

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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"Forward."

"SPEAK unto the children of Israel that they go forward."

FORWARD; be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By Jehovah led?
Forward through the desert,
Through the toil and fight;
Jordan flows before us,
Zion beams with light.

Forward, when in childhood
Buds the infant mind;
All through youth and manhood
Not a thought behind,
Speed through realms of nature,
Climb the steps of grace;
Faint not, till around us
Gleams the father's face.
Forward all the lifetime,
Climb from height to height,
Till the head be hoary,
Till the eve be light.

Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Springs to glorious birth;
Sick, they ask for healing,
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward out of error,
Leave behind the night;
Forward through the darkness,
Forward into light.

Glories upon glories
Hath our God prepared,
By the souls that love him
One day to be shared;
Eye hath not beheld them,
Ear hath never heard,
Nor of these hath uttered
Thought or speech or word.
Forward, marching eastward
Where the heaven is bright;
Till the veil is lifted,
Till our faith be sight.

Far o'er yon horizon
Rise the city towers,
Where our God abideth—
That fair home is ours;
Flash the streets with jasper,
Shine the gates with gold,
Flows the gladdening river,
Shedding joys untold.
Thither, onward thither,
In Jehovah's might!
Pilgrims to your country,
Forward into light.

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

BY ELDER JAMES WHITE.

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

The time mentioned in the text is the time of the second coming of Christ. This is the theme of the closing portion of the chapter where our text is found. The definite time of the second advent is not revealed. Hence, Seventh-day Adventists do not set times for that event, as many first-day Adventists do. We believe, however, that the Scripture of the Old and New Testaments were given by inspiration of God for our instruction, faith and practice; and that the prophetic numbers of Daniel and John were designed for a specific object in the threefold warning to the last generation to prepare for the coming of Christ.

Timists, or time-setting Adventists, reason well respecting the definiteness of the prophetic numbers, and that they were given

for our learning, and demand our attention, as an important portion of the revealed word. But in supposing that two of the numbers of Daniel reach to the final conflagration and the resurrection of the just, they are seen by the discriminating to occupy a position where they should feel the rebuke in our text—"Ye know not when the time is."

Seventh-day Adventists deny that any of the prophetic numbers reach to the second advent of Jesus Christ. They hold that William Miller was correct in the main in his calculations of the prophetic times; that his mistake, and consequent disappointment, was in the event, and not in the time. William Miller and his associates held that the events to take place at the close of the 2300 days of Daniel 8 : 14, and the 1335 of chap. 12 : 12, 13, were the renovation of the earth by fire, and the resurrection of the just. But close investigation, by light that has since shone from the sacred Scriptures upon the subject of the heavenly sanctuary, has discovered the fact that proof is greatly wanting to sustain the positions, that the cleansing of the sanctuary, at the close of the 2300 days is the burning of the world, or that the prophet standing in his lot at the end of the days means the first resurrection. The reader is cited to Thoughts on Daniel, by Uriah Smith, and works on the sanctuary and 2300 days, for sale at this Office, for a full, clear, and satisfactory exposition of this important subject.

The prophetic times have a purpose to serve. But, not reaching to the second advent, believers are now left without definite time for that event. The reader, then, can at once see that our position does not disregard, but respects the periods of Daniel and John as important portions of the prophetic word, and at the same time is in harmony with all such expressions from the lips of our divine Lord as, "Ye know not when the time is."

The position of the Adventists of 1844, that our Lord's discourse in Matt. 24, Mark 13, and Luke 21, was a prophetic sketch of the leading events from the first advent down to the second, and that, therefore, all such expressions relative to the definite time applied to the last generation, gave these texts still greater force against their time position, and made it necessary for them to explain away the apparent difficulty. But with the vast majority the objection would not stay explained away, but constituted a popular and forcible objection—"Ye know not when the time is."

And yet we solemnly believe that the hand of God has been in the great second-advent movement. William Miller, as an honest man, gave to the world the best light he had. He was right on the nature and object of the second advent; right in his application of the prophetic symbols; and right in his calculation of the prophetic numbers; but he was mistaken in the event. But even that mistake was in the providence of God, as verily as that of the chosen twelve, and the shouting multitude, when they cried, Hosannah, in fulfillment of Zech. 9 : 9, in view of Christ's taking the throne of David in old Jerusalem. They, in the direct providence of God, in fulfillment of the words of the prophet, were mistaken. So William Miller and fifty thousand Adventists of 1844 were mistaken in the event, while fulfilling the message of the angel of Rev. 14 : 6, 7, and the oath of the mighty angel of chap. 10.

We do not blame William Miller and his friends for preaching the time, though while holding that the second advent would be at the termination of the periods, we see their difficulties in harmonizing such passages as our text with their position. But we do blame them for disgusting the public, and dividing and weakening their own ranks with setting a new time right upon the heels of each failure. And it is just here to state, that William Miller and his favorite organ, the *Advent Herald*, though he and its conductors did not embrace the scriptural view of the heavenly sanctuary—the only position that connects the past with the present, lights up the glorious future, and justifies the great advent movement—yet they were not guilty of perpetual dabbling with definite time. Sylvester Bliss, who was for more than

twenty years the local conductor of the *Herald* said a few years before his death, that any evidence for the termination of the periods at any time since 1844, when compared with the evidence for that date, was like a rush-light compared with the light of the sun.

The statement in the publisher's preface to the Memoir of William Miller, that his "erroneous calculations of the prophetic periods he frankly confessed," gives a wrong impression. He confessed that he had been disappointed; that there must be, therefore, errors in chronology. But he never attempted to point out any error in his calculations, only that the time had passed. But his biographer has set this matter in its true light in honorably extracting largely from a pamphlet, dictated by William Miller and reported by himself, and published in 1845, entitled, *Apology and Defense*, from which we take the following statements:—

"That I have been mistaken in the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for, as I believe that whatsoever was written aforesaid was written for our learning, the prophetic periods are as much a subject of investigation as any other portion of the word.

"I, therefore, still feel that it was my duty to present all the evidence that was apparent to my mind, and were I now in the same circumstances, I should be compelled to act as I have done. I should not, however, have so done, had I seen that the time would pass by; but, not knowing that it would, I feel even now more satisfaction in having warned my fellow-men than I should feel, were I conscious that I had believed them in danger and had not raised my voice. How keen would have been my regret, had I refrained to present what in my soul I believed to be truth, and the result had proved that souls must perish through my neglect! I cannot, therefore, censure myself for having conscientiously performed what I believed to be my duty.

"But while I frankly acknowledge my disappointment in the exact time, I wish to inquire whether my teachings have been thereby materially affected. My views of exact time depended entirely upon the accuracy of chronology.

"There is not a point in my belief in which I am not sustained by some one of the numerous writers who have opposed my views. Prof. Bush, the most gentlemanly of my opponents, admits that I am correct in the time, with the exception of the precise day or year; and this is all for which I contend. That the 70 weeks are 490 years, and the 1260 and 2300 days are so many years, are admitted by Messrs. Bush, Hinton, and Jarvis. That the 2300 days and 70 weeks commence at the same time, Prof. Bush does not deny. And Dr. Jarvis admits that the former carry us to the resurrection and Judgment. Prof. Bush, Dr. Jarvis, Mr. Hinton, and Mr. Morris, admit that the legs of iron and the fourth beast are Rome, and that the little horn of Daniel 7, is papacy, while Dr. Jarvis and Mr. Hinton admit that the exceeding great horn of Dan 8, is Rome. The literal resurrection of the body, the end of the world, and a personal coming of Christ, have not been questioned by several who have written against me.

"Thus there is not a point for which I have contended that has not been admitted by some of those who have written to disprove my opinions. I have candidly weighed the objections advanced against these views; but I have seen no arguments that were sustained by the Scriptures that, in my opinion, invalidate my position."

Thus William Miller speaks for himself in July, 1845. In a letter to the *Herald*, Dec. 3, 1844, several weeks after the passing of the time, he says:—

"I believe the ground we have formerly stood upon, as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology, then no human knowledge is sufficient in this

age to rectify it with any degree of certainty; and I see no good that can be accomplished by taking a stand for any future period, with less evidence than we had for 1843—4. For those who would not believe, with all the evidence we then produced, we cannot expect will now believe with much less evidence.

"Again, it is to me almost a demonstration, that God's hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith in the sprinkling of the blood of Christ, have been reconciled to God. And those of us who have been familiar with the fruits and effects of the preaching of this doctrine must acknowledge that he has been with us in so doing, and his wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time and manner; as in the case of Nineveh by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to at least, and receive no blessing. I think my brethren will admit that God has been in the work, and he has tried our faith in the best possible manner."

William Miller still held that the coming of Christ would be personal and visible; so do Seventh-day Adventists. He believed his application of the prophetic symbols had been correct; so do we. He still believed that he had been right in the year-day theory, and that the seventy weeks were the first 490 years of the 2300, consequently that the two periods commenced together, at the going forth of the commandment to restore and build Jerusalem, Ezra 7; so do we. He could not see why his position was not correct, that the 2300 years commenced in the seventh year of Artaxerxes, 457 before Christ, and consequently would end in 1844; neither can we. What, then, is the real difference between the position of William Miller, after the time passed, and that of Seventh-day Adventists on this subject? This question should be fairly and clearly answered.

William Miller still held that two of the periods of Daniel reached to the coming of Christ; therefore did not terminate in 1844. And as he, and his associates were not able to point out any error in his entire system of calculation, the most intelligent and consistent of them did not fix on any other dates from which to commence the periods. And those who did adopt other dates, rejected those adopted by William Miller only on the ground that the time had passed. In such a state of things it is no marvel that discouragement, division and apostasy have crumbled and wasted the once united and happy second-advent body.

Seventh-day Adventists do not recognize the advent of Christ to this earth, and the conflagration of the world, in the cleansing of the sanctuary at the close of the 2300 days of Dan. 8 : 14. Neither do they see the resurrection of the just in Daniel's standing in his lot at the end of the 1335 days of chap. 12 : 13. Both these are connected with the investigative Judgment of the righteous, which must take place in Heaven before the Lord comes to reward them at the resurrection of the just.

The real difference, then, between the position of William Miller on this subject and that of Seventh-day Adventists is simply in relation to the event to take place at the termination of the periods. The subject is now one of the clearest, and most satisfactory to the close Bible student, in all the ranges of Christian theology. Such critical examiners and close reasoners as J. N. Andrews and Uriah Smith are enabled to show in their works that there is not one text in all the Bible which contains any evidence that the earth, or any part of it, is the sanctuary of Dan. 8 : 14, and that it is to be cleansed by fire; while at the same time they present a large amount of scriptural proof that the prophet refers to the new-covenant sanctuary in Heaven, and that its cleansing is in connection with the closing portion of the ministry of Jesus Christ as our high priest in the heavenly sanctuary, just prior to his second advent. And a critical review of the whole ques-

tion of prophetic calculations fully justifies William Miller in rejecting the succession of new times for the second advent, urged upon him by some of the more restless of the Adventists, upon almost infinitely less evidence than that he had published to the world, which terminated the periods in 1844.

Seventh-day Adventists adopt the positions of William Miller and his associates of 1844, relative to the manner and object of the second advent, the application of the prophetic symbols of Daniel, and the calculation of the periods. The time passed, the periods have ended, we are in the time of the cleansing of the sanctuary, waiting for the appearing of the Son of man.

And right here the subject of the three messages of Rev. 14 : 6-12, opens before us with great clearness, and applies with tremendous force. The past, present, and future, are all made plain. The great advent movement of 1840-4 was of God. The position of Seventh-day Adventists upon this subject, resurrects the position of William Miller upon the prophecies. It most gloriously harmonizes the sacred Scriptures. And it relieves the subject of Christian experience, as manifested in the labors, sacrifices, and lives of such men as William Miller and those who associated themselves with him in honestly and zealously warning the world, giving them the best light they then had on the prophecies.

The position of Seventh-day Adventists, then, has all the force of evidence of that of William Miller and his friends before the passing of the time; and in addition to that they have a perfectly satisfactory position upon the sanctuary, the nature and time of its cleansing, and the forcible application of the messages of the three angels of Rev. 14 to the past, the present and future history of the Second Advent movement, embracing the great Sabbath reformation. Every true Seventh-day Adventist may with cheerful confidence sing:—

"For He has been with us; and he still is with us;
And he's promised to be with us to the end."

Ministration of Angels.

THE ORIGIN OF SATAN.

