blocked in every direction. And so things continued for some time.

A letter from Walla Walla says the cold there has been intense; the thermometer down to 39° below zero, and one day it did not rise higher at any time than 31° below zero!

Battle Creek, Mich., editor of Review under date of Feb. 8, says:—

"We are having winter here in good earnest; thermometer 24 degrees below zero."

LATER.—Report from Battle Creek gives 33 degrees below zero.

Feb. 17. The Gloucester (Mass.) harbor is effectually closed, preventing the fishermen from getting out unless by cutting the ice.

NEW YORK, FEBRUARY 17.—The thermometer shows fifteen degrees above zero; ice in the rivers is undiminished in quantity; over 3,000 street hydrants are frozen, and great inconvenience is felt over the larger portion of the city for want of water. The ice in the Sound is still frozen fast. Hudson River is bridged with ice opposite Fort Washington.

There has been much suffering in some parts of the country, especially in that part of the West devastated by the grasshoppers. Many cattle have died there; also in Washington Territory.

In contrast with the above we give the following from the San Francisco Chronicle of Feb. 14:—

SAN FRANCISCO WEATHER.

The following record since February 7th is compiled from the books of Thomas J. Tennant, meteorologist and mathematical instrument maker:

Feb.	Lowest	9 A. M.	12 M.	3 P. M.	6 P. M.
7	48°	53°	61°	63°	58°
8	42	48	57	61	55
9	44	50	58	62	54
10	44	52	57	56	51
11	47	52	56	56	50
12	47	50	55	55	51
13	46	54	55	58	52

Coldest night, 8th inst., 42°; warmest night, 7th, 48°; coldest day, 8th, at 9 A. M., 42°;

warmest day, 7th, at 3 P. M., 63°. The Lowest reading of the thermometer occurs between 4 to 6 A. M.

The coldest at San Francisco is 75 degrees above that of Battle Creek, and 81 above that of Walla Walla!

News and Miscellany.

RELIGIOUS RIOT IN MEXICO.

A terrible riot was incited by the Catholic priests in Acapulco, Mexico, Jan. 20th, against a Protestant congregation. Five members of the congregation were killed at the door; one died next day; and nine more were seriously wounded. Two of the assailants were killed, and one died next day, and it is rumored that thirteen were wounded who escaped to the mountains, of whom five died of exposure. The authorities have commenced an investigation, with the intention of punishing the guilty parties.

CRIMES of violence seem to be fearfully on the increase in San Francisco. During the month which closed yesterday, fourteen persons were arrested and held to answer on the charge of murder and two on the charge of assault with intent to commit murder. What is San Francisco coming to?—Chronicle, Feb. 6.

THE death-rate has been steadily rising in New York city for several weeks, and diphtheria rages fatally. The World attributes the sanitary condition of the city to the filthy state of the streets, the mire and the mud-holes, and says that fashionable doctors drive about in their coupes "with faces full of ill-suppressed exultation."

A CATHOLIC Consistory is to be held at Rome in March, at which nine new Cardinals will be created among the number Archbishop Manning and three Americans.

LONDON, FEBRUARY 15.—Intelligence of a serious disturbance in the city of Bethlehem in Palestine has been received here. The Greeks made an attack upon the quarter of the city inhabited by the Armenians, and several on both sides were killed.

It is reported that the Pope has written to Don Carlos, expressing sympathy, but advising him to reconsider his determination to continue the war, as the dignity of the Catholic church has been vindicated and the rights of the clergy recognized by Alfonso.

An important resolution passed by the Old Catholic Synod at Bonn abolishes obligatory confession, but allows and advises that "if any man cannot quiet his own conscience" by self-examination, he may open his grief to his priest. Confession is carefully left to each man's inclination and sense of personal duty, and is so minutely hedged about by restrictions that abuse shall be restricted.

ON December 21st, during a storm, a powder magazine at Scutari (Albania) was struck by lightning. The force of the explosion destroyed a portion of the city walls and several houses. Upwards of 200 persons were killed or wounded.

FIRES.

AT Virginia City, Cal., Feb. 5, loss 3,500. At San Jose, Cal., loss over \$90,000. Feb. 9, at New York, loss \$100,000. Hoboken, New York, Feb. 17, loss \$50,000.

Kingston, Jamaica, February 16.—A fire broke out in Port Au Prince on the 12th inst. There being no water the flames spread rapidly, and on the 13th were still beyond control. Five hundred houses have been destroyed.

TEN thousand men, women, and children are said to be without the necessaries of life in New York City.

MINNESOTA loses 2,000,000 bushels of wheat by grasshoppers.

Appointments.

OAKLAND.—There will be preaching at the Hall, cor. 12th and Broadway, Sabbath, Feb. 27th, at 11 A. M., and in the evening of the 28th at 7:30.

SAN FRANCISCO.—Mrs. E. G. White will speak at the A. P. A. Hall, 713 Mission Street, Sabbath, Feb. 27th, at 11 A. M., and on the evening of the 28th, at 7:30.

PETALUMA.—Eld. D. M. Canright will speak at the usual place for worship of the S. D. A. church at Petaluma, Sabbath, Feb. 27th, at 11 A. M. He will commence a course of lectures in the Baptist church the 28th, at 2:30 P. M.

Business Department.

California Publishing Fund.

- \$80.00 EACH. W A Pratt.
- \$25.00 EACH. John I Tay, Lucy E Wilkins.
- \$40.00 EACH. D M Canright.
- \$10.00 EACH. G A Baker, M H Wallace.

Received for the Signs.

- \$2.00 EACH. Mrs S A Allen, G A Baker, C A Carey, J Morrison, James Harlow, C A Parker, Wm Semple jr, W O Swinnerton, Marietta E Graves, T D Rumpel, Henry Bartlett, A D Wallace.
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