

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 Resurrection.

"I AM the resurrection and the life." John 11 : 25.

One by one Thou callest,
With Thy mighty word ;
One by one they leave us
At Thy bidding, Lord.

Childhood in its brightness,
Manhood in its prime,
Hoary age—all passing
Off the stage of time.

Friends, long-lov'd and cherish'd
To our hearts most dear !
Nay, you are not perish'd,
Though no longer here.

Though Death seems to triumph,
Yet the coming morn,
Which your Lord has promis'd,
Gives no hope forlorn.

Christ has gain'd the vict'ry,
Christ who came to save ;
Christ, the Resurrection,
Triumph'd o'er the grave.

Children of one Father,
By his love made one,
With the glorious Saviour—
Our Saviour and his Son ;

You shall share his glory,
When, your short sleep o'er,
Raised in incorruption,
You live for evermore ;

Evermore behold him
With the ransom'd throng ;
Ever love and serve him,
Ever join the song—

"To him who lov'd and sav'd us,
Be pow'r and glory given,
Who by his blood redeem'd us,
Be praise in highest heaven !"

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

BY ELDER JAMES WHITE.

NUMBER TWO.

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

THERE is strength in our position, as manifested in the conversion of infidels, Universalists, common wordlings, and professors from all the churches to the religion of the Bible, and in united action and stability of our people. Their position being clear and satisfactory, they are not exposed to such influences and discouragements as shattered and nearly destroyed the once united, happy and strong body of not less than fifty thousand believers when the time passed. Their false positions on time, after the passing of the true time, proved their ruin.

And the position of those who rejected the light upon the sanctuary and its cleansing, and held that the periods reached to the coming of the Lord, and who at the same time rejected the new published times for the second advent, was a trying one, and drove many to adopt the several times upon the flimsiest evidences; while those who adopted the new times were doing their part to confuse the body of Adventists, undermine their faith in the Advent movement, and disgust the world.

The hand of God was evidently with William Miller in his conversion from deistical sentiments, his study of the Sacred Scriptures, and his public labors in the presentation of his views of the prophecies. When his positions were assailed by the theological giants of our country, he so successfully defended them as to give him still greater influence over the public mind, which resulted in bringing over to his views not a few of the ministers of the several denominations, and thousands out of

their flocks. Among these were some of the ablest of the American clergy.

But age and infirmities were enfeebling the powers of the Low Hampton farmer. He had endured the hardships of the war of 1812, the toils incident to active farming life in a new country, and at the age of fifty entered upon his extremely laborious and successful career as a lecturer and writer, and was sixty-three years old at the time of the great disappointment in 1844. His work—the specific work to which God had called him—evidently closed with his disappointment. In his Apology and Defense, published in 1845, he speaks of his labors and their results as follows:—

"I labored extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

"I should think that about two hundred ministers embraced my views, in all the different parts of the United States and Canada; and that there have been about five hundred public lecturers. In all the sections of country where I labored,—not only in the towns I visited, but in those in their vicinity,—there were more or less that embraced the doctrine of the advent. In some places only a very few, and in other places there have been a large number.

"In nearly a thousand places Advent congregations have been raised up, numbering, as nearly as I can estimate, some fifty thousand believers. On recalling to mind the several places of my labors, I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light, the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to mind about seven hundred, who were, previously to their attending my lectures, infidels; and their number may have been twice as great. Happy results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit.

"In all my labors I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such."

In the same address he also says: "My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of the truth."

Again he says, in the following words which show the Christian spirit, and wisdom of the man whom God had called to put the armor on, and to fight in his cause under reproaches and abuses above measure, but who was meekly laying the armor off, and softening in spirit, and ripening for the hour when his probation should close:—

"I would exhort my Advent brethren to study the word diligently. Let no man spoil you through philosophy and vain deceit. Avoid everything that shall cause offense. Let your lives be models of goodness and propriety. Let the adversary get no advantage over you. We have been disappointed; but disappointments will work for our good, if we make the right use of them. Be faithful. Be vigilant. Exhort with all long-suf-

fering and patience. Let your conversation be in Heaven, from whence you look for the blessed hope. Avoid unnecessary controversy and questions that gender strifes. Be not many masters; all are not competent to advise and direct. God will raise up those to whom he will commit the direction of his cause. Be humble, be watchful, be patient, be persevering. 'And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Saviour Jesus Christ.'"

While suffering under a sense of his disappointment, and witnessing the decline of the cause he had labored to build up, the apostasy of some and the fanaticism of others whom he had loved in the truth, he looked back in obedience to the apostle's injunction—"call to remembrance the former days"—to that period in which God made him a leader in the work of giving the first message, Rev. 14 : 6, 7, with great pleasure.

"When I look back to the period when we began to publish the news of a coming Saviour, I think it the happiest time of my life. How were our hearts refreshed by the readiness of the dear brethren in Christ to hear, believe, and obey, the simple gospel of the kingdom! With what delight have I, in company with many of the dear, anxious children of God read and re-read the Scriptures, searched diligently and compared the prophets, Jesus Christ, and his apostles, to see if these things were so! What glorious light I have often seen in that holy book while thus engaged! And with what joy have I taken sweet communion with kindred hearts in the house of God, where our faith was more and more established by the word of His grace; where our prayers were mingled at the same altar, and arose together as incense to the mercy-seat of our Redeemer, for a preparation to meet the coming glories, which we then expected shortly to realize; where our hearts burned with love and gratitude to God for the good news of the near approach of the King of kings; where our songs of praise and hallelujahs to the Lamb cheered our drooping spirits, and prepared us more vigorously to pursue our weary pilgrimage to the land of promise, which, from evidence to us conclusive, and which I am not ashamed of, we soon expect to reach!

"Then, heart beat in unison with heart, soul mingled with soul, and love, holy, heavenly, divine, united us in that oneness of gospel truth; and prejudice and party were dissipated from our thoughts like midnight darkness, or the morning mists by the rising sun. This was a time of love, a time of faith, working by love and purifying the heart. It was this hope, "the blessed hope," that made us purify ourselves from our sectarian prejudices and bigotry.

"I have often thought that we then enjoyed a foretaste of the love and fellowship of the saints in light. Why is it not so now? The reason is as obvious as the sun at noon-day. We have been drawn from our first principles by wicked and designing men, who have crept in among us and drawn us into parties, to follow men instead of God, and to form new tests instead of the Bible. Some of our lectures first began the confusion, by declaring an unholy crusade against the sects, which brought in men of blood instead of men of peace. True, after the manner of men, the sects had provoked us to the course we took by all the wicked arts and misrepresentations of our views and motives that human and satanic agency could invent,—by slanders, ridicule, and wresting the word of God from the meaning which had long been laid down in their own creeds, and departing from those rules by which their fathers, for centuries, had applied mystic Babylon to the church of Rome. We were not called, in my humble opinion, to engage in so universal a war. I think we have, in this, left our first principles, which were, to preach the blessed hope, and beseech men to be ready for the 'glorious appearing of the great God and our Saviour Jesus Christ,' without personal or denominational considerations. While we pursued this course, God blessed us in our work. We were commanded by the word to be patient, sober, to judge not, not to be high-minded, but to fear, and, by so doing, mani-

fest the same spirit that was in Christ. What have been the fruits of this departure from the plain line of duty? Surely they have not been love, peace, and joy, such as we formerly experienced, when we believed in our hearts that Christ was at the door."