BUT when we endeavor to prove that there is a real, personal, devil, the questions immediately come up. Where did he come from? Did God create him? or, How did he come into existence? Spiritualists, in particular, harp much on this point, and thus overthrow the faith of some. Dr. Hare, a Spiritualist, says: "But I conceive that the existence of a devil is irreconcilable with all goodness and omnipotency; and that, were a devil created by God, the Creator would be answerable for all the acts of the being so created. Evidently the devil could be nothing else but what the Creator should make him, and could do nothing but what Prescience would foresee. The acts of the devil would therefore be indirectly those of his Maker." God never did create a devil. Then says the objector, he cannot exist; for God created all things that do exist. But stop! do all things remain just as they were created by God? Wicked men exist, do they not? Yes. Did God ever create a wicked man? No; for "God hath made man upright; but they have sought out many inventions." Eccl. 7 : 29. God created man good, but he has made himself wicked.

The same is true of Satan. God created him an angel. He rebelled and made himself a Devil.

We will now proceed to ascertain by the Bible what his origin was, and how he became what he now is. In the earthly or typical sanctuary, the symbol of God's presence was between the two cherubim which covered the mercy-seat. Ex. 25 : 22. So in the heavenly temple, God dwells between two covering cherubs. Proof. "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Ps. 99 : 1; 80 : 1. "O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the earth; thou hast made heaven and earth." Isa. 37 : 16. This testimony is sufficient to establish the fact that God dwells between the cherubim. These mighty and holy angels, to use a military term, are the body-guard of the Lord.

Ezekiel gives a lengthy description of these cherubims, chapters 1 and 10, and, in conclusion, says; "This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims." Verse 20. In harmony with this Zechariah says; These are the two anointed ones, that stand by the Lord of the whole earth. Chap. 4 : 14.

God's throne is in his holy temple. Rev.

7 : 15. This temple is in Heaven. Chap. 11 : 19. There is also a city in Heaven, called the New Jerusalem. Says Paul, "But Jerusalem which is above is free, which is the mother of us all." Gal. 4 : 26. Again: "But we are come [by faith] unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12 : 22. Probably the one on earth was named from the one in Heaven, the same as the sanctuary and temple were. So, also, we understand, the Mount Zion on earth was named from the true Mount Zion in Heaven. In the Bible we read much about the "holy mountain of God," the "hill of God," "Mount Zion," &c. That this does not refer to the earthly Mount Zion, is evident from many scriptures. Paul says, "But ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem." Heb. 12 : 22. Here he locates Mount Zion in the heavenly Jerusalem. By comparing Rev. 14 : 1; 15 : 2; and 4 : 6, we see that the throne of God is on Mount Zion. To sum up, we have learned that there is a city in Heaven; that in this city is Mount Zion; that on this mountain is the temple of God; and that in the temple is the throne of God, which is covered by two angels, or covering cherubs.

We now call the reader's attention to a brief description of the city, as found in Rev. 21 : 10-21. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, 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." Now mark the names of the precious stones which form the city: "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. 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, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst. 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. Some of these precious gems would sparkle like fire, and some would emit light of themselves. In this heavenly city were the tree of life, the river of the water of life, &c., which form the Paradise, Eden, or garden of God. Rev. 22 : 1-3; Gen. 2 : 8-17.

We are now prepared to inquire about the origin of Satan, and for this purpose will call the reader's attention to Eze. 28 : "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Tyrus, or Tyre, was a rich heathen city on the shores of the Mediterranean Sea. We understand that the person here called the prince or king of Tyrus is none other than Satan himself introduced under that name.

That this is so, we will now prove by what is said of him. Verse 3 : "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verses 12-16.

Mark the character of the person described. He is wiser than Daniel; no secret can be hid from him. "Full of wisdom and perfect in beauty." Again: "Thou hast been in Eden, the garden of God." If this refers to the earthly Eden, no mortal has ever been in

it except Adam and Eve; but this personage has been there. Hence, the one here spoken of is not a man. We do read, however, that the serpent, who is also called the devil and Satan, Rev. 12 : 9, was in the garden of Eden when Adam and Eve were there. Gen. 3 : 1-6. But we think the Eden here referred to is in the city of God above, as the sequel will show. Again the Lord says, "Every precious stone was thy covering, the sardius," &c. Read the list again. Turning to Rev. 21 : 19, 20, we have the same list of precious stones named in the description of the heavenly Jerusalem: "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," &c.

This shows that the personage introduced in Eze. 28, has been in that city. The Lord says to him, "Thou hast walked up and down in the midst of the stones of fire." As it was stated before, many of these stones in the holy city emit light of themselves; and hence they could properly be called stones of fire. One is thus described: "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 of carbunculus, which signifies a little coal."—Clarke. "Thou hast walked up and down in the midst of the stones of fire." Where is this? *Ans. In the heavenly Jerusalem, where God dwells. Again, "Thou wast upon the holy mountain of God." Verse 14. We have before proved that the holy mountain of God, the true Mount Zion, is in the heavenly Jerusalem. Here then, is another proof that this person was once in the city of God. How could all this apply to the king of Tyrus? We can readily see that it is another person introduced under his name. In another article we will show that this person is Satan himself.

D. M. CANRIGHT.

(Continued.)

The Saints' Inheritance.

THE DISCIPLES OF CHRIST EXPECTED A LITERAL KINGDOM.

WHEN our Saviour commenced his teaching, the Jews were expecting the Messiah, not, however, in the form in which he came; but as a king, to take to himself the scepter of the kingdom, and reign over Israel, and destroy his enemies. We see from the movements of the disciples of our Lord, that their minds were strongly impressed with the same idea; namely, that Christ was then to take possession of his kingdom. With this view of the subject, we can understand the meaning of their words, when they said, "If thou art the king of the Jews, tell the people plainly." And at another time when Jesus had performed a notable miracle, he "perceived that they would come and take him by force, to make him a king, and he departed into the mountains."* Again, when Christ rode up to Jerusalem, seated upon a colt, what a shout of "hosanna to the son of David" was raised by the people. What caused them thus to shout? Did they understand that in a few hours he was to hang upon the rugged cross, and expire, while all nature should be convulsed? No; they supposed he was riding to Jerusalem to take possession of the kingdom and throne of his father David. But Jesus died. Sadness filled the hearts of his disciples, and when on the morning of the resurrection he appeared to the women of their company, it was "as they mourned and wept."

Why this mourning if they understood the plan of God for the salvation of lost man? Why such sadness if they really had faith in Jesus' resurrection? Why were they not looking forward with joyous hope to the third day, when they should again see him whom their souls loved? Instead of their manifesting such feelings as we should expect, had they understood what was to be accomplished by the death of Christ, we beheld two of them conversing sadly of their disappointment as they walked in the way to Emmaus. We read that Jesus drew near and walked with them, "and said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?" They answered, "Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass?" He said, "What things?" They said, concerning Jesus of Nazareth: "the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying that they had

seen a vision of angels, which said that he was alive." "Astonished" to hear of the resurrection of Christ! Who would claim, with such testimony before them, that they understood the plan of redemption to be accomplished through his death and intercession? If they understood it, what necessity for Jesus to begin "at Moses and all the prophets," and expound "unto them in all the Scriptures the things concerning himself?" Their testimony then in this conversation, that they trusted Christ would redeem Israel, must, and does, to our mind, embody the idea that they supposed Christ would redeem them from under the hand of the Romans, by whose Tetrarchs they were then ruled in their civil affairs. If Christ redeemed them from this, it would simply be by establishing his kingdom.

This company returned to Jerusalem, however, believers in Christ's resurrection, and with their minds enlightened on the subject of Christ's death. But did they banish from their minds the idea that Christ was then to commence his reign? We will see. In Acts 1 : 6, we read: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" They were now more than ever satisfied that Christ was the one whose right the kingdom was. He had been raised from the dead and himself had shown them that it was necessary that this should take place, that the Psalms, &c., might be fulfilled. And now, seeing nothing in the way of its establishment, they asked the above question respecting the kingdom: "Wilt thou at this time restore it?" Israel once had it, but lost it in the days of Zedekiah. The question is, Will Christ now restore it? They had not yet seemed to get the force of the parable which Jesus spake when he was nigh to Jerusalem, for the benefit of those who thought the kingdom of God was immediately to appear, in which he showed that the Son of man (like the nobleman) must "go into a far country, and return,"† before the kingdom could be established. The light also seemed to be obscure from their minds, which Christ gave them when their hearts were saddened on account of his telling them, "I go to him that sent me." "Whither I go, ye cannot come." Said he, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself."‡

But we ask, What is his reply to their question concerning the restoration of the kingdom? Does he tell them that he will never restore it? "It is not for you to know the times or the seasons which the Father hath put in his own power." This is virtually admitting that the kingdom was to be restored to Israel: not after the flesh; but as Paul says (Rom. 9 : 8), "The children of the promise are counted for the seed." "But," he says, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This seems to indicate that they would understand this matter, after they should receive the Holy Ghost and be endowed with power from on high. Christ said, "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."§ Peter was among those who received this power, and has borne testimony concerning the matter. His testimony we will notice when we come to look at the time for the establishment of the kingdom.

It is claimed that the expression used by Christ, "The kingdom of God is within you,"¶ is sufficient to prove that the disciples were not taught to look for a literal inheritance. We will quote the testimony: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you." Was even the kingdom of grace established in the hearts of hypocrites? It was, if Christ meant to teach them by this testimony that the kingdom of God was in their hearts. The thing demanded in this text is, When shall the kingdom of God—the saints' inheritance—come? Christ does not say, as some would claim, that it had already come; but his very answer shows that the coming of the kingdom was a future event. He says, "Neither shall they say [when it comes], Lo here!" &c.

If Christ meant to teach in this text that the kingdom had already come, what can you make of the prayer he taught his people to pray (Matt. 6 : 10), "Thy kingdom come?" Every saint, to the end of this age, may pray, "Thy kingdom come," because the

† Luke 19 : 11, 12.

‡ John 16 : 13.

§ John 13 : 33; 14 : 1-3

¶ Luke 17 : 20, 21.

* John 6 : 15.

kingdom will not come till the "nobleman" returns, "having received the kingdom."

The idea we gain from Luke 17:20, 21, is that when the kingdom of God comes, it will not be in a secret manner, but all will know it, and there will be no opportunity nor necessity for any to say, "Lo here! or, Lo there!" for the kingdom of God will be within you, or, as the margin reads, "among you."

That this is the idea Christ meant to teach, is plain from what he immediately told his disciples. Verses 22-24. "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them; for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." This language agrees with that used by our Saviour concerning his second coming. Matt. 24:26, 27; Mark 13:21, 23. And instead of Luke 17 forming an objection to the position we have taken, it shows that the kingdom is yet future.

But if we were to admit that the kingdom was spiritual (mystical), and that it was established in the days of Christ's first advent, we should find ourselves involved in a great difficulty on Dan. 2, which shows that the kingdom of the God of Heaven is not set up till the Roman Empire is divided into ten parts; whereas in the days of Christ, and for 300 years after, no such ten parts existed. The Roman Empire was divided into ten parts between the years 356 A.D. and 483. Then the image could not be smitten on the feet prior to 483 A. D., therefore the kingdom of the God of Heaven, brought to view by Daniel, was not established in the days of Christ's first advent.

Were we to claim that the image was smitten in the days of Christ, and that since that time the kingdom has been gradually set up, we should find facts against us; for if you call the gospel the kingdom, where has it had the power to break one toe of the image in pieces? Facts show that instead of the stone's smiting the image, the image has smitten the stone all the way through the present dispensation; and, for proof of this, read the history of the persecutions that have befallen the gospel church by the hands of the pagan and papal powers; for which see *Fox's Book of Martyrs*, and *Buck's Theological Dictionary*.

J. N. LOUGHBOROUGH.

(Continued.)

Morality of the Sabbath AND Its Importance.

WHEN the claims of God's holy Sabbath are presented and its observance is urged upon the people, then every effort is made by its opponents to belittle the Sabbath as an institution of but trifling account. It is said to be only a ceremonial precept given simply for man's convenience, and that its observance or non-observance is a matter of little importance. While it is admitted that all the other precepts of the decalogue are moral and their observance all-important, yet it is asserted that the fourth commandment is of a very different nature, containing no test of moral character. The only importance that is attached to it is as a day for physical rest and religious gatherings.