We have quoted largely from the addresses of William Miller after the time passed, that the reader may understand the real position of the man whom God had led in the great movement which we solemnly believe occurred in the fulfillment of the first message of Rev. 14. Seventh-day Adventists believe that the third message, now being proclaimed, and the preparatory work for the coming of the Son of man now in progress with those who embrace it, is by the direct providence of God, in fulfillment of certain portions of his word. And this position makes the conclusion that the first and second message of the same series were given under the same providence, and that God raised up William Miller to bring out the great truths of the first message, appear, to say the least, very reasonable. Hence we are the more willing to let him speak for himself, that the candid reader may correctly view this representative and providential servant of Jesus Christ, whose name is associated in the public mind with Adventism everywhere.

A Methodist presiding elder, of near kin, once remarked to us, "But few public men grow old gracefully." William Miller entered upon his public labors as a lecturer upon the prophecies in the strength of manhood, after acquiring habits of self-reliance, firmness, and undaunted courage as an army and civil officer. And this stamp of character, sanctified by the grace of God, constituted one of the important qualifications necessary to meet the different forms of determined opposition and persecution which he met. And then, after nerving himself to the battle for thirteen years, forming the strongest combative habits, at that period of his life, as he was about sixty years of age, when strong men's habits generally become very strongly established, to see him calmly, and gently, laying off the armor; and under his bitter disappointment, to witness his resignation to the will of God, and his affectionate appeals and warnings to his younger brethren to be holy men of God, ready for the coming of the Son of man, carries the strongest conviction to candid minds that God had raised him up to do the very work which he did do. As he thus laid his armor off he said to his brethren that his work was done. In this we can see the hand of God. He had spent the strength of his ripe manhood in giving the first message. His burden fell off, which he interpreted, for a short time, that the work of warning sinners was done. But the great work of the third message was then in the future, and if God designed to use him in giving it, he would have given him a new lease of life, and opened the subject to his mind. But he did not see this work and feel its importance; and why should he? He had done his work faithfully and well, and was soon to sleep in Jesus.

It is proper here to state that William Miller did not view the second message as we do. Neither did he change his views upon the immortality and Sabbath questions. Having finished his mission in giving the first message, and having reached the point in respect to age, and debility from his extremely arduous labors as a lecturer for thirteen years, with no periods of cessation, only when compelled by sickness, the candid reader can see the love and wisdom of God in not impressing his mind with those subjects which he could not investigate and vindicate before the people.

Having done, and well done, the great work given him to do, the probation of public labor with him successfully past according to the will of God, he could say in the language of Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4 : 7, 8.

It is just what might be expected, that those who understandingly embrace the prin-

ciples of the third message, would first inquire relative to the second and first messages; and would feel the deepest interest in the man whom God raised up to lead off in the opening work of giving the great threefold warning to the world.

Those who have been continually publishing a new time upon the heels of a failure, have been not only disgusting the public, but, at each effort, have been virtually condemning the position of William Miller on the time question, and losing regard for his valuable labors. These can have but little, if any, interest in his life and views.

And on the other hand, those who stood with him on the time question in 1844, and have confessed to the world that they were in error, and have given up their past second-advent experience, virtually condemn his positions and work, and can take, comparatively, but little interest in the history of his life, views, and labors. Both of these classes have departed from the position of William Miller, and have denied, or, at least, hold very lightly, their past second-advent experience, and have left the field to Seventh-day Adventists who stand upon the "original advent faith." And while occupying the position we do relative to the past movement, the public have reason to expect that, while we hold that William Miller moved in the providence of God in his work, we should publish the facts as they existed in his life, views, and labors, in explanation and defense, so far as such facts constitute a defense, of our position.

Seventh-day Adventists still love the Advent name, and hold it very dear to them. And while they hold the name, consistency would lead them to cherish, and also hold dear, the very means that made them Adventists. To still hold the Advent name, and turn round and curse, or deny, or even hold lightly, the means God employed to make them what they are, seems the very climax of inconsistency. When Seventh-day Adventists can no longer honor the great second-advent movement, and feel called upon to confess to the world that the pioneers of the cause were mistaken on the very calculation that shook the world, and which resulted in making Adventists a separate people, then they will drop "Adventists" from their name, and pass for simply Sabbatarian Christians.

Ministration of Angels.

ORIGIN OF SATAN.

WE have still further proof that Satan is introduced as the king of Tyrus in Eze. 28, by the testimony of verse 15: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." What! a wicked, heathen king perfect in his ways? one who never knew God, but persecuted and destroyed his people, *he* perfect? Can it be said of a heathen man that he is perfect in his ways? No. Then we readily see that it must relate to some superior being. Verse 12: "Thou sealest up the sum, full of wisdom, and perfect in beauty." It would not only be false, but absurd, to apply this to the king of Tyrus. The terms, "full of wisdom," and "perfect in beauty," certainly present to our minds a being of more exalted nature than man.

Now the question naturally arises, If Satan was once in Heaven, what position did he there occupy? What follows will answer this question, and utterly preclude the possibility of applying it to any mortal man, or to any being short of an angel:

"THOU ART THE ANOINTED CHERUB THAT COVERETH; AND I HAVE SET THEE SO." Verse 14. Evidently this is a reference to one of the mighty angels who cover the throne of God. Then it is very clear what position was once occupied by the person called the king of Tyrus. He was a covering angel to the throne of God in Heaven. God created him to fill that office; for he says, "I have set thee so." This was his position, his office. This, certainly, is not true of any man. Hence we are correct in applying it to some superior being. With regard to the remarkable personage brought to view in Eze. 28, we have learned the following facts: 1. He has been in Eden, the garden of God. 2. The same precious stones which compose the wall of the heavenly Jerusalem, were once his covering. 3. He has been upon the holy mount of God. 4. He has walked up and down in the midst of the stones of fire, *i. e.*, he has walked the streets of the city of God. 5. He was perfect in his ways. 6. He was full of wisdom. 7. He is wiser than Daniel. 8. No secret can be hid from him. 9. He was perfect in beauty. 10. He was the anointed covering cherub. And, 11. God created him thus. We apply this to Satan, believing that no other application of it can be made which will harmonize all these points.

In the above application it will be seen that all these points beautifully and aptly apply.

With regard to this king of Tyre, Beecher says: "In this address to the king of Tyre are several expressions too high for merely a mortal sovereign. Hence the impression has extensively prevailed that the Holy Spirit regarded the king of Tyre as a kind of image of Satan, and in addressing him uttered things passing beyond the emblem, and applying directly to the reality. Such was the view of Augustine, Jerome, Tertullian, Ambrose, and other early fathers. Indeed, Fairbairn remarks, 'Most of the early commentators have supposed that verses 12-14 were not properly used of the king of Tyre, but mystically of Satan.'"—*Redeemer and Redeemed*, p. 75.

"The cherub is the most exalted of all known emblems, nearest the throne of Jehovah, most vividly connected with his majesty, and identified with his administration. That such was the exalted station originally held by Lucifer, may be considered the established belief. Milton, a careful student of the theology of his own and preceding ages, speaks of Lucifer as

"Of the first,
If not the first archangel, great in power,
In favor, and pre-eminence."

"President Edwards observes, 'Lucifer, before his fall, was the morning star, the covering cherub, the highest and brightest of all creatures.' Dr. Hopkins speaks of him as one 'who was at the head of all the angels, and the most noble creature God had made.' And Dr. Dwight calls him 'an angel of pre-eminent distinction in Heaven.'"—*Id.* p. 81.

In Isa. 14, we have a description of the same person, under the name of the king of Babylon. "How art thou fallen from Heaven, O Lucifer, son of the morning! [Margin, day-star!] How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Verses 12-14. Who is this that has fallen from Heaven? Jesus uses almost the same words in Luke 10:18: "And he said unto them, I beheld Satan as lightning fall from Heaven." Isaiah says, "How art thou fallen from Heaven, O Lucifer!" It is evident that they both refer to the same person. That person Jesus calls "Satan."

This, then, was the original condition of Satan, this, the position which he once occupied—high and exalted, near the throne of God. The Lord created him and placed him there. He was wise, beautiful, holy, and happy. Alas! that sin should come in to destroy such a character! Alas! that rebellion should blot so fair a universe! But so it was. Even while we are contemplating this picture, the scene is changed, oh! how changed! Evil thoughts brood in Lucifer's mind. A dark cloud is gathering. Whispers of discontent are heard, insubordination is talked, till at length, oh! woeful day! rebellion, dark, deep, wicked rebellion, bursts upon the astonished inhabitants of Heaven! Thus we read: "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." Then "there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven." Rev. 12:7, 8.

That Satan was once in Heaven, but apostatized and fell, with many other angels, is abundantly proved by the Bible. Isaiah exclaims, "How art thou fallen from Heaven, O Lucifer!" Chap. 14:12. Ezekiel testifies: "Thou hast sinned; therefore I will cast thee as profane out of the mountain of God." Chap. 28:16. Jesus says, "I beheld Satan as lightning fall from Heaven." Luke 10:18. Peter bears record: "God spared not the angels that sinned, but cast them down to hell." 2 Pet. 2:4. Jude also confirms this: "And the angels which kept not their first estate," &c. Verse 6.

A very important question now to be determined is, When did this event occur? When did Lucifer fall? Though God has not seen fit to reveal to us definitely the time when this occurred, yet we may be able to get some light on this point by searching the scripture. When the serpent said to the woman, "Ye shall not surely die," he told a lie, which showed that he was fallen then. Gen. 3:4. This shows that Satan was fallen immediately after the work of creation was

finished. Again, Jesus says that Satan "was a murderer from the beginning, and abode not in the truth." John 8:44. This proves that he was once in the truth, and also gives the time when he left it, when he became a murderer, *i. e.*, at the beginning. The only "beginning" with which we are acquainted is the beginning of this world. "In the beginning God created the heaven and the earth." Gen. 1:1. How was he a murderer from the beginning? In Gen. 3:1-13, we learn that the devil deceived Eve, and led her into sin. In Rom. 5:12, Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." We see then, that by lying to Eve, Satan brought death upon all our race. Thus he really became the murderer of the whole human family. This seems to locate the fall of Satan somewhere about the beginning of our world. John locates it at the same place. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8.

But the important question is, *Why* did Satan sin? We read on: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28:15-17. Here we have an intimation of what occasioned the fall of Satan. His heart was lifted up with pride. Probably he looked upon the exalted position which he held, the mighty angels under his command, the principalities, powers, and worlds, that obeyed his word, and his "heart was lifted up," and he looked upon himself as a mighty being, forgetting that his strength came from God. It appears that, under God, Jesus was the only one higher than Satan. Perhaps he now thinks he must be equal with Christ—must have none higher than himself, save the Creator. At the creation of the world, "in the beginning," an opportunity was presented for him to manifest his feelings and test his obedience to God. To crown the creative work, man was to be made. He was to be the noblest work of God. The Father consults Jesus about it, and says, "Let us make man in our image, after our likeness." Gen. 1:26. Perhaps this was the occasion of Satan's fall. It occurs about the time when he did fall, as we have seen. It was just such a circumstance as would naturally arouse his jealousy of Christ. He considered himself slighted, insulted. His pride was touched, and "he said in his heart, I will ascend into Heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14. Occupying so high a position as he did, perhaps he thought that God would yield to his wishes and place him on an equality with Christ. Thus he was exalted in himself, and was tempted. He yielded to the temptation, ventured the experiment, sinned, and then rebelled. "But," says the objector, "he could not sin without an evil disposition; then where did he get this? from whence came his jealous mind? Must not evil be an inherent principle in his nature? or was there not another devil still back of Satan to tempt him?" To these questions we answer that Satan neither had naturally an evil disposition, nor was there any one to tempt him to do evil. Then how was he induced to sin?

Chas. Beecher has some very sensible remarks on this point which we give. He says: "If such was the original condition of the universe, the question arises how sin could possibly enter. Some minds have felt the difficulty so strongly upon this point that they have rejected the Bible account of the matter, and denied the existence of any such sinless state of the universe. But the answer to the question is simple. Sin is, in its own nature, anomalous, and therefore mysterious; it is, in its own nature, an unaccountable thing. For the moment we admit that it is properly accounted for, *i. e.*, the moment we have assigned a good and sufficient cause for it, that moment it ceases to be a sin. A good and sufficient cause is a good and sufficient excuse; and that which has a good and sufficient excuse, is not sin. To account for sin, therefore, is to defend it; and to defend it is to certify that it does not exist. Therefore, the objection that it is inconceivable and unaccountable that sin should enter into such a perfect universe, amounts to nothing but saying that sin is exceedingly sinful, inexcusable, and destitute of the least defense or justification. Sin is a violation of all law, a departure from all original nature, a thing essentially lawless, anomalous, and mysterious. We can identify the fact of its existence; we can describe the manner, we can discover the occasion; but the cause, the good and sufficient cause, God himself and the judgment-seat will demonstrate, cannot be shown; for

it does not exist."—*Redeemer and Redeemed*, pp. 82, 83.

Because Satan yielded to temptation, sinned, and fell, it does not follow that God created him with an evil inclination. The Bible bears us out in this conclusion; for the Lord says of Satan, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

D. M. CANRIGHT.

The Saints' Inheritance.