While the Sabbath is regarded in this light, of course men will not feel very particular about observing it. We propose, therefore, to show that the nature and design of God's Sabbath day is as much higher than this view of it as heaven is higher than the earth; that it is not only a moral institution, but that it is the most important precept in the whole decalogue. In proof that the Sabbath is a moral precept we offer the following facts:

I. *Moral duties and precepts are such as grow out of the attributes of God. Creative power is the distinguishing attribute of the living God, and the Sabbath grew directly out of the exercise of this attribute in the creation of the world.*

I do not see how the truthfulness of this proposition can be denied by any one. Why are we morally bound to serve God? Because he created us and all the blessings which we enjoy. None will deny that this is the basis of all our duties to God. A little reflection will show that it is not so much the wisdom, or the justice, or the holiness, or any other attribute of the Deity, as it is his act of creating us, which makes it our moral duty to obey him. Notwithstanding God is infinitely wise, just, holy, &c., yet could we bring ourselves into existence and sustain ourselves without his aid, we would be under no obligation to serve him. This is an important fact which we wish the reader to weigh carefully. It is, then, God's attribute of creative power above all others, that is the basis of all our moral duties to him. He made us by

his power as a Creator, and by his power he can destroy us; hence he has a perfect right to say what we shall, or shall not, do. So Paul argues in Rom. 9:20-23. Now the very basis of the Sabbath was God's act of creating the world in six days and resting upon the seventh. "Remember the Sabbath day, to keep it holy. * * * For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore (for this reason) the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11; Gen. 2:1-3.

The foundation of the Sabbatic precept, then, is the same as that of all other moral precepts; and hence it must be moral.

II. *The Sabbath, like all other moral precepts, rests upon eternal and unalterable facts.*

In creating the world, God worked the first six days of the first week of time. He then rested upon the seventh day. That act made it his rest day, or Sabbath day. Sabbath is a Hebrew word, signifying rest. Hence the Sabbath day of the Lord signifies the rest day of the Lord. Therefore, when God had rested upon the seventh day, that day had thus become distinguished from all the other days of the week as God's rest, or Sabbath, day. When a man is born upon a certain day, that day becomes his birth day. No other day in the year is his birth day. So the day upon which God rested, the seventh day, and no other, is God's Sabbath day.

These facts of creation are just as true now as they were when the Sabbath was first given, six thousand years ago. Is it not as true now as it was then that God did work the first six days of the week? Certainly. Then these are still only working days, as the Lord has properly named them. "Thus saith the Lord God, The gate of the inner court that looketh toward the east, shall be shut the six working days; but on the Sabbath it shall be opened." Eze. 46:1. Is it not also just as true now as it was then that the seventh day is God's Sabbath day? Is it not still the day upon which he rested, and hence his rest day? Can you change your birth day from the day upon which you were born to one upon which you were not born? Of course not. Neither can the Lord's rest day be changed from the day upon which he did rest to one upon which he did not rest. Has the first day of the week become the Sabbath (rest) day of the Lord? Impossible, because no day can become God's rest day till he has first rested upon that day. But God never did rest upon any day except the seventh. Hence the Sabbath day of the Lord is unchangeably fixed to the seventh day. This will always remain a fixed fact while the earth stands, which will be eternally. For this earth is to be purified and become the everlasting abode of the righteous. Isa. 65:17-25; 2 Pet. 3:7-13; Isa. 66:22, 23. So long as days shall continue to succeed each other, so long must the seventh day continue to be the Creator's Sabbath day. And so we read in Isa. 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This evidence proves my proposition true, that the Sabbath is founded upon unchangeable and eternal facts, the same as all moral principles are. Here, also, it seems to me that all must admit the truthfulness of this proposition.

III. *The principle of every moral precept existed before the fall, and would have existed if man had never fallen. This is true of the Sabbath. But all ceremonial precepts were introduced after the fall, to shadow forth redemption.*

Here again we find that true of the Sabbath which is true of all moral commandments, viz., that it was a primary institution existing before the fall of man. But this is not true of any ceremonial statute. Idolatry, image worship, profanity, lying, stealing, &c., would all have been as morally wrong before the fall as after. Hence moral duties may be defined as those resting upon primary principles, or those which did exist before man fell, or before any remedial system was instituted. Ceremonial precepts are those which came in consequence of the fall, and which would never have existed but for sin. They grew out of the creature's action as a sinner, and shadowed forth his coming redemption. This is a plainly marked and undeniable distinction between moral and ceremonial precepts. Now we only have to ask to which of these two classes the Sabbath belongs, in order to determine whether it is a moral or a ceremonial precept.

Only one answer can be given to this. Every fact and principle upon which the Sabbath ever was based did exist before Adam sinned. Creation's work was ended, and the Lord's rest upon the seventh day was in the

past. God had placed his blessing upon the seventh day and had set it apart to a sacred use. Thus the record reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which God created and made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

This is a plain, chronological narration of what occurred in Eden. God worked six days, rested the seventh day, blessed it, and then sanctified it. Sanctify is thus defined by Webster: "To separate, set apart, or appoint, to a holy or religious use." Then the Lord did set apart to a holy use the seventh day in Eden. Every reference afterwards to the origin of the Sabbath always points back to Eden. See Ex. 16:23; 20:8-11; 31:17; Mark 2:27. The Sabbath is a memorial of creation as I will soon show; and hence became necessary as soon as creation week was ended. But what were types, and shadows, and ceremonies for? To point to redemption through Christ who was to come. Col. 2:17; Heb. 10:1. But these were not given until man needed redemption; and he did not need redemption till after he had sinned. But the Sabbath was given before man sinned; and hence was not a typical or ceremonial institution. So we find that the Sabbath is a primary institution, all the reasons for which, like every moral precept, existed before the fall. The following established principle in law applies in this case: "Where there is no law by statute, but a reason for such law exists, the law itself is presumed to be in force." *Broom's Legal Maxims*.

Every fact and reason upon which the Sabbath was founded did exist before man fell in Eden. Hence the record in Gen. 2:1-3 is true and reasonable, which says that God made, blest, and set apart, the Sabbath day in Eden. Hence it cannot be typical or ceremonial.

D. M. CANRIGHT.

Love to God Unselfish.

THERE are but three ways in which man's affections may run. First, Love of self. Second, Love to fellow man. Third, Love to God. Each of these has its respective place in the heart. Love of self is the only one susceptible of abuse. The highest order of affection is love to God. When the heart is filled with this, love of self and our fellow man will, in every instance, be duly exercised.

When Christ was asked, "Which is the great commandment in the law?" he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37.

So long as man's mind is in harmony with these two great principles upon which the law hangs, so long will he avoid the destructive vortex of the consequences of selfishness. The first four commandments of the law are but the amplification of the highest order of love, containing an everlasting memorial of God. The last six are an amplification of the principle of love to man.

All affections not allowed by this immutable law of the Most High are wholly selfish; hence selfishness is a violation of the law of God. It is included in the lust of the flesh, the lust of the eyes, and the pride of life. For, says John, "All that is in the world, the lust of the flesh, the lust of the eyes, the pride of life, is not of the Father, but is of the world." 1 John 2:16. All the poverty, pain and sickness, all the unbelief, crime and misery, are either the direct or indirect consequences of selfishness.

Every orphan's cry is a faint voice of the effects of selfishness. The rich man's money hoarded up, and watched and cared for day and night, is one of the most awful instances of selfishness. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. * * * Ye cannot serve

God and mammon." Matt. 6:19-21. "If, therefore, ye have not been faithful in the unrighteous mammon (riches, margin), who will commit to your trust the true riches." Again, "Make to yourselves friends of the mammon of unrighteousness."

James says, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." James 4:4. Paul says, Rom. 8:7, "The carnal mind is enmity against God; for it is not subject to the law of God." Then to be a friend of the world is to be an enemy of God, not subject to his law.

The enemies of God are becoming alarmingly numerous. They are found everywhere. Every circle of society is altogether worldly. Even the voice of God's professed servants is heard in gay festivals of folly and feasting, mingling in joy with worldly guests, thus wedding the flock of Christ with the world going on to ruin.

"If any man love the world, the love of the Father is not in him." He is, therefore, a living enemy of God, breaking the two great principles of his law.

R. A. MORTON.

Watsonville, Cal.

Weeds in Society.

I DON'T know of any kind of labor which requires as much patience as weeding. Nor of any which so tempts one to moralize. I am weeding. Well what is a weed? Here is a poppy from the hills. There are millions of them in some of the wheat fields, and the farmers try hard to exterminate them. They call them weeds out in the country and pull them up or plow them under. But this poppy I am cultivating with great care. Beside it is a bunch of alfalfa. The farmer who has a field full of such bunches rejoices greatly. Thousands are cultivating the alfalfa, and hoping that it will enrich them with five crops of hay in a year. But I pull it up, as it grows beside and over shadows my wild poppy. I call the alfalfa a weed in my grounds. Why is it a weed to me and not to the farmer? and why is the poppy a weed to him and not to me? What is a weed? Webster says it is "any plant that is useless or troublesome;" but alfalfa is not useless. Many weeds are valuable as medicines. This is not a good definition, and the lexicographer seems to suspect as much, for he adds this note: "The weed has no definite application to any particular plant or species of plants. Whatever plants grow among corn, or grass, or in hedges, or elsewhere, and which are of no use to man, injurious to crops, or unsightly or out of place, are denominated weeds." Well, we stumble on a definition at last. A weed is not necessarily "unsightly;" it may be beautiful. It is not necessarily injurious; it may be useful. But it is everywhere and always a plant out of place—a plant, however ornamental or valuable in itself, that is where it is not wanted. Poppies are out of place in a wheat field, and alfalfa is out of place in a garden. Hence we will pull up in one locality what we would cultivate in another.

There are weeds in society, weeds in our churches, weeds in congress, in all our legislatures and conventions. Men out of place—intelligent, amiable, conscientious, yet useless, because they are not in the sphere to which they are adapted. I knew a man years ago who was a very good shoemaker, but thought he ought to be a lawyer. So he changed his lap-stone for a Blackstone, and instead of an honest and useful mechanic he became a miserable pettifogger. Out of his place, he had just brains enough to stir up strife and become as great a nuisance as the Canada thistle. I have known other men who were highly gifted and cultured, but who would not use their talents for the good of society, who would not let their foliage shed and refresh the weary, or the blossoms of their genius ripen into the fruits of useful deeds. Such men in their selfish seclusion are plants out of place. If any of our readers feel that they are useless, it may be that they are like the alfalfa in my garden; that they have drifted out of their true sphere and need only to get where they really belong and try to do their duty there in order to be both useful and happy. There are not a few Christians over here and elsewhere who are weeds because they neglect to occupy that position in the church and in the great benevolent movements of the day to which they are called by the providence and Spirit of God. They grow, they prosper in material things, but they bear no fruit, and choke the plants around them that try to be useful. Sad will be the reckoning hereafter with those who have luxuriated as weeds in the richest soil of this life.—*Herald and Presbyterian*.

Be just before you are generous.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 3, 1874.

The Cause in Europe.

To a class of people who expect the truths we hold to go to every nation, kindred, tongue and people, it is a matter of the deepest interest to note the establishment and progress of our Foreign Missions. Many of the readers of the SIGNS have read the "History of the Sabbath and First Day of the Week," by Eld. J. N. Andrews. It was the decision of our General Conference, at its session in August last, to send Bro. Andrews as a missionary to Switzerland, and to look after the interests of the cause of Seventh-day Adventists in Europe.

Bro. Andrews left Boston Sept. 14th, and has arrived in Switzerland. He spent a few days in England on his way. We quote below from the reports of his journey published in the *Advent Review*. You will notice some interesting facts in his article relative to the early Sabbatharians in England. He speaks of persons who are mentioned in his Sabbath History.

In a letter dated London, Oct. 5th, he says:

Our journey from Liverpool to London was one of deep interest. We bought third-class tickets, the expense being only about half that of first-class. The cars are divided into apartments which are entered at the side. The same train has first, second, and third-class accommodations. We had our apartment wholly to ourselves. We were about six hours in coming to London, a distance of about 200 miles. The beauty of the country through which we came is very great. The fields are all clothed in living green, and fenced up into small tracts by hedges which are kept neatly trimmed. Everywhere the land indicates a high state of cultivation.

When we reached Euston station in London, we found Bro. and sister Jones, who had come four miles to meet us and to extend to us a cordial Christian greeting. It was an occasion for heartfelt gratitude to God that we should meet such kind friends in a land of strangers.

Bro. Wm. M. Jones of London was formerly a missionary of the first-day Baptists to the island of Hayti. He embraced the Sabbath while on a visit to the United States. He was nevertheless sent back by that people, though he frankly told them that he was keeping the seventh day. They had confidence in his moral worth, and they probably thought that he would soon relinquish the observance of the seventh day. But his Sabbath-keeping in Hayti led those who were connected with the mission work in that island to arrange for an interchange of views between Eld. Jones and Eld. J. W. Morton the Presbyterian missionary to H. The result of that interview and of the tracts which Eld. J. gave to Eld. M. was that the latter within a few days' time became an observer of the Sabbath of the Lord. Both these brethren lost their places as missionaries in a brief time after this.