THE TIME FOR THE ESTABLISHMENT OF THE KINGDOM.

IT cannot be expected in this short article that we can say much on this point. We will, however, notice a few texts that have a bearing on this subject, and, for a more detailed exposition, refer the reader to works on the prophecies of Daniel, an exposition of Matt. 24, and other works published at the Review Office, Battle Creek, Mich. In selecting testimony on this point, we shall look at the texts that speak of the bringing in of the new-earth state.

Peter, in his second epistle (chap. 3:10), says, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." Verse 13. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This testimony shows that the time when the earth becomes an abode for righteousness, or, as some render the text, "wherein the righteous shall dwell," is after the fires of the day of the Lord have purged the works of the devil out of it. This must locate this inheritance after the destruction of the wicked; for the prophet says: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."* Then the establishment of the kingdom on earth must be after the second coming of Christ, and after the destruction of "those that know not God and obey not the gospel of our Lord Jesus Christ."

This kingdom follows those represented by the four beasts of Dan. 7. In verses 17, 18, we read, "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The powers represented by the symbols of the four beasts are not complete until the little horn has accomplished its work. The kingdom is not given into the hands of the saints until the work of this little horn is completed; for by reading Dan. 2, where are introduced symbols of the same kingdoms, we learn that when the God of Heaven sets up a kingdom, the image is dashed in pieces, and becomes as the chaff of the summer's threshing floor, &c. But by comparing the work of the little horn with that of the man of sin,† it will be clearly seen that they are identical, and therefore, that the work marked out as the smiting of the image on the feet can be nothing else than the events by which the nations are dashed in pieces at the coming of Christ. With these points before us, it must be clearly seen that the kingdom cannot be established prior to Christ's second advent.

The above conclusion is also confirmed by the testimony of Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." This shows that the time when the saints possess the kingdom is after judgment is given to the saints. Verse 27 shows that our conclusion, previously made concerning the locality of the kingdom, is correct: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom," &c. A kingdom under the whole heaven could be nothing less than the whole earth. This conclusion is also confirmed by the testimony of verse 18: "But the saints of the Most High shall take the kingdom," clearly implying that they will take the same territory as their kingdom, over which the four beasts have ruled.

Again, we see by reading Matt. 25:31-34, something further concerning the time when the kingdom shall be given to the saints for a possession, as also the locality of that kingdom: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

* Isa. 13:9.

† Dan. 7; 2 Thess. 2.

and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

What kingdom was prepared from the foundation of the world? According to this text it is the one the saints are to inhabit. Are the saints at that time called to inherit Heaven as a kingdom? If you say, Yes, we would ask, Was the Heaven which you suppose the saints are to inhabit, where God dwells, prepared at the foundation of the world? We can conceive of no kingdom that was prepared from the foundation of the world, but the earth itself. When God had created the earth, and beautified the face of it, and pronounced it very good, he gave man dominion over it. Gen. 1:26. As we are told (Micah 4:8), this first dominion is to come to Christ, so the kingdom prepared from the foundation of the world is the earth itself.

The above text also furnishes some evidence as to the time of the giving of the dominion and the greatness of the kingdom under the whole heavens unto the people of the saints of the Most High. It is when the Son of man is seated on the throne of his glory, and all nations are gathered before him, and he makes a final separation, consigning one party to the flames and receiving the other to possess the kingdom. It has been argued, quite conclusively too, that the wicked cannot be thus consigned to the flames till after their resurrection, which Rev. 20 locates at the end of the 1000 years, after Christ's second advent, as it also does their destruction. And, therefore, the time when the saints are called to possess this earth as a kingdom must be a thousand years after Christ's second advent, as it could not otherwise be after the resurrection of the wicked.

Certain it is, according to Peter's argument, that it is after the earth is made new that the saints are to receive it for an inheritance. "We look for new heavens and a new earth, wherein dwelleth righteousness." The earth is to become an abode for the righteous after it is purified by fire; and yet, after that purification, it will be the earth that it is now, in the same sense that this earth is the one that existed before the flood. This earth is composed of the same material that existed before the flood, and yet it is said that "the world that then was, being overflowed with water, perished." And so of this earth; when it has been melted and undergone a change by the action of fire, it will become a new earth, in which the saints will dwell.

If this earth is not to become the abode of the saints until it is made new, we see it will have quite a bearing in the settlement of the question when the kingdom is established on earth, to learn, if possible, when the earth is made new. Peter says (2 Pet. 3:10), The day of the Lord will come, in the which this earth is to be melted, and a new earth is to be brought in. This, of course, does not fix the definite point when this change shall take place, further than it is said to be in that day. The day of the Lord, we understand, commences with events just prior to Christ's second coming, and concludes after the wicked are destroyed forever out of the earth, which we see by Rev. 20, is in the "little season" after the thousand years. So this text would not fix the definite point for that event, save that it shows that it will be in the day of the Lord.

At what point in that day is the new earth to be brought in, now becomes an important question. Some have argued that it will be at the very commencement of that day; that at Christ's second coming the saints will be caught up to meet the Lord in the air, and that they will then enter the New Jerusalem while the wicked are being destroyed and the earth melted. Some have claimed that there the prophet's testimony applies: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."† Although we agree with the position that this text is a call for God's people to hide themselves while this earth is undergoing its purging by fire, yet, from the testimony that immediately follows, we conclude that it cannot apply till after the thousand years. "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Here is a coming of the Lord out of his place, and the special object of that coming is stated. When he thus comes to punish them, the earth no more

covers her slain. So it must be that at that point all the wicked are resurrected, which to our mind is conclusive evidence that this text has a better application at the end of the thousand years.

There is a serious difficulty in the way of the view that the new earth is brought in at the beginning of the thousand years. It seems from Peter's testimony that when this purifying of the earth takes place, the works in it are destroyed. But is it consistent to suppose that after this earth has been cleansed one thousand years, and during that time been the place "wherein dwelleth righteousness," that all the wicked rebels that ever were upon it, shall be resurrected in one vast body out of the purified earth, and go up on its beautiful plains with Satan at their head, and that then fire and brimstone are rained from heaven upon those glorious fields of verdure to destroy the wicked?

By the above remarks we do not dispute that the wicked will be raised at the end of the thousand years; that they will come around the New Jerusalem and be destroyed. But we understand their destruction is connected with the purification of the earth. And then that is the time when they shall "see Abraham, Isaac, and Jacob, in the kingdom," and they themselves thrust out. The kingdom is first established in the city, and finally when the earth is purified, the "dominion and greatness of the kingdom" will be "under the whole heavens." If the earth is made new, and the wicked are upon it when they see the kingdom, they would virtually be in the kingdom, and how could they then see themselves thrust out? Again, if the whole earth is made new and constitutes the kingdom when they behold it, where is their standpoint from which they can behold, and be themselves out of, the kingdom? But it is all plain with the view above suggested, that the kingdom is first established in the city, and after the wicked are cut off and the earth cleansed, that the dominion is extended under the whole heaven.

It has been supposed by some that Christ's kingdom cannot be established at all, until he takes possession of the whole earth, destroys the wicked, and establishes a peaceful reign upon it. But we do not suppose that that is necessary. When he establishes his kingdom, the heathen are given into his hands, that he may "break them with a rod of iron, and dash them in pieces like a potter's vessel." The Lord says of Christ: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."‡ This we understand takes place when the testimony of Dan. 7:13, 14, is fulfilled. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom," &c. Some suppose this to refer to Christ's second coming. This cannot be, for when he comes the second time, he comes away from the Father; but this testimony speaks of a time when he is "brought near before him," to receive a kingdom. And in the parable of the nobleman going into a far country to receive a kingdom, we read: "When he was returned, having received the kingdom," &c. So he receives the kingdom before he returns. And, as we shall show in the next chapter, he reigns with the saints in Heaven, the capital of the kingdom, for 1000 years. And at the end of that period, as recorded by Zechariah, Christ's feet will stand on the mount of Olives, and the mount of Olives will cleave half toward one sea, and half toward the other, and there will be formed a mighty plain. Upon that plain we understand that the city, New Jerusalem, comes down. The wicked are then resurrected (Rev. 20); Satan goes out to deceive them; they gather around the camp of the saints, and the beloved city, and fire comes down from God out of Heaven and devours them. That fire which burns the wicked, burns up the works of the devil in the earth. By that fire the mountains are melted and run down like wax, and thus the deep caverns of earth are filled. The curse is forever swept from the earth; and when the fires of that day have subsided, the earth will stand forth in its restored state, beautiful and glorious, and will become the everlasting abode of the saints of God—the new earth wherein dwelleth righteousness, which Peter says we look for, according to God's promise.

J. N. LOUGHBOROUGH.

(Continued.)

If any one speaks ill of thee, consider whether he has truth on his side: and if so, reform thyself, that his censures may not affect thee.

Morality of the Sabbath AND Its Importance.

IV. *Man's moral duty to love and obey God rests chiefly upon the fact that the Lord created all things, which fact the Sabbath was given to commemorate.*

God made me and all the blessings which surround me, hence it is my moral duty to love and serve him as the Author and Giver of them all. Those who do not believe that God created the world, feel under no obligation to obey him, even if they believe that there is a God at all, which they seldom do. Hence it becomes of the greatest importance morally, that the facts of creation be ever kept fresh in the memory of men. If these facts be disbelieved or forgotten, the Creator himself will also be forgotten.

Man is constantly prone to forget his Creator and to deny his existence. To have, to preserve, and to teach the knowledge of the true God is the very highest of all moral duties. Indeed, without this we could not serve God at all. How morally important, then, that God should give men something which would be a frequent and constant reminder of the Creator and of our obligation to him. For just this purpose God did give the Sabbath to man in the very beginning. Thus we read, "And God blessed the seventh day, and sanctified it; (why?) because that in it he had rested from all his work which God created and made." Gen. 2:3. A rest implies a work performed. God had just finished the wonderful work of creation for which the morning stars sang together, and all the sons of God shouted for joy." Job. 38:7. As a monument for a memorial of this great work God there set apart the seventh day to a sacred rest. From that time on through all ages the observance of the Creator's rest day was to be a weekly reminder, or memorial, of God's work of creating the heavens and the earth. Every time a person intelligently keeps the Sabbath day it reminds him of God's work of creating the earth at the beginning in six days and resting upon the seventh day. Thus it is an appropriate memorial of creation.

When the Lord gives the reason for the observance of the Sabbath, he always points back to the facts of creation. Thus, when he gave the decalogue from mount Sinai, the Lord said, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, (why? for what reason?) * * * for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. Why was the Sabbath hallowed? Because God had rested upon it after his six days of labor at creation.

A sign and a memorial are the same thing. The 4th chapter of Joshua proves this, while at the same time it gives us a beautiful illustration of the use of a memorial or sign. When the children of Israel crossed over Jordan the waters of the river were cut off and dried up. Then the Lord directed them to take twelve stones out of the bottom of Jordan and make an heap of them upon the bank of the river.

"That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel forever." Josh. 4:6, 7. The Lord says that these stones shall be a sign among you; and then he says they shall be a memorial, showing that sign and memorial were synonymous.

When the Lord explains the object of the sign, or memorial, he says that when their children in days to come ask their fathers what these stones mean, then the fathers shall tell them the story about how the waters of Jordan were cut off, &c., when their fathers passed over Jordan. Thus in all coming generations, whenever men looked upon this pile of stones it would constantly remind them of that wonderful miracle which God wrought for his people, and thus keep it fresh in their memory. So God declares that the Sabbath is a sign of creation. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; (how? and why?) for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:16, 17. Here the Lord directly says that the Sabbath is a sign. We have already shown that sign and me-

morial are synonymous. But why is it a sign? The reason is plainly stated, "For in six days the Lord made heaven and earth, and on the seventh day he rested." Thus the Sabbath is declared to be a divinely appointed memorial of God's great work of creation. Its importance cannot be overestimated. God instituted it for a great moral purpose, namely, to preserve in the memory of men a knowledge of God's work of creation.

Had the human family carefully observed this sacred memorial, they never would have forgotten the living God and have become atheists or the worshippers of false gods.

"Had all men properly kept the Sabbath, all would have known Jehovah and worshiped him from the creation of the world to the present time, and idolatry never would have been practiced on the earth." Justin Edwards.

The Sabbath, therefore, does have for its object the greatest of all moral principles, namely, the preservation in the earth of the knowledge of the true and living God, the Creator of the earth. The reader cannot fail to observe, that if this be so, the farther we come from creation the more important becomes the careful observance of the Sabbath. For the first few generations the facts of creation might have been handed down from father to son without any memorial. But now when all such traditional knowledge has been lost, and men are becoming skeptical with regard to God's existence and the miraculous work of creation, how morally important becomes the preservation of the ancient and divinely-instituted memorial of creation, God's holy rest day!

V. *God has a moral right to claim a certain part of our time as sacred to his worship. The Sabbath commandment is based upon this moral principle which shows it to be a moral precept.*

Man was not created simply to please himself and study his own convenience; but the great object of his creation was to please and glorify his Creator. Thus the Revelator says: "Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. And Paul says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. The chief object of man's creation, then, is to serve God and glorify him. God has a perfect moral right to require us to give all our time wholly to his service. None will deny this.

But man must have food and raiment, houses and other necessaries of life; hence God has given him six days out of every seven in which to provide for all these wants of his nature; but the seventh day God has reserved to himself. This he has never given to man to be used in secular, worldly affairs, but it is to be used wholly in religious services and the worship of our Creator. Who will say that this is unreasonable?