Mill Yard church, of which Bro. Jones is now the pastor, consists of but a handful of Sabbath-keepers, yet it is a church in which all observers of the seventh day must feel a very deep interest. It is the oldest existing Sabbath-keeping church of which we have knowledge. Its oldest records were destroyed in a disastrous fire many years since, and it is not known how it originated, nor by whom it was organized. Probably the earliest Sabbath-keepers in England received the Sabbath truth from those who witnessed for it during the Dark Ages. This is the church of which the martyr John James was once pastor. The first object of interest to me in London was the spot where Mr. James' head was set on a pole, which is but a short distance from the Mill Yard church. And next to this I felt a lively interest to examine other memorials of ancient Sabbath-keepers of which this church and its graveyard constitute an important part.

Since the coming of Bro. Jones, the inside of the church building has been repaired, and it presents a very neat, tasty appearance. Bro. Jones is laboring with great earnestness and perseverance to vindicate the claims of the Sabbath and the law of God, and to bring men through the power of the gospel of Christ to the fulfillment of the righteousness of the law of God. He is also by means of advertisements opening a correspondence with all the scattered Sabbath-keepers in Great Britain and Ireland, and with all who are friendly to the Sabbath. There are some very encouraging things in the discovery of Sabbath-keepers and in the conversion of a few here and elsewhere to the observance of the commandments of God. Sister Jones, the

daughter of the former pastor of this church, Eld. W. H. Black, is an efficient helper in this sacred work.

Last Sabbath was an occasion of deep interest to me. In the forenoon Eld. Jones expounded the 8th Psalm. In the afternoon I spoke on the duties and responsibilities of those to whom God has committed his Sabbath from James 2:12. Then it being the day for the celebration of the supper of the Lord we united in the sacred ordinance.

Hereafter I will speak something of the causes which have so nearly exterminated the observance of the Sabbath in Great Britain. This morning I start with Eld. Jones to visit those in Tewkesbury and Glasgow who observe the Sabbath, or who are interested to understand concerning it. This is all that I can do in this country at this time, and this much seems plainly to be duty. I will then give some general view of the Sabbath-keepers in Great Britain. I believe the time has come when a special effort should be made for this country and when the state of things is propitious for such an effort. I have been sensible of the presence of God every day since we left Boston, and especially since we came to England. I am sure that God is ready to bless the preaching of his truth if we only walk before him to his acceptance.

In a letter from Paris, Oct. 14, Bro. Andrews says of London:

Here are some deeply interesting memorials of the Sabbath during the past 250 years. Mill Yard church was founded not far from the time when the Pilgrims landed on Plymouth rock, A. D. 1620. In John James' time, A. D. 1661, it assembled in Bull Stake Court, which is but a short distance from its present site, Mill Yard. Names never seem to change in London, and so this narrow court still exists, bearing this very name upon its walls. Opposite to the entrance of this court in White chapel street is the spot where Mr. James' head was set on a pole.

Mill Yard owes its name to the fact that a mill once stood near this site, and this ground was a part of its yard. But the stream now flows underground through the sewers, and the mill is gone. The chapel is an old brick edifice, but within it is very tasty and comfortable, the interior having been recently renewed. Connected with this chapel is the parsonage where brother and sister Jones keep the house of Gaius as described by Bunyan.

In company with Bro. Jones I visited the spot where Mr. Trask, because of his Sabbatarian principles, was placed in the pillory, and whipped from thence to Fleet prison, a distance of more than two miles. We walked over this route in order to judge of the time that was occupied in whipping Mr. Trask, as he walked this distance under the lashes of his brutal enemies. Then he was imprisoned in a most wretched prison to remain for life. What he suffered probably destroyed his mind, for at the end of one year he recanted. His wife for the same crime as her husband was also imprisoned, but was not placed in the pillory, nor was she whipped. She remained some fifteen years till released by death.

Newgate prison in which she was confined for a time was also the place of John James' imprisonment, and from thence he was drawn to the place of execution at Tyburn, distant some three miles or more. Newgate prison still stands to remind the observer of the sufferings of many of God's noblest servants. I felt interested to visit the spot on which stood the gallows at Tyburn. It is within the present limits of London and just at the edge of St. James' Park. The gallows is gone, but the spot, where not malefactors only, but also some of the noblest servants of God have laid down their lives, is marked by a pillar and an inscription. Here they stood in a cart with a noose about their necks, and the cart was drawn from under them, so that they died simply from strangulation. I asked myself the question whether I could be thus faithful, even unto death.

Francis Bampfield, who was the means of gathering a second church of Sabbath-keepers in London, was also imprisoned and cruelly treated so that he died from his sufferings. Pinnei's Hall is the place where his congregation assembled. I visited this hall which still bears this very name. His church has become extinct within the present generation. Stephen Mumford, the first who carried the Sabbath to America, was a member of Mr. Bampfield's church.

In the rear of Mill Yard chapel is a cemetery in which sleep several of the pastors and a considerable number of members of the Mill Yard church. The name of Joseph Davis is worthy of particular mention. The Mill Yard property was se-

cured to that church by his generous liberality. He did this that the Sabbath cause might not be destroyed in London. In the persecutions suffered by the early Sabbath-keepers Mr. Davis also shared. He was cruelly imprisoned, and robbed of all his property. After his release he began business in a small way, and God being pleased to prosper him, he became quite wealthy. With this property he endowed the Mill Yard church, giving to it the chapel, the parsonage, and the cemetery, and making provision for an annual income to meet current expenses.

The Sabbath is very low in Great Britain, and has seemed threatened with extinction. There are, however, adequate causes for this sad change. The Sabbath has suffered from the errors of its friends. After the severe persecution which they suffered, and after they had been stripped of their worldly goods, there came a time of comparative quiet. They began to prosper in acquiring wealth. With wealth came not consecration to God, but covetousness and a desire to obtain the favor of the great. They acquired wealth, and instead of using it for God, they hoarded it up to curse their children. And the children coming to wealth renounced the Sabbath and plunged into the world. The spirit of consecration was lost by both ministers and people to a fearful extent. To gain the favor of first-day churches the Sabbath was made of minor consequence. And so the Spirit of God was grieved, worldliness entered, and apostasy followed in very many cases. There were, however, many honorable exceptions, and the Sabbath-keepers in America owe a debt of gratitude to God in behalf of the Sabbath cause in Great Britain for the light of truth respecting the Sabbath. May they not be slow to acknowledge this obligation.

Being very desirous to ascertain the strength of the Sabbath cause in Great Britain and to form an acquaintance with the observers of the Sabbath, and with those known to be friendly thereto, I arranged with Bro. Jones that an appointment should be sent to the little Notton church near Tewkesbury in Gloucestershire, and also that the few Sabbath-keepers in Scotland and the north of Ireland should be invited to meet us in Glasgow, Monday, Oct. 5. Bro. Jones and myself went to Tewkesbury and were hospitably entertained by the pastor of the Notton church, who is a first-day Baptist preacher. Tuesday forenoon he accompanied us to the hamlet of Notton, where we met at their own chapel three of the five members composing their church, two being unavoidably absent. Several generations since an ancestor of one of the present members of this church built this chapel as a part of the building which he erected for his own residence. This he secured to the Sabbath-keeping church, and he also walled off a cemetery for the use of the church. In addition to this, he secured to the church an annual income of about \$25.00, to be paid from the farm which he transmitted to his descendants. But though the chapel and the burying ground remain to the church, the payment of the money has in some way been set aside by an apostate descendant. We had a most interesting season in rehearsing the progress of the Sabbath cause in America, and in stating some of the reasons for our observance of the fourth commandment. I will make some further mention of Notton church hereafter.

From Tewkesbury, we took a night train for Glasgow in a third-class compartment which contains simply two wooden seats facing each other, and extending across the car, the entrance being by doors in either side of the car. The notice of our meeting was sent to all the known friends of the Sabbath in Ireland and Scotland. It brought together six persons besides ourselves. Those not able to come to this little gathering sent letters which were read at the meeting. One Sabbath keeper came from the north of Scotland, and one was present who was a native of Ireland, and whose father has begun to observe the Sabbath in Belfast, Ireland. The meeting was organized and interesting remarks were made by Bro. Jones and myself respecting the work of Sabbath reform, especially in America, and what we hoped to be able to do in Great Britain. Those present stated their individual experiences. The occasion was one of great interest. A regular Sabbath meeting was appointed to be kept up by these friends. Our meeting was cheering, for we hope to see a good work follow. The brother from the north of Scotland was baptized, and was much blessed.

Oct. 9, we returned to London. On the Sabbath, I spoke twice to the Mill Yard church. Monday evening, we took the cars for New Haven. Here, after five hours' delay, we took a

steamer for Dieppe, which we reached about ten next morning. After a brief detention by the custom-house officers we took the train for Paris, and reached this city at 3 o'clock. To-morrow if the Lord will we shall again set forth on our way, and the day following we hope to be in Switzerland.—*Advent Review*.

The Seventh-day Adventists.

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

OUR field of inquiry leads us back only to the great Advent movement of 1840-1844. Respecting that movement it is presumed that the public are more or less informed. They may not be so well aware of the causes which have led since that time to the rise of a class of people calling themselves Seventh-day Adventists.

THE DISAPPOINTMENT.

Adventists looked for the end of the world in 1844, because of the prophecy in Dan. 8:14, which says that at the end of the prophetic period of 2300 days the sanctuary should be cleansed. They computed that time to end in that year. They held that the earth was the sanctuary then to be cleansed, that its cleansing was to be accomplished with fire which would accompany the manifestation of the Lord from heaven. Hence they supposed the Lord would then come. There were, of course, many other facts and arguments in support of the view that the second coming of Christ was near, but what we have stated was the principal argument for fixing upon that particular time for the occurrence of the event.

The time passed, and the coming of Christ did not take place as was expected. It then became apparent that a mistake had been made in one or both of the following points: either the period of 2300 days did not end at that time, or the cleansing of the sanctuary was not to be the burning of the earth by fire at the second coming of Christ. While there was a possibility of their being mistaken on both these points, a mistake on either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which had enlisted the whole interest of thousands upon thousands, would not of course be abandoned without reflection. The ground was looked over and two methods adopted for explaining the disappointment. One class jumped at the conclusion at once that they were wrong on time, and the prophetic periods had not ended. Another class, on a careful survey of the whole field, impressed with the strength and harmony of the argument on chronology, saw no ground to change their views upon that point, but became satisfied that the mistake lay in the subject of the sanctuary and its cleansing. This class are the ones now known as Seventh-day Adventists. This brings us to note

THE DIFFERENCE

Between Seventh-day Adventists and First-day, or No-day Adventists, as respects chronology. The latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they cannot adopt, and hence their continual efforts to re-adjust the prophetic periods and fix upon the time for Christ to come. From this has arisen in these later years all the fantastic time-setting which has very properly disgusted the world, and worse than this, has brought reproach on prophetic study. On the other hand

SEVENTH-DAY ADVENTISTS SET NO TIME.

They do not believe that any prophetic period given in the Bible reaches to the coming of Christ, or was designed to mark the day or year of that event. As already mentioned, they believe the chronological argument of the great Advent movement of 1844, was all right, locating the termination of the longest prophetic period, the 2300 days, in the autumn of that year. The prophecy said that then the sanctuary should be cleansed. That sanctuary they found to be, not the earth, which is never so-called, but the sanctuary of which Paul so fully and definitely treats in his epistle to the Hebrews, "the sanctuary" and "true tabernacle" in Heaven, "which the Lord pitched and not man," of which Christ, our great High Priest, is minister while "on the throne of the Majesty in the Heavens." Heb. 8:1, 2. The tabernacle erect-

ed by Moses in the wilderness of Sinai about 1500 years before Christ, Ex. 25 and onward, which was the sanctuary of the first covenant, Heb. 9 : 1, from that time till the first advent, was a type, figure, or pattern of this heavenly sanctuary of the new covenant. Heb. 9 : 9, 23, 24. The ministration of the sanctuary consisted of two grand divisions which were accomplished every year: the daily ministration, and a brief service in the most holy place, or second apartment of the sanctuary, which completed the yearly round of service. This latter work was called the cleansing of the sanctuary, and was performed by the priest. So likewise the cleansing of the heavenly sanctuary, Heb. 9 : 23, must be performed by Christ while yet a priest, before he takes his kingdom and appears in his glory.