We affirm that God never made a requirement of men which was more reasonable, just, and morally right than the Sabbath commandment. Reason itself would teach us to expect that God would make just such a requirement. Man is naturally prone to forget his God, and his obligation to his Creator, and to become wholly absorbed in his worldly affairs. As he engages in his necessary business for a subsistence, the cares of life are apt to press upon him till there is great danger that he will give his time up wholly to this, and forget his duty to God. Hence the Lord has wisely interposed the Sabbath day to break up this tide of worldliness, and to remind man of his duty to his Creator.

Men are allowed to engage in their worldly pursuits for six days continuously. Then the Lord says, "Now stop, lay this all aside, shut up your shop, close your store, put up your tools, let your fields rest, lay aside your books, and take one day to meditate upon the works of God; to study his word, to go to the house of God, to offer praise and worship before the Lord." If there is a living God to whom we owe all things and whom it is our duty to remember and worship, then of all moral precepts the Sabbath is pre-eminently the most reasonable and morally important. We must bear in mind constantly that the first duty of man, his highest moral obligation, is to love God with all his heart. Nothing is designed to promote this so directly as the proper observance of the Sabbath.

D. M. CANRIGHT.

THERE cannot be a secret Christian. Grace is like ointment hid in the hand—it betrayeth itself.

IT costs us much to live an earnest and manly life, but it costs a great deal more not to do so.

KEEP yourself innocent, if you would be happy.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, DEC. 17, 1874.

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

Editors of the Signs.

By the action of our California Conference, at its session in October last, it assumed the management and publication of the SIGNS OF THE TIMES; and, by vote of the Conference, the matter was placed in the hands of the Cal. Conf. Committee, until an Association is legally formed to control the property. It has necessarily occasioned some delay, for those of as little experience as our committee to plan for the management of the paper. Three numbers have appeared with no designated editor.

It has been our desire from the first, that, if possible, Bro. White should have, at least, the editorial charge of the SIGNS. We still have hopes that it may be possible for him to come to this coast, and the cause have the benefit of his experience in establishing the SIGNS and its proposed publication office on a permanent basis. As the *Voice of Truth* is soon to be published in the East for new fields, and the major portion of that paper will be just what we need for our paper here, it has seemed feasible to us to choose as editors of our paper, the editors of the *Review and Voice of Truth*; so we have taken the liberty to choose as editors of the SIGNS OF THE TIMES, Elder James White and Elder Uriah Smith, and accordingly place their names at the head of our editorial columns.

CAL. CONF. COM.

The Seventh-day Adventists.

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

THEIR PUBLISHING WORK.

THIS, as already stated, originated through the instrumentality of Eld. James White. Eld. W. was born in Palmyra, Me., in 1821. Commencing at the age of 20, he labored with much success as a public speaker in the great Advent movement of 1840-4; and when the claims of the Sabbath were brought to his notice, he entered as heartily into the work of its defense and promulgation. He began the work of publishing in 1849. In November, 1850, he commenced the publication of the ADVENT REVIEW AND HERALD OF THE SABBATH, the organ of the S. D. Adventists.

To accommodate his publishing work to the field of his operations as a traveling evangelist, the paper was issued first at Paris, Me., till June, 1851, then at Saratoga Springs till March, 1852. It was then removed to Rochester, N. Y., where it continued nearly four years. Then the cause of Sabbath reform rapidly advancing westward, its present location, Battle Creek, Mich., was selected as a more central position, and the paper was moved to this place in November, 1855. Up to this time Eld. White was publisher and sole editor. Some of the time since then, others have been associated with him on the editorial board.

The wants of the cause demanding an enlargement of operations, and the employment of more capital in the publishing business, an Act of the Legislature of Michigan, for the incorporation of associations for publishing purposes, was secured, and approved March 7, 1861. Under that Act a legally incorporated Association, under the name of The Seventh-day Adventist Publishing Association, was organized in Battle Creek, May 3, 1861. They immediately erected a two-story brick building, in the form of a Greek cross, the main portion 26x66 the transverse section, 26x44, for the publishing work. In 1871 a second building of the same size and form was erected to meet the necessities of the increasing business. And in 1873 a third building of the same kind was built for the same reason. These all stand side by side, opposite the public square, at the corner of Main and Washington Sts. A two-story wooden building used as the sole printing office of the REVIEW & HERALD, before the formation of the Association, but now moved to the rear and used as a book-bindery, completes the list of buildings at present employed in the publishing department.

The titles of the different periodicals issued by the Association, and their circulation at present writing, Nov., 1874, stand as follows:—

ADVENT REVIEW AND HERALD OF THE SAB-

BATH, weekly,	5700
Youth's Instructor, monthly,	5200
True Missionary, monthly,	4800
Health Reformer, monthly,	7800
Advent Tidende, Danish, monthly,	1900
Advent Herald, Swedish, monthly,	1900

Books on the prophecies, and other Bible subjects have been issued largely from the beginning, and have now reached an aggregate of about one hundred millions of pages.

Sixty-six hands are regularly employed in the work, and the capital invested is over one hundred thousand dollars.

These results, wrought out in so short a time, are the only compliment that need to be paid to him under whose management this degree of prosperity has been attained. Those acquainted with the business career of Eld. White, have observed two strongly developed traits of character;—zeal to push forward in the formation and execution of plans for the advancement of the work, and caution to avoid injudicious and reckless ventures. The union of these two qualities, regulating at once the amount of steam and the application of the brakes, has made him the master of the situation in the publishing line, and has given to the enterprise, though moving forward rapidly, a healthy and permanent growth.

THEIR ORGANIZATION.

This is exceedingly simple. A body of believers associate together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus. The Bible is their only creed. A clerk is chosen to keep the records of the church, and an elder, elected by vote of the church, is ordained to look after its spiritual interests. If the church is large, its temporal affairs are assigned to one or more deacons chosen by vote of the church for this purpose. Elder, bishop and pastor, Greek, (*presbuteros, episcopos, and poimen,*) signify in their vocabulary, the same officer and that a local officer confined to a particular church. These need not be ordained ministers. Evangelists are ordained ministers, who travel from place to place to preach the gospel, and are the only ones competent to ordain local elders and deacons.

NUMBERS.

They now number 291 churches with an enrollment of about 7500 members. But owing to the scattered condition of this people, a large proportion of them are not so situated as to belong to any of the church organizations, single families being scattered all the way from Maine to California and Oregon, in all the northern States, and in many of the Southern. The whole number is estimated at from twelve to fifteen thousand. The number of ordained ministers is 60, and licentiate 67. None of the churches have pastors established with them. They maintain their worship without the aid of a preacher, only as one may occasionally visit them, leaving the ministers free to devote almost their whole time to carrying these views to those who have never heard upon them. During the summer months they carry forward their work by means of large tents 40 to 60 feet in diameter. Thirty-four of these have been in use in all the States the past season.

CONFERENCES.

The next advance in organization from single churches, is the State Conference. The churches in a State combine to form a State Conference, adopting a constitution to regulate their action. Each church is entitled to delegates according to its membership. At each annual meeting an executive committee of three is elected by vote of the delegates of whom the President of the Conference is chairman. This committee have supervision of all the ministerial and religious work of the Conference between the yearly meetings.