The view we take of the prophecy, consequently, is that the termination of the 2300 days in 1844, brought us to the commencement of this last portion of Christ's work as priest in the true tabernacle above, called the cleansing of the sanctuary, not a cleansing from physical impurities, but from the presence of our sins, imparted to it through the blood of Christ there ministered in our behalf. This explains at once the mistake in 1844, and shows our present position. We are now in the time of the cleansing of the sanctuary; a period of brief but indefinite duration.

While, therefore, we do not throw away the prophetic periods, but believe they are to be understood, we believe also that they have been correctly interpreted, and have all terminated; so that we now have no data from which to reason respecting a definite time for the Lord to come.

THE SEVENTH DAY.

Two causes have operated to introduce the observance of the seventh-day Sabbath among Adventists, and thus develop that class known as Seventh-day Adventists.

First, a Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, moved to Washington, N. H., where there was a church of Adventists. From them she received the doctrine of the soon-coming of Christ, and in return instructed them in reference to the claims of the fourth commandment of the decalogue. This was in 1844. Nearly that whole church immediately commenced the observance of the seventh day, and thus have the honor of being the first Seventh-day Adventist church in America. The ravages of death, and removals from the place, have considerably diminished their numbers; but the church there still lives to bear witness to the truth thus introduced among them.

The Sabbath question began immediately to be agitated among Adventists, and within a few months, many from their ranks commenced its observance. Among the earliest permanent converts to this doctrine, three deserve especial mention: 1. Eld. Joseph Bates, who with great zeal, devotion, and self-sacrifice, gave himself to its advocacy, and brought many to its observance. He fell asleep March 19, 1872, in the 80th year of his age. 2. Eld. James White, the founder and manager, to the present time, of the S. D. Adventist Publishing work, and now president of their five leading organizations; namely, The General Conference, The Publishing Association, The Health Reform Institute, The General Tract and Missionary Society, and the Educational Society. 3. Eld. J. N. Andrews, author of the History of the Sabbath, the Sanctuary, the Three Messages, and other important works, and now absent as a missionary to Switzerland in Europe.

2. Another consideration which has tended to strengthen them in the observance of the seventh-day Sabbath is the subject of the sanctuary, to which we have already alluded. It was seen at once that the central object in the sanctuary, in whichever dispensation we view it, is the ark of God, which was enshrined in the most holy place. This ark was prepared expressly as a receptacle for the tables of stone on which were written the great moral precepts of God's government, the ten commandments. Thus attention was called to the law of God. It was also seen that if the law in the ark of the heavenly sanctuary, Rev. 11 : 19, is the great original, and that deposited in the typical sanctuary was only a copy or transcript, that law must read the same now as it read then, and the idea of any change is placed beyond the range of possibilities; that heaven and earth, as Christ in his first sermon declared, would sooner pass than one jot or tittle pass from the law; and that the fourth commandment requires of the second house of Israel, what it required of the first, and has required from Eden down, the observ-

ance of the seventh day of the week, as the grand and glorious memorial of our creation at the hands of God.—URIAH SMITH, in *Advent Review*.

(Continued.)

The Cause in the East.

REVIEW number 21 has just come to hand. As usual it is full of words of encouragement, and evidences of the onward progress of the work. It reports an interesting State Quarterly Meeting for Michigan, in which the directors present recommended that a pioneer paper, entitled *The Voice of Truth*, the size of the *Advent Review and Herald of the Sabbath*, be started with the new year, and that Michigan circulate 10,000 copies of it and the *Health Reformer*, and that the work commence immediately, so that as many as possible of the new subscribers shall commence with the new year.

Thus another means is to be added to the facilities for spreading the light of truth. Such things are surely tokens of progress.

We learn from the "Progress" department of the *Review*, that the work is moving on in all parts; that Bro. Andrews, with the brethren in Switzerland, is laying plans for active operations in spreading the truth there. In Michigan, Minnesota, Nebraska and Massachusetts interesting meetings are reported, and many are embracing the truth.

J. N. L.

The San Francisco Tent Meeting.

OUR tent meeting still continues in San Francisco, notwithstanding the lateness of the season. We have just had our second rain, the heaviest ever known here this early in the season. We have lost only one meeting on account of rain since our last report. There is now prospect of fair weather again for meetings. We have two large stoves in the tent which make it comfortable for the people.

We had a very interesting Sabbath meeting last Sabbath in San Francisco. Part of our brethren were over from Oakland. One hundred were present. A discourse was given and many encouraging testimonies were borne. At the same time about thirty were having a meeting at Oakland. On first-day morning we retired to the bay, and five were baptized. Among these were one Dane, a Bro. Jessen, and a sister Johnson formerly a Catholic Nun. The baptizing season was very interesting. Not far from a score of new ones have taken their stand in San Francisco, and still we labor on. Pray for us.

J. N. L.

From Walla Walla.

THE cause is moving on slowly and surely in this valley. Here in Walla Walla the church have a good Sabbath School and there is a good interest manifested in it. Their Sabbath meetings are well attended. The weekly prayer meeting, every Wednesday evening, is well attended and all feel much engaged in it. This is held round from house to house and a few outside take an interest in them.

The work on the meeting house is going on well. They have it now nearly enclosed. There seems to be a good will to push it through. We shall hope for the best.

I. D. VAN HORN.

Nov. 9th. 1874.

Santa Clara County.

We take the liberty to publish the following extracts from three good private letters received by Bro. Canright from Santa Clara Co.

Bro. Kundert of San Jose writes, Nov. 10th, "We had a good meeting here last Sabbath. The brethren and sisters seemed to take hold with the right spirit, and some are getting rid of their idols."

Bro. Stephens writes from Santa Clara, Nov. 12th. "Dear Brother, I have felt so happy for the last few days, that I thought I would write to let you know what the Lord is doing for us in Santa Clara. Our hearts are now very hopeful, and we feel that we will shortly have more Sabbath keepers. There has been a society started here for debate upon Bible questions. At last the Sabbath question has been sprung. Bro. Swinnerton and I have defended the Lord's Sabbath for two Sundays, and will again next Sunday. We believe the Lord will give some fruits from it, as several are inquiring into these things to see whether they are so."

"Bro. Smith, Swinnerton, and myself have started out of evenings to visit those who are aroused on Advent doctrine, to converse with them. We hope our work will not be in vain.

We hope to have a strong church at Santa Clara yet. Mrs. O. rejoices that her daughter in San Francisco has commenced to keep the Sabbath from attending meetings in the big tent. The church here remember your endeavors in their prayers."

Bro. Swinnerton writes, Nov. 11th, "We have had two discussions on the Sabbath question. None stood by me but Bro. Stephens. The Lord gave us both liberty to stand for the truth. We had opposition from Methodists, Presbyterians, Adventists, and Infidels. But I observed one queer thing; so far they have not attempted a reply to our positions."

"I have reserved my best points for the closing round, but the negative are about spun out. They have proved (?) that the Sabbath was a merciful provision for man, but not binding. That it is a yoke of bondage, but would have been a good thing for the "Jews" while in Egypt. (I guess so.) That the Sabbath has been lost, and the first day found—which is the true day. That it is impossible to keep any day, and, finally, the Sabbath has been abolished, because it was not commanded over again. Their last ditch, next Sunday, is the two covenants."

"What a soul inspiring thing truth is, isn't it? I trust you will come and see us soon, and tell us how you do. I feel determined to live and die on the altar of the Lord. Love, prayers, and sympathy for all the brethren and sisters in the truth."

From Lassen County.

AT our tent meeting in San Francisco, Sabbath, Nov. 14th, there met with us a brother from Lassen County, three hundred miles distant. He was one of eight in the place where he lives, who have embraced the present truth, and commenced the observance of the Sabbath. He had the privilege of hearing two discourses while with us, which were the first and only Advent preaching he had ever heard. The other seven have heard none. Their friends in Napa had sent them tracts, pamphlets, and papers, which, with God's blessing has decided eight. "But the end is not yet;" for a number of their neighbors are reading, and are about convinced that we have the truth. There is missionary work for District No. 6. A preacher of present truth would be more than welcome in their midst.

J. N. L.

Phantom Congregations.

"A GREAT many sermons are preached to whose excellence there is but a single drawback—they are preached to the wrong audience."

"Sometimes on a battle-field a regiment comes gallantly to the front and delivers its fire right over the heads of the enemy. If they had been twenty feet up in the air, what havoc there would have been among them! So, often, a minister stands in his pulpit and preaches a sermon full of truth and earnestness, which only goes sounding into space and dies there, because it was not aimed at the people who sat in the pews. The preacher had before him a purely imaginary congregation. They were phantoms, ghostly exhalations from the books amid which he wrote his sermon, or from his own secluded musings; or perhaps they were the shadowy images of real congregations that lived and died a hundred or eighteen hundred years ago."

"A great many preachers in Christian communities seem always to have before their mind's eye a company of Heathen. Sunday after Sunday they go on expounding the most elementary truths of the Gospel. They tell their hearers that they are sinners, that Christ died to save them, and appeal to them to accept him. They praise the Bible as the best of books, and extol Christianity as a divine system. Perhaps nothing could be better if it were addressed to people ignorant of these things. But the preacher's congregation drank them in almost with their mothers' milk. They no more question the excellence of the Christian religion than the necessity of food and drink. They have no doubt that in a general way they are sinners, though they may have very vague ideas as to what their particular sins are, and still dimmer notions as to how really to get rid of them."

So says an eminent minister; and so nine tenths of the congregations in the land can testify to their sorrow. The ministers dig up the dead issues of the past and then show their valor in killing them again! Preachers, to be effective, must grapple with the living issues of to-day and preach right at the men before them in the spirit of the prophet when he said to the king, "Thou art the man." This is the kind of preaching which tells, which reaches the con-

science, and which God always blesses. No matter if it does hurt some one. Men have to be hurt sometimes before they will wake up. Try it.

D. M. C.

Flabby Religion.

MUCH of the religion of the day is flabby, very flabby indeed. It is afflicted with a sort of Saint Vitus' dance; now bending this way, and now that; and it is uncertain which way it will wriggle next. It accommodates itself to the whims of the world. It is almost disposed to exchange our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph," would read: "The fish begat the reptile, and the reptile begat a marsupial animal, and the marsupial animal begat the inadrumana, and the inadrumana begat the gorilla, and the gorilla begat the ape, and the ape begat Darwin." Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of putrefaction, unless Saint John lied when he described it as "wretched, and miserable, and poor, and blind, and naked."—*Talmage*.

The World in the Church.

It is a sign of weakness when churches publicly resort to worldly expedients in order to sustain congregational life. Charades and private theatricals in church parlors, and similar secular amusements, are poor substitutes for spiritual power. Sociability can be readily promoted, and all legitimate religious ends subserved, by proper agencies. But a serious reaction is sure to follow spurious excitements. The line of separation between the world and the Church is distinctively drawn in the Word of God, and any trespass over this line will bring its penalties. Whatever can promote the divine objects of the Church of Christ is right and good; but it is better to err on the side of known propriety than to venture upon a questionable expediency. The Holy Spirit may be grieved away by the means employed to prosper a church. In these times, particularly, the most urgent need is spiritual life and strength.—*Meth. Free Press*.

Spiritism Among the Esquimaux.

THE religion of the Esquimaux is, of all curious systems of theology, the most curious. Nevertheless they are not polytheists, demon-worshippers, nor even idolators, in the common acceptance of that term. They believe in one Supreme Deity, whom they call Toongarsoon; likewise in a devil, who is of the feminine gender, but whose proper name, if she has one, I could never ascertain.

Their god is supposed to reside in a handsome stone dwelling, situated somewhere in the sea. His occupation, according to their notion, is a very benevolent one; for he is said to keep large herds of seals, sea-horses, etc., for the express purpose of providing entertainments for the souls of good men, which are transported immediately after death to the apartments assigned them in the marine palace where his godship resides. A large apartment of this palace is said to be fitted up with cooking apparatus, on the most extensive scale; pots and kettles of such dimensions that walruses, sea unicorns, seals, etc., in large numbers are boiled or baked therein every day, to furnish a perpetual banquet for the happy spirits of deceased Esquimaux hunters, or such of them as behaved themselves with tolerable propriety while in the flesh. Hence it will appear that the Esquimaux heaven consists of a never-ending feast of fat things, an eternity of well-cooked walrus meat and seal's blubber.

The devil (a female one, remember) is supposed to be an unworthy sister of the divine Toongarsoon. She resides at some distance from her brother's palace, on an island, where game of all kinds is very scarce, where she takes charge of deceased sinners, who, under her domestic management, fare worse, if possible, than the inmates of some of the cheap boarding houses in New York. In fact, these delinquent spirits suffer the pangs of starvation, and their cries and shrieks of agony are often heard above the howlings of the Arctic gales and the angry war of the mountain torrents.—*Prof. Sawtjag's Narrative*.