S. D. Adventists now have thirteen State Conferences as follows: Maine, New England (including only New Hampshire, Massachusetts, Rhode Island and Connecticut), Vermont, New York, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri & Nebraska, and California.

The next outward sweep from the State Conferences is the General Conference. This Conference also annually elects its executive committee of three to have charge of the doings of the denomination in all parts of the field. The President of the General Conference is the highest officer in the body. The object of the General Conference is to unify the work in all localities, equalize labor, and supply destitute fields with help. The meeting of the General Confer-

ence held in Battle Creek, Aug. 10, 1874, was its thirteenth annual session.

FUNDS.

Means to sustain the work are raised by a plan denominated Systematic Benevolence, founded on the instructions of Paul in 1 Cor. 16: 2. By this system it is designed that every one shall upon each first day of the week, lay by a sum equal, as near as may be, to one-tenth the increase of their property from whatever source of income. There is nothing compulsory in this matter; yet all this people with few exceptions have adopted and are acting upon this plan. According to this system, contributions being proportioned to the amount of property one possesses, or the strength and ability with which he is blessed for acquiring, none are burdened. It treats the rich and poor alike in proportion to their ability, while a steady stream is thus poured into the treasury. For the year 1874, the amount raised in this manner in all the Conferences, was \$37,181.56.

Each church appoints its collector and treasurer, who once a month, or in rural districts once a quarter, gathers up these contributions. With the exception of a small percentage retained by some of the churches for their own use, these funds are sent by the church treasurers to the State Conference Treasurer. At each yearly meeting of the Conference, an auditing committee is appointed which examines the accounts of all the ministers in the employ of the Conference, and settles with each one according to the amount of labor performed. Of the funds remaining in the State treasury after such settlement, the Conference votes such amount as it sees proper to the General Conference, which is then put into the hands of the Gen. Conf. Treasurer, to be expended under the direction of the Gen. Conf. Committee.

THE HEALTH REFORM.

The attention of S. D. Adventists was called to the subject of Christian temperance by the writings of Mrs. E. G. White, wife of Eld. James White, about the year 1862. The importance of this subject was at once seen and confessed, from the well-ascertained, and now generally acknowledged, connection between the body and the mind. A person's moral and spiritual nature is largely affected by his physical condition. It was therefore seen that success in appealing to men's higher and spiritual nature, is much more certain if they can be turned from wrong habits of life, which undermine the physical, and benumb the moral, powers. In this sense the health reform lies at the foundation of all reform.

The system as at present advocated and practiced among this people, banishes the use of tobacco, in any and all of its forms, none addicted to its use being received into the churches except upon the promise and expectation of its immediate abandonment. The result is that, as a denomination, the sight and scent of tobacco is not found among this people. It excludes from the dietary, pork, tea, coffee, and rich and highly seasoned food. Grease and spices take a back seat in the culinary department. Meat of any kind is but rarely used. Two meals only a day are considered preferable for most people, those to be composed of grains, fruits, and vegetables, served up, however, in any of the great variety of their palatable forms.

But the health reform embraces not only right methods of living, but the right means of recovery from sickness. Being impressed with the great evils of the drug system, the friends of this movement felt so great an interest in the matter that steps were taken in 1866 for the establishment of an Institute, to which persons might resort, not only to learn more fully the principles of the hygienic system, but also for the recovery of health. A high and beautiful site of eight acres about sixty rods north of the publishing buildings, was purchased, buildings were added to those already on the ground, and the "HEALTH REFORM INSTITUTE" was opened for the reception of patients and boarders, Sept. 5, 1866.

An act of the Michigan Legislature was procured, and a legally incorporated Association was formed, April 6, 1867.

A subscription of twenty-six thousand dollars was raised, which has since increased by additional subscriptions and the workings of the institution to forty-two thousand.

The *Health Reformer* published in the interest of this institution, and in advocacy of health reform principles, was started in August, 1866. It has now attained to a circulation, as noted above, of 7800 copies monthly.

The Health Reform Institute, though founded and managed by S. D. Adventists, is not conducted on a denominational basis. All believers

in the Bible, to whatever denomination they belong, are made equally welcome, and made to feel equally at home, their religious belief being in no way interfered with.

The health reform ends not with diet alone, but extends to all the habits of life, and to that which has a great bearing on the health of the body; that is, the manner in which it is clothed. The fashionable female attire of the present day is held to be chargeable with at least three leading evils as related to health; First, hanging burdens in an unnatural manner upon the body; secondly, hindering the full play of the vital organs; thirdly, insufficiently protecting the extremities. A style of dress is proposed, and to a large extent adopted among this people, designed to remedy these evils. It consists of shortening the skirt till it fully clears the filth and obstructions of the street, fitting the garments loosely around the waist, suspending the garments from the shoulders, and thoroughly protecting the limbs with a covering of the same material as the dress. However the appearance of this dress may strike the beholder, all thoughtful people must be in sympathy with the ends which it is proposed to secure.

Excepting only the grosser indulgence of tobacco-using, the principles of the health reform are not regarded as determining the question of church fellowship. It is recommended as that without which it is impossible to secure the best condition of bodily health; and it is supposed that all who are conscientiously endeavoring to serve God, desiring to glorify him in their bodies, as well as their spirits which are equally his, will for this reason, adopt and live out its principles.

URIAH SMITH.

Thanksgiving.

WHEN our forefathers, in New England, appointed a day of thanksgiving, it was to pour forth devout feelings of gratitude to God that they had been prospered in securing their crops, and had been preserved from the ruthless hand of the savages. Thanksgiving to God is right. The command of Paul is, "In every thing give thanks." I discover in many of the thanksgiving sermons now-a-days, however, a spirit of self laudation, a "peace and safety" cry, and a disposition to ridicule those, who, holding to the true literalism of God's word, see evident tokens of the consummation of earth's history, and the bringing in of the better kingdom. Especially was this the case on the thanksgiving occasion just past in San Francisco.

I will quote a few statements from Dr. Patterson's discourse at the first Presbyterian church. They are impressive.

"The people of the generation which beheld our Lord's miracles and heard his discourses, were by no means impressed with their sublimity, and even the kings and prophets and leaders of thought in Church and State regarded them with indifference. Only a few hundred of the common people were at all impressed with the significance of Jesus' words and works of wisdom and of love; and their emotions by no means corresponded to the sublimity of the crisis, or to the grandeur of their privileges as witnesses of the salvation of the world. Like their predecessors, they were earnestly expectant of future blessings, but they were almost stupidly neglectful of the great miracle of salvation actually existing among them in the incarnation of the Son of God. This indifference to the sublimities of which we ourselves form a part, is one of the characteristics of the fallen divinity of human nature. We read and admire the sublimity of the heroisms of the distant and of the past; and the prophet is not without honor, save in his own country and in his father's house."