A PRIME part of wisdom is to keep a good conscience; the next part is to keep a good tongue.

Do Good.

Do good, do good, there is no one on earth
Too poor to give something away;
A word, fitly spoken, a world may be worth,
And the poor for the richest may pray.
If you can give only the widow's small mite,
O give it with faith and with prayer,
And God a memorial in Heaven will write,
And signal your gift with his care.

Do good, do good, you should watch for a chance,
And be instant in season, my friend,
For often on only a small circumstance
The greatest of good may depend;
Then, never grow weary in labors of love,
Faint not though the tokens be small,
For the fragments you gather are noted above,
And the Master will multiply all.

Missionary Department.

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

Our Work.

I TRUST our missionary members are all deciding to be workers, and that none will be satisfied with simply being "Honorary Members." The blessing of Christ at the last day does not read, "You belonged to a working society, but *Well done.*" This blessing is for the workers. It will be shared by those who *"do good."*

In numbers 8 and 9 of the SIGNS you will find instructions for the Officers and Members of the Missionary Society. I trust all of you are making your minds familiar with the Constitution, and with the instructions we are giving, and that each district is getting into working order, by the Director appointing the Secretary for the district, and the Librarian and Business Agent for each church. Make out your list of tracts &c., on hand, as suggested in last number of the SIGNS. Get all the members you can to pay the \$1 and unite with the society.

In order that the President of such a State Society may counsel and help on the work simultaneously in each district, he must know what is going on. So I request that when reports of appointments of Officers are made to the State Secretary, that the State Secretary forward a copy of the same to me at Oakland, that I may understand how the matter is progressing.

Now for the work. It will occasion a little delay to get your tracts, pamphlets, and blank books so as to begin tract distribution, but I will suggest some more work for each district in addition to that already proposed, which you can immediately engage in. It is this, to take hold zealously of the work of obtaining subscribers for the SIGNS OF THE TIMES. See how many of your neighbors and friends are willing to pay \$2 a year for the SIGNS. Next see how many candid persons who cannot pay are willing to receive it, read it, and thus become *bona fide* subscribers for it.

The Business Agent in each church is the proper one to attend to this, but he cannot do it all alone. He can call on each member who can do so to canvass among those to whom they have access. The Business Agent in each church can pass the subscribers on to the Office here, carefully stating the amount paid by each, if anything. The money can be charged to the district in which such church is located. The money should be paid over to the Director by the Business Agent, so that he can square the account of the district with the Office at the time of each State Quarterly Meeting. Scattered individuals in a district can send the subscribers they may obtain, and the subscription money direct to the SIGNS' Office; but in that case the subscribers they send will be added to the quota from that district. They should also report, when they send new subscribers, to the district Secretary. This, you understand relates to scattered ones living in any district who are not members of any of our churches. In case you are members of a church, let your business be done through the Business Agent of that church.

J. N. L.

Missionary Spirit.

SAYS the *Christian Union*:

More missionaries like the Misses Ely, now at Bittis, Turkey, would doubtless be welcomed by the American Board. These ladies, daughters of a minister living in Erie Co., N. Y., some six years ago became so interested in the degraded condition of the Turkish women that they offered to go out and work among them at their own expense, if the Board would give them its protection. They finally went on the Board's proviso that it should pay them the salary of one; but since their arrival at their chosen field they have spent more than this sum in making additions to school-houses or mission

buildings, and in books and apparatus to aid them in their work. One way in which they reach the native women is by calling them in to listen to their piano music and singing, in which accomplishment they are proficient. Such labor of love cannot but be effective. It appears that Vermont has the privilege of making up the salary for these ladies this year.

"The Moravian church has one out of every fifty of its communicants engaged in the mission service, and, for every member at home, nearly three members in the mission field."

THE following is from a recent number of the *Boston Transcript*:

"Private letters from Jeddo confirm the devotion of Bishop Williams of China and Japan. The Bishop was recently found in a Japanese boarding-house in Jeddo, in a room nine feet square, without any furniture except a pail with ashes and a few coals in the centre of the room. In one corner were two blankets, with one of which the Bishop wrapped himself, while he slept upon the other. There the Bishop was found, sitting upon the floor, engaged in the work of translation."

How such facts ought to reprove us. Claiming to have the most solemn message that the world ever heard, yet others are working harder and sacrificing more than we are! California, with its dozen churches and five hundred members, has not a missionary in the field at home or abroad. Shall we make the shameful confession that it is for a lack of talent? We do not believe this to be the fact. The spirit to work is what is needed.

D. M. C.

Questions and Answers.

Bro. J. W. B., from Dist. No. 2, inquires, Would it not be well for the State Missionary Secretary to furnish each Director a list of paid members of each church in his District, so that he may know who in his District are not paid members, and induce all possible to pay their \$1.00 each and become workers in the Missionary cause?

Reply. Yes, I have written the Secretary to send out such lists, and before this meets your eyes those lists will be promptly placed in the hands of every Director. Let there be as prompt a work in each District. Secure the names of every brother or sister, or friend who are not already members, as paid members to Missionary Society, and return these lists to sister Lucie Bush our State Missionary Secretary, at Woodland, that she may enroll them upon her list book.

Bro. C. C., from District No. 9, inquires, How many books are needed by a District Secretary, and how should they be kept?

Reply. I do not know the custom of our brethren east, but, we read in the Constitution of the Missionary Society, in Art. V., Sec. 4, that the "duties of the District Secretary with each church will be similar to those of the State Secretary with each District." With this view of the subject I should judge they would need three books, I thus advised our State Secretary, to have one book for Records, one book for a cash account; in case of District Secretary this second book should be also an account of books dealt out to the churches by the Director, and the third book a list of the names of the members of the Missionary Society in such District, classified by churches.

Bro. J. M., of District No. 3, inquires, Out of what fund shall the District Secretary obtain his books for records and accounts?

Reply. In District No. 9, the Secretary got all the books necessary for about one dollar, and esteemed it a pleasure to pay it out of her own pocket. I presume every Secretary would feel likewise in the matter.

Bro. E. A. S., District No. 9, inquires, Does the Director of each District need to keep a book?

Reply. He needs a good sized memorandum book in which to minute the names of all the officers in his District in each church &c., to make a minute of books dealt out, that he may report the same to the Secretary of his District; and, as he is Treasurer for the District his book must contain a cash account of all moneys received on the various objects that come before him in his District.

Bro. E. A. S., District No. 9, also asks, What book accounts do the Librarian and Business Agent need to keep?

Reply. The Librarian needs a list book for books received from the Director of his District, and to keep an account with each member of the books dealt out to them. He wants a cash account of the book sales, donations received, and also a list of the paid members in his respective church. The Business Agents of course will want a record of all the business done by them.

We are glad to see the questions come in; it evinces interest, and a desire to work.

Study the Missionary work brethren and sisters, and take hold immediately to work. God will bless you in the doing. J. N. L.

Report of Progress.

SINCE our last we can report some progress in the Missionary work. In several of the Districts the Directors report the appointment of officers, and are complying with instructions given. We would be glad to hear from all where the Society is organized. In District No. 8, they have had but little opportunity to learn of the Missionary work. The matter will be presented and organized there at the time of the Quarterly Meeting, Dec. 20th, the Lord willing.

One brother in Missouri, sends in eleven subscribers for the SIGNS, and says, "It's sweet to work for Jesus." District No. 5, in this State, sends six new, outside subscribers for the SIGNS with \$12.25 to pay for them, and say nothing. But we say, It is *action* which speaks for itself. Let the example be followed by other Districts.

Bro. H., a beginner in District No. 3, sends in three new subscribers, and says, "One Mr. — handed me \$1, and says, 'send me the paper.' I am going through the neighborhood to see how many subscribers I can get, and then you will hear from me again." That letter has the true ring in it. Who will go and do likewise? There are many of your neighbors who would take the SIGNS and willingly pay the \$2 a year, if it was properly placed before them. We desire to have a live "News" column, a chronicle of passing, startling events and casualties, of value to many who now take no paper. Now is the time to work. Which District will send in the greatest number of paying subscribers before our State Quarterly Meeting, Jan. 2, 1875. "Provoke unto love and to good works." Heb. 10:24.

NEW SUBSCRIBERS.

Since publishing No. 9, we have received new paid subscribers for the SIGNS from our Tract and Missionary workers, as follows: District No. 1, two subscribers: No. 2, two: No. 3, two: No. 4, one: No. 5, six: No. 6, none: No. 7, none: No. 8, two: No. 9, seven. Total, twenty-two.

Systematic Benevolence.

IN the last number of the SIGNS, in an article on "Systematic Benevolence," I set before you the Bible plan of sustaining the cause of God. I wish all our people who have identified themselves with the truth, especially here in California, would read that article again carefully. Are not the statements there made reasonable? Are they not scriptural? Can we not, believing that the end of all things is at hand, act fully upon the plan there recommended? Some, perhaps the most of our people in this State, are adopting the plan; can we not all do it? It is a matter which concerns each and every one of us. If we are going to be Bible Christians, why not act upon the scriptural plan of sustaining the cause of God, as well as in other matters?

Since writing that article in the last SIGNS the following, published by the London Tract Society came under my observation. It is so good I copy it.

THE LAW OF GIVING

According to the principles of the word of God.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

Here observe, 1. The things to be done—"Lay by him in store." That is, lay up, in a sacred store, money to promote the cause of Christ—have a purse sacred to this object.

2. The person to do it—*Every one of you.* It is addressed to Christians. *Every believer* who has any means, is to lay up as in the Lord's bank; David, his princely offering—the poor widow, her "two mites."

3. Its rule and measure—*As God hath prospered him.*

The Lord is not an "austere master." He will not seek to "gather where He has not strewed," but where he strews he looks for a proportionate return.

4. The best time for doing it—"The first day of the week." It will secure *weekly offerings.* It will help to make our offerings of *principle*, and not of mere *impulse*, "a matter of *bounty*," and not as extorted, or "grudgingly" conferred. 2 Cor. 9:5-7.

5. The reason assigned for this instruction—"That there be no gatherings when I come."

That there be no undue excitement, hurry, bustle, accompanying your giving; that the giving in no way interfere with the higher and holier exercises.

Reader! How MUCH dost thou give weekly

to the cause of God?

"God loveth the cheerful giver." 2 Cor. 9:7.—*London Tract Society.*

In all our companies in this State this plan of systematic giving has been adopted. A Treasurer has been appointed, and most have made their pledges; perhaps all have not. The Scripture says, "Let every one of you lay by him in store as God hath prospered him." The Treasurer in each company should give each individual adopting the truth an opportunity to do according to his ability. The offering should not be despised, though small. If all lift at the Gospel wheel according to their ability, when success crowns the efforts that are made to spread the truth, all will feel that they have an interest in the work, and that it is *our* cause which is moving.

You will see by reading carefully the Missionary Constitution, that it is the duty of the Director in each District to see that each Church "comes up on Systematic Benevolence." There is no compulsion about this, but the Director stirs up the Treasurer to his duty, and sees that he gives each and every Sabbath keeper an opportunity to do in this work.

Again, there are scattered brethren and sisters in each District, who, if the matter was properly laid before them, either in person or by letter from the Director, would esteem it a pleasure to make their pledges weekly on s. b., to be paid quarterly to the Church nearest to them. This is a point our Directors in each District will understand, and look after.

There are those who have moved away from our different churches, either with, or without, letters. It is according to the resolution of one session of our General Conference, that such persons are considered still as members of the Church whose letter they hold, and that they are expected to pay their s. b. to the Church to which they belong, until they formally unite with another Church. Simply moving away from a Church does not destroy our obligations to God. Some, when thus away by themselves, neglect to pay their vows, neglect to lift in the cause of God. They complain of reverses, of hard times. Is there not a cause? If we "rob God," see Mal. 3, may we not expect blight, blasting, and mildew? Shall we not rather go back, reckon up our unpaid tithes, bring them all in, and see if the Lord will not bless us as he has promised, even "rebuking the devourer, that he shall not destroy our fruit before the time in the field."

I trust there will be a coming up to the work by every individual of our people in this State, not only that there may be no lack of means to push forward the glorious work of truth in every county, but that our own hearts may be like a watered garden whose waters fail not. Let us consecrate ourselves to God with our substance, humbly doing our part, and the Lord will verify his promise, and do on his part, even "pouring out a blessing that there shall not be room enough to receive it."