May the above not be just as true when applied to the great proclamations the Lord is sending in this time to prepare a people for the coming of his Son?

He says of the work of the gospel: "It is true that as yet no nation has adopted the Christian standard of morals, nor does any individual Christian live up to the profession which he makes. Nevertheless it is true that society has been leavened with gospel influences to such an extent as to warrant the expectation of further progress and to warrant also the expectation that such a renewal of its original powers as is predicted by the prophecies and bring the world into the enjoyment of the blessings of the kingdom of Christ." He thinks, as above intimated, that the world is to be converted.

Mr. Ijams, Congregational minister, said, "The past year has served not to lessen, but, rather to augment our confidence in the existence on earth of at least the germ of that which

patriarchs, prophets, apostles and saints have rejoiced to describe as the kingdom of God. Surely the conception of something like a principle of moral evolution was present to the mind of the evangelic Isaiah when he recorded the magnificent sentiment of my text: 'Of the increase of his government and peace there shall be no end.'

"I sincerely, then, call upon you all to rejoice with me this day, and give most humble and hearty thanks that the departing year has brought us new evidence of the glorious three-fold truth; that over us and over all things there exists a benignant mind; that He presides over all the commotions and revolutions of history; and that He has an increasing kingdom, which he is evolving out of the very evils of the present, as a lily springs, white and beautiful, out of the quagmire. Tennyson, in his own rare way, sings a deep Christian truth in these words:

'Yet, I doubt not, through the ages one unchanging purpose runs.
And the thoughts of men are widened with the progress of the suns.'

"Christianity invites us to a wide survey. Its visions and vistas are not those of an hour, or a day, or a century, but rather those of immeasurable ages. God is in no hurry. He rests not, hastes not. He employed untold ages [The Scripture says he created it in six days. J. N. L.] to complete the solid earth we now inhabit, and He may employ even a longer period to carry to its final stages the grander process of the moral world.

"The mythology of Greece and Rome placed the Golden Age back in the distant past. Christianity, on the other hand, places the Golden Age forward in a distant future. Their religion was a bright memory, ours a glorious hope. They adored the Saturn that had reigned. We hail the Lord 'that is to be,' of whom it is written, 'I am the first and the last.' 'I am he that liveth and was dead; behold I am alive for ever more; amen; and have the keys of hell and of death.'

"Failing to consider this law of moral evolution, two serious errors have been committed. The first is the error of those that are in hourly expectation of a catastrophe, warning us to make ready our ascension robes, for the end of all things is at hand. Modern Christianity has outgrown the literalism that led early saints to expect a catastrophe, and the men who now preach a theatrical dynamic close of human history are guilty of an anachronism. They belong to a past age and might as well strike their tent and erect a permanent temple. The letter killeth, but the spirit giveth life."

The above was designed to teach the temporal millennium, "Golden Age" theory. It seems to us, however, that it turns Daniel's image "upside down." As far as the thrust at Seventh-day Adventists, and the tent is concerned, no one in that tent has asked any one, or taught any one, to prepare a robe with which to meet Christ. That statement is wholly the manufacture of one who is "smiting his fellow servants," and saying "my Lord delays his coming." While we have claimed that fulfilling signs show, in harmony with the words of our Saviour, that we are in "the generation" that will witness his coming, we have not said he may come any hour, but have taught rather that there is a work of preparation for the event, a warning to the world, ere it comes.

Another material evidence, as he called it, of Christ's kingdom being now set up, and the "Golden Age coming in," was, "Pagans are beginning to laugh at their idols, and so the work of destruction is advancing with amazing rapidity. The work of construction shall certainly follow. 'Of the increase of His government and peace there shall be no end.' In our own beloved land, too, religion seems to be growing sweeter and more Christly."

I don't see as the Pagans laugh much at their idols, or idol service in San Francisco, where heathen Chinese can find already about half a dozen of their temples, and their gods. As for the increasing power of Christianity, evils are certainly on the increase. The Chicago Tribune of Nov. 19th, contains the following: "The wires are loaded down every night with details of the criminal deeds of the preceding twenty-four hours. We are apparently living amid a contagion of crime. The Tribune of yesterday recorded on one page about twenty recent murders, any number of old ones."

That is the way a secular paper views the state of things, but what does the Rev. Dr. say about it? Listen: "What has this year told us of the growing dawn of our golden age? Is the world growing worse or better? Is there a law of progress? Is His government indeed

increasing? Has the germ expanded, however little? Yes, thanks be to God."

What is one of the tokens that the millennium is commencing? "It is a pleasing and a grateful thought that our mere physical well-being is not overlooked as an incident of the development of the Divine Kingdom."

Here is the coming of a secret kingdom, "Lo! here or lo! there is Christ." But Christ's own words are that his coming will be as literal, and visible as the lightning which shineth from the one part of heaven to the other. "Behold he cometh with clouds, and every eye shall see him." May we be ready to meet, and hail with joy his glorious coming. Amen.

J. N. LOUGHBOROUGH.

Sabbath-Keepers in Russia.

WRITING FROM Neuchatel, Oct. 28., Bro. J. N. Andrews says:

"In the new edition of my Sabbath History, pp. 464-467, I have shown that there are many Sabbath-keeping Christians in Russia, and that their history dates back at least one century earlier than the reformation under Martin Luther. I have just met with an interesting confirmation of this statement. There lives in this vicinity a sister by the name of Piguon, who with her daughter removed in 1871 to Roumania, a province of the Turkish Empire which borders on Russia. She returned last year. She states that the brother of her daughter's husband visited Russia, and on his return told her that there were people in Russia who keep the seventh day as the Sabbath. He said that they had churches, but that they were much scattered by persecution; that there are many of them, and that they kept it from their forefathers. I will in due time give a further account of these observers of the ancient Sabbath."

The day after reading the above, I met, in Oakland, a Russian school teacher, who left Russia seven years since. He was well acquainted with many of the Sabbath-keeping Russians, has been in their houses, conversed with them, and partaken of their plain, frugal diet. He says there are many thousands of these Molokans, that they are earnest believers in Christ, and even make more use of the New Testament than the Greek or Russian church. He said they were not brought out on the Sabbath, by missionaries but by their own investigations of the Bible.

They now have teachers and ministers among them, but they are those who have received their information and education among the Molokans themselves. He says they are an intelligent, energetic people, and many of them quite wealthy. He stated that this sect commenced in Russia in Europe a long time ago, that they were considered as heretics, and dangerous to the religion of the empire, and were banished over the Ural Mountains, but that they prospered more after their banishment than before. Before their banishment they were serfs, or renters of land; but, since their banishment, many of them have become peasants, or moderate sized farm owners. We shall watch with interest for what Bro. Andrews shall say of them.

J. N. L.

The San Francisco Tent Meeting.

THIS meeting is still in progress although a few sharp frosty nights have caused us to talk quite seriously of taking down our tent. This meeting which commenced Oct. 16th, has now continued near nine weeks