J. N. L.

An Apt Reply.

A NATIVE deacon, named Hagop, now has the charge of the Protestant Armenian Church at Trebizond, in Asia Minor, as there is no missionary there.

Mr. Wheeler, of Kharpoot, says of this man that he has good abilities, and excellent judgment, a good knowledge of the Bible, and a pleasing address.

To show his shrewd quickness in reply, he relates the following anecdote:

"Some years since the deacon was employed by an English mercantile house in Samsun, and was required to work on the Sabbath. This he steadily refused to do. His employer used all his ingenuity to convince him that it was necessary and right to do so then.

"What!" said he one day, "if an ass fall into a pit on the Sabbath, does not even the Saviour say that it is right to pull him out?"

"Certainly," replied Hagop, "but if an ass has a habit of going every Sabbath and falling into the same pit, then his owner ought either to fill up the pit or sell the ass!" —*Sel.*

A MAN may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how soon it may be squandered! When he gives him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him and are better than thousands of gold and silver.

England and Scotland are said to contain six hundred thousand habitual drunkards, including both sexes.

Greatness and Goodness.

TAKE goodness, with the average intellectual power, and compare it with mere greatness of intellect and social standing, and it is far the nobler quality; and if God should offer me one of them, I would not hesitate which God ever bestowed I would not touch if I were bid to choose between that and the goodness of an average woman; I would scorn it and say, Give it to Lucifer; give me the better gift. When I say goodness is greater than greatness, I mean to say it gives a deeper and serener joy in the private heart, joins men more tenderly to one another, and more earnestly to God. I honor intellect, reason and understanding. I wish we took ten times more pains to cultivate them than we do. I honor greatness of mind—great reason, which intuitively sees truths, great laws, and the like: great understanding, which learns special laws and works in details; the understanding that masters things for use and beauty; that can marshal millions of men into an organization that shall last for centuries. I once coveted such power, and am not wholly free from the madness of it yet. I see its use. I hope I am not ignorant of the joys of science and letters; I am not of the pursuit of these. I bow reverently before the men of genius, and sit gladly at their feet. But the man who sees justice and does it, who knows love and lives it, who has a great faith and trusts in God—let him have a mind quite inferior, and culture quite as little, I must yet honor and reverence that man far more than one who has the greatest power of intellect. I know that knowledge is power, and reverence it; but justice is a higher power, and love is a manlier power, and religion is a diviner power, each greater than the mightiest mind.—*Theodore Parker.*

Isn't that good? Now my humble friend just cease your sighing for greatness.

The Canon Against Ritualism.

THE following is the text of the canon against ritualism as recently passed by the Episcopal General Convention:

Resolved (the House of Bishops concurring) That the following additional section be added to canon 20, Title I. "Of the use of the Book of common Prayer."

SEC. 2. [1] If any bishop have reason to believe, or if complaint be made to him in writing by two or more of his Presbyters, that ceremonies or practices during the celebration of the Holy Communion, not ordained or authorized in the Book of common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, have been introduced into a parish within his jurisdiction (and as examples the following are declared to be considered as such):

a. The use of incense.

b. The placing, or carrying, or retaining a crucifix in any part of the place of public worship.

c. The elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects toward which adoration is to be made.

d. Any act of adoration of or towards the elements in the Holy Communion, such as bowings, prostrations, genuflections, and all such like acts not authorized or allowed by the Rubrics of the Book of Common Prayer.

It shall be the duty of such Bishop to summon the Standing Committee as his Council of advice, and with them to investigate the matter.

[2] If after investigation, it shall appear to the Bishop and the Standing Committee that erroneous or doubtful doctrines have in fact been set forth or symbolized by ceremonies or practices not ordained or authorized as aforesaid, it shall be the duty of the Bishop, by instrument of writing under his hand, to admonish the minister of the parish to discontinue such practices or ceremonies; and if the minister shall disregard such admonition, it shall be the duty of the Standing Committee to cause him to be tried for a breach of his ordination vow; provided, that nothing herein contained shall prevent the presentment, trial, and punishment of any minister under the provision of Section 1 of Canon 2, Title II, of the Digest.

[3] In all investigations under the provisions of this canon, the minister whose acts or practices are the subject matter of the investigation shall be notified, and have opportunity to be heard in his defense; the charges preferred and the findings of the Bishop and the Standing Committee shall be in writing, and a record shall be kept of the proceedings in the case.

The vote was: Clerical vote—Yeas 38,

nays 2, divided 1, total 41. Lay vote—Yeas 34, nays 3, divided 1, total 38.

The large majority given in favor of the new canon was probably secured not by speeches or arguments during the debate, but by the explanation of the committee.

Their spokesman stated that the canon, while presenting a mere opinion that certain ritualistic acts and practices were of doubtful doctrine, by no means settled the question or forbade the acts, but simply paved the way for an investigation and trial when they took place. The real battle over Ritualism is to be fought when these cases come up for trial. The vital question is thus postponed.

From Elder Cornell.

WE arrived in Chicago on Friday, November 6th, at about 4 o'clock P. M., after a tiresome journey of nearly six days from Oakland; but we are in good health and spirits. In conversation with Bro. Butler upon the great things of the present truth, and in reading and writing, the time passed pleasantly enough.

At the urgent request of Bro. W. Salisbury, I remained in Chicago and spoke twice to the Danish congregation. This was an interesting season to me. For order and devotion, this society of fifty or sixty Danes will compare favorably with any of our American churches. They seem to be well established upon all the present truth.

With the good rest at the home of Bro. S., and the pleasant interview with these Christians, I feel much refreshed and encouraged. We take the cars at nine this morning for Battle Creek.

M. E. CORNELL.

Chicago, Ill., Nov. 9th, 1874.

From Brother Walker.

BRO. WALKER encloses \$4.00 for the SIGNS, for two subscribers, and says, "It inspires my soul with new zeal when I read the accounts of the prosperity of the work in different places. In my own neighborhood there is more call for visiting and tract distributing than I can attend to, and at the same time attend to my daily avocations on the farm. One says, Come over and see us, and let us become more acquainted with your views of truth. Another says, Have you any more of those papers for me? Another says, Come to the Sunday School and take a class and talk your views to us. A young man says, Come and talk to my father and mother. By the help of the Lord I will do what I can. Pray for us that we may bear some humble part with the people of God. J. G. WALKER.

San Benito Co., Nov. 18th, 1874.

News and Miscellany.

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

THE *S. F. Chronicle* of Nov. 10th, says: More fires—fires everywhere. Fire at Batesville, at New York, at Cincinnati, at Peoria, Ill., at Marcellus Falls, N. Y. Here are losses by fire, within a period of a single week, footing up at over \$300,000.

Saturday night, Nov. 7th, fire at Wittsburg, Ark., loss \$25,000. Nov. 11th, forest fires near Dixon, Tenn., and between Union City, Tenn., and Hickman, Ky. Hundreds of thousands of dollars' worth of property destroyed. Nov. 14th, heavy fires at Danville, Va. Loss \$100,000. Nov. 19th, fire at St. Johns, N. B. Loss \$40,000. Nov. 17th, fire at St. Louis, Mo. Loss \$100,000; another Nov. 22nd. Loss \$48,000. Nov. 22nd, fire at Syracuse, N. Y. Loss \$130,000. Late dispatches report a fire in Manchester, England. Loss \$750,000, and eight lives.

A dispatch from Washington, Nov. 15th, reports fires raging in every direction in the Dismal Swamp, destroying a large amount of valuable timber. The *Indianapolis Sentinel*, of Oct. 31st, states that forest fires were raging in every part of Indiana and Ohio; that the destruction to property was immense, footing up hundreds of thousands of dollars.

The *S. F. Call* says: "Another danger has been added to the many that beset the mariner at all times, in the fact that ten foreign, and seven American ships, have recently been lost by the spontaneous combustion of coal that formed their cargo." These ships were all lost within the last three months. Five of them were bound for San Francisco. Nov. 22nd, two more coal ships reported burned at sea.

The *S. F. Chronicle* of Nov. 14th, says: Advice received from the Crimea, state that the drouth continues and causes much uneasiness. No rain has fallen for a considerable

period, and the agricultural prospects are very depressing. The rivers have dried up, vegetation over a large extent of country has been scorched and withered, and unless an abundant rain comes soon the crops will be ruined.

It is estimated that the people who have fallen victims to the famine in Asia Minor number over 150,000. In one village out of more than 1,600 sheep and goats, just one sheep and one goat remain, and of 100 cows two remain. In another, from a flock of 1,200 sheep and goats, eight are reported; and from another flock in the same village, numbering 800, the same number, eight, are reported.

A dispatch from Washington, Nov. 14th, says: The following telegram was received this morning at the Signal Office in this city, from the observer at Kingston, Jamaica: "Enormous damage has been done all over the Island by a hurricane on the 31st ult., and 1st and 2nd instants. It swept the parishes of St. Thomas, East Kingston, St. David, St. Anne's, Clarendon, Manchester, Portland, and Trelawney. The canes were blown down; the river rose six feet higher than ever before known; the coffee crops in Trelawney were seriously injured. The weather caused a general alarm. Enormous landslides have occurred; the roads and river-courses are blocked by huge trees; the iron bridges are even bent; and cattle and horses were swept into the sea. A dispatch dated Kingston, Jamaica, Nov. 15th says: "Sixteen vessels were driven ashore near here by the hurricane of the 1st inst."

A dispatch direct from Cuba, Nov. 12th, says: A most disastrous inundation has occurred at the village of Mayaria, which was overflowed for forty hours. Nearly all the houses within its limits were destroyed, entailing much suffering and destitution.

A dispatch from Buffalo, dated Nov. 6th, enumerates the names, cargoes, and loss of fourteen schooners and four propellers in a fog and gale in that vicinity, just prior to that date.

SANTIAGO DE CUBA, Nov. 11th.—A heavy storm of rain has swept this end of the Island. Railroads are washed away, and large quantities of sugar cane all over the country are leveled. The towns of Sauna and Tonalo, on the North Coast, are flooded, and cattle, goods, and houses are swept away.

LONDON, Nov. 17th.—Rains have swollen the rivers and streams in Lancashire county, causing inundations. Much damage has been done.

TORNADO. Eastern dispatches of Nov. 23, state that a terrible storm and tornado had been prevailing for twenty-four hours, doing great damage in Alabama, and reaching as far up as Philadelphia and New York, unroofing houses and destroying much property and lives. The city of Tusculumbia, Alabama, was half blown down.

A *Times*' correspondent at Bombay telegraphs that it is estimated that 2,000 persons were killed in the town and district of Midnapoor during the recent cyclone.

The reports from Hong Kong, China, Oct. 6th, are that the typhoon there destroyed 2,000 lives, and damaged every ship in the harbor, and that "it exceeded everything of the kind that has ever before been placed on record."

LONDON, Nov. 20th.—A terrible explosion of fire damp occurred in a coal mine near Sheffield. Twenty-four killed and two more seriously injured.

An unusually heavy earthquake was felt in Chili, Oct. 26th. Its duration was thirty seconds, and the vibrations from east to west. It was the greatest one experienced since July of last year. The centre of the shock seemed to be at Valparaizo. Its effects were felt over a section of 1,500 square miles. Some dwellings and churches fell at Santiago. The alarm there was great. The temperature of the atmosphere arose 26 degrees. Vessels in the harbor felt the shock severely. There were lighter shocks and tremors of the earth for several days. There were two more heavy shocks of earthquake at Vera Cruz, Mexico, Nov. 13th, each lasting ten seconds. Several houses were destroyed.

THE GRASSHOPPER PLAGUE.—An officer sent from fort McPherson, Nebraska, to visit all sections of the grasshopper district, reports that relief must soon be given, or hundreds will starve before winter is half over. Within ten days many will be without a pound of corn or flour.

One graphic reporter describing the work of these grasshoppers, says: "Before swarms of ravenous grasshoppers the Nebraska and Kansas farmers retreat in dismay. An invading army of men is a merciful enemy compared to this remorseless insect. To-day ev-

erything is green and flourishing, and the farmer rejoices in the certainty of reward for his toil. To-morrow the sky is obscured as with a kind of haze, and the deadly hum salutes the farmer's ear. He is as powerless to avert the impending doom, as if he were one man among ten thousand. Nothing that is green escapes. A fire does not leave a prairie more desolate than a swarm of grasshoppers leaves a wheat field."

Reader, please open your Bible to Joel 1: 2, 4; 2: 4-11, 25. You will see Joel describes what is to be in the time just before "the day of the Lord"—the coming of Christ. The faithful chronicler tells us what is taking place. A beginning, at least, of the work of Joel's "army." (J. N. L.)

A correspondent of the Penn Yan, N. Y., *Chronicle* thus describes a new enemy of vegetation working in that quarter: "Several acres of forest have been denuded of leaves by a new insect pest, popularly called the 'wood horse.' This disgusting animal is from two to four inches long, is shaped something like a darning needle with four or five spangled legs. He crawls, wriggles, climbs, and drops from the tree, but cannot fly."

Seventy thousand men are now said to be out of work in New York, and there is little likelihood that the prospects will change for the better during the winter.

A controversy of no small magnitude is going on in England between Gladstone and Archbishop Manning of the Romish church. Gladstone claims that no one can become a convert to Rome without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another. He declares that the Vatican Council established even a wider claim than infallibility, namely, of "absolute and entire obedience." The *Pall Mall Gazette* thinks it is "none of Gladstone's concern whether Catholic principles lead to disloyalty or not." This controversy does not augur well for the great Catholic Council called in England to make the Pope the arbiter of nations.

Religious riots have recently occurred at several points in Poland on account of the forcible introduction by the Government of Church reform, under which the appointment of Priests is made by Imperial authority. A number of newly appointed Priests have been maltreated by mobs. A number of the ring-leaders have been arrested and imprisoned.

The republic of Venezuela is again in the midst of a general uprising against Guzman Blanco. The revolutionary forces number 4,000 strong.

We can only give a brief summary of the many perplexing topics now before the nations of the East.

There is complete anarchy in Khiva. A dispatch dated London, Nov. 17th, says: "The Russian advance posts on the Amu Dury report that Colonel Ivanhoff is preparing to cross the river with an armed force to punish the marauding tribes whom the Khan of Khiva was unable to control.

A great conspiracy has recently been discovered in Russia. The conspirators had attempted to take the life of the Czar. Over 3,000 persons were arrested for participating in this conspiracy, some of them ladies of high rank. Russia is about to formally recognize the Republican Government of Spain. The Russian Government has ordered eighteen iron clads for the Sea of Aral, and two steamers for service in the Amudury River. Prussia declines the proposition of Russia to renew the boundary line between the two countries.

The Carlists, the friends of the old Spanish Government, are very evidently losing ground. A telegram from Paris to London, Nov. 14, says: "Don Carlos' cause is utterly ruined, and his situation hopeless." In the retreat of his forces from Irun, sixty of his men were frozen to death in the snow. The Carlists burned the houses of Republican sympathizers about Irun, and the heavy snow which has fallen finds the country populated with houseless women and children. The Republican troops followed the retreating Carlists and burned the houses of Carlist sympathizers. So there will be suffering on both sides.

Turkey is in trouble. Austria pays no attention to the demands of Turkey, but defies Turkey by concluding a commercial treaty with Roumania. The Porte asks, whether through "this fresh blow at the treaty of Paris," the day will not come "when human efforts will be powerless to stop the torrent let loose by successive violations of treaties." The great Eastern question is being revived, "and," say the public prints, "while Russia and Austria look with longing eyes upon the Turkish provinces of Wallachia and Moldavia, Turkey is clinging to the shreds of her dominion."

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 3, 1874.

THIS WEEK'S PAPER.

THIS number of the SIGNS is a few days later than we intended, in consequence of the interesting tent meeting in San Francisco demanding our strength there. We have tried to select for the pages of this number a good variety of instructive readable articles. We have not space here to notice all. The article from Bro. White on Our Present Position, is very instructive to those who wish to learn the facts concerning William Miller's true position. The articles on Ministration of Angels and Saints' Inheritance present new proofs on the topics considered. The article on the Morality of the Sabbath we commend to all.

The Cause in Europe speaks for itself. The article from Bro. Smith, Seventh-day Adventists, connected with Present Position from Bro. White, shows who are consistent with Bible chronology. Our Missionary Department continues its thread of instruction and encouragement to workers. Reports from different sections show progress. Several more have taken their stand in San Francisco within the last two days, and the end is not yet. The News and Miscellany columns contain much that should lead men to inquire what these things mean.

Space forbids a notice of all in the paper. Read it all. You will find something of interest throughout.

J. N. L.

What They Say.

War in Europe.

ON the Continent the sky is dark and lowering, and it is impossible not to feel that a storm is brewing, yet nobody can tell in which direction to look for the first flash. There are no distinct quarrels ready for fighting about, but the relations of several important States exhibit just the sort of feverish irritation which may at any moment precipitate a collision. It may be assumed that France and Germany are bound to fight some day; but France, though busy with military preparations, of which every traveler through the country brings over startling accounts, is not yet ready for war; and on the other hand, it is difficult to see what more it can be possible for the Germans to get out of another conquest. There can be no doubt, however, that Germany is just now in rather an explosive condition. The people are groaning bitterly under the strain to which they have been subjected, and which has still to be continued in order to maintain the enormous armament which is deemed necessary as a check upon reprisals by France. At this moment Germany is probably the strongest power in Europe; but the question is how long it can maintain itself in this position. It is at the highest point now, but the cost of this supremacy is fearfully exhausting. Every year the country becomes less capable of enduring the drains upon it in men and money, and every year, while Germany is thus at the best only barely holding its ground, other powers are growing rapidly in strength and confidence. Hence the idea which is supposed to have taken possession of Bismarck, that the policy of Germany should be to strike while it is at the top of its strength, and while other countries are weaker, and thus to obtain an opportunity of lessening its military expenses by paralyzing its chief opponents while it still has power to do so. It must be remembered that it is not merely France by itself that the Germans have to reckon with in the future, but also the papacy and the Czar—two very formidable opponents, who would each be pretty sure to do all in their power to help France against the power which has already defied the one, and is suspected of a similar intention in regard to the other. The European situation, therefore, comes pretty much to this—that Germany, despairing of becoming any stronger, and more than doubting its ability to maintain its strength at its present standard, would be glad of an opportunity of trying to cripple its antagonists at once in such a way as to secure for itself some amount of ease and peace for a good while to come. Whether this opportunity will be found, nobody can say; but there can at least be little doubt that Germany is bent on creating an opportunity if it can, and that it will avail itself of any that offers. It is no wonder, then, that with such a state of things on the Continent, there should be doubt and perturbation in the financial world. Almost anything may happen before spring.—*London Cor. N. Y. Times.*

Stirring Words.

Rev. Mr. Spurgeon, the great London preacher, is said to have uttered the following awakening sentiment in one of his recent sermons: "You ministers who have got to be fine and intellectual, clear your throats and preach Jesus Christ; pull the velvet out of your mouths, ye gentlemen who use fine words, and speak so men can understand you; and mind Christ and him crucified. Ye Methodists who are getting to be very respectable, get to be red hot as Methodists used to be; ye Independents, be like the old Puritans; and ye Baptists, who seem to be dampened with cold water, or worn out, pray the Lord to baptize you with fire, and that will be the very best thing that can happen to you. Look at your chapels, half full; your congregations, half asleep; your preacher, often reading from his book, and not preaching at all, or when preaching, preaching as though he were not awake much lower down than his neck; his heart is still asleep, and only his mouth is talking."

Dead and not Dead.

Two young men that were brothers lie side by side in the graveyard. They died the same year, 1872, one in September, and the other in October. The bereaved parents have erected head stones at their graves. On one is this couplet:

"Go home, dear friends, dry up your tears;
I must lie here till Christ appears."

On the other, this:

"Do not mourn, my parents dear,
I am not dead, but sleeping here."

Here is a seeming contradiction. How is it to be reconciled? Not by supposing that the soul is immortal, and is elsewhere; for the I that is not dead is sleeping here, that is, in the grave. But because of the hope of the resurrection at the appearing of Christ we say, by a figure of speech, The dead are not dead; for they shall rise again—they shall be awakened out of their sleep. In this sense Jesus said of the dead child, "She is not dead, but sleepeth." He was about to raise her from the dead. He said also of Lazarus, "Our friend Lazarus sleepeth, but I go, that I may awake him out of sleep." The awaking out of sleep is the resurrection. So with the hope of the resurrection to eternal life at the appearing of Christ we may say, The dead are not dead; for they shall soon live again. Death is but a temporary sleep. The slumber of the saints of God shall soon be broken; so that life, and not death, is their inheritance.

R. F. COTTRELL.

Missionary Districts.

By request we print again a list of the Missionary Districts of California, and the P. O. address of the Directors. All our missionary officers should have this list in their business books ready for reference.

DISTRICTS.

District No. 1, consisting of the southern portion of Sonoma county and Marin, including the churches of Petaluma, Bloomfield and Green Valley. John Judson, Director, Bloomfield.

District No. 2, consisting of the northern part of Sonoma county and Mendocino, Humboldt, Trinity, Klamath and Del Norte counties, and including the churches of Santa Rosa and Healdsburg. Wm. Harmon, Director, Healdsburg.

District No. 3, Napa and Lake counties, including the churches of Napa and St. Helena. John Mavity, Director, St. Helena.

District No. 4, Solano county, including Vallejo church. J. S. Howard, Director, Vallejo.

District No. 5, consisting of Yolo, Colusa, Sacramento, Sutter, Yuba, Placer, Nevada, El Dorado and Amador counties, including Woodland church. H. C. Yerby, Director, Woodland.

District No. 6, consisting of Tehama, Shasta, Butte, Sierra, Plumas, Lassen and Siskiyou counties, and including the church of Red Bluff. J. H. Disher, Director, Red Bluff.

District No. 7, consisting of Alameda, Contra Costa, San Joaquin, Calaveras, Alpine, Stanislaus, Tuolumne, Mono and Mariposa counties, including the Oakland church. D. B. Rickey, Director, Oakland.

District No. 8, consisting of Santa Clara, San Benito, Merced, Fresno, Tulare and Inyo counties, including the churches of San Jose and Santa Clara. Wm. Swinerton, Director, Santa Clara.

District No. 9, consisting of San Francisco, San Mateo, Santa Cruz, Monterey, San Luis Obispo, Santa Barbara, Kern, Los Angeles, San Bernardino and San Diego counties, including San Francisco church. Charles Chittenden, Director, No. 733 Bryant street, San Francisco.

Quarterly Meeting Appointments.

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

The district quarterly meetings will be held as follows:

District No. 1. At Petaluma, Dec. 19th and 20th, 1874. John Judson, Director in charge.

District No. 2. At Healdsburg, Dec. 19 and 20, 1874. Wm. Harmon, Director in charge.

District No. 3. At Napa, Dec. 19 and 20, 1874. J. W. Bond, Vice President and John Mavity, Director in charge.

District No. 4. At Vallejo, Dec. 19 and 20, 1874. J. S. Howard, Director in charge.

District No. 5. At Woodland, Dec. 19 and 20, 1874. H. C. Yerby, Director in charge.

District No. 6. At Red Banks School House, Tehama county, Dec 19 and 20, 1874. J. H. Disher, Director in charge.

District No. 7. At Oakland, in connection with the first State Quarterly Meeting, Jan. 2 and 3, 1875.

District No. 8. At San Jose, Dec. 19 and 20, 1874. J. N. Loughborough, and Wm. Swinerton, Director in charge.

District No. 9. At San Francisco, Dec. 19 and 20, 1874. Charles Chittenden, Director in charge. By order of the Board of Directors.

J. N. LOUGHBOROUGH, President.

LUCIE BUSH, Secretary.

Bona Fide Subscribers.

ACCORDING to postal law, in order to be a bona fide subscriber, one must either order the paper or consent to receive it and pay postage. So let all bear this in mind in ordering the SIGNS. A brother writes from Wisconsin, sending three new names. He says: "They have agreed to pay postage, read the paper, live out the truth in it, and they have pledged for the support of the paper." We conclude these must be bona fide subscribers.

Hygienic Almanacs.

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

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

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

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

Business Department.

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

California Publishing Fund.

\$200 EACH. Bro L—e.
\$50 EACH. Bro F—*.

Received for the Signs.

\$2 EACH. Mrs M Billett, Mrs E R Lowe, Mrs Hattie Brownell, James Viers, Wm F Warren, Fannie Gould, J L James, Mrs A G Craig, M Colwell, B Holowell, Martha Sultz, Elisha M Lee, W Maxwell, H C Blake.
\$1 EACH. J M Dox, Wm Bankson, G E Walker.
MISCELLANEOUS. Silas Cottrell \$2.25, W L Wood 50c, Mrs W H White \$3.

North Pacific Mission.

J. G. Walker \$1. Still due on the \$1,000 advanced, \$102.07.

Books! Books!! Books!!!

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

PUBLICATIONS.

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

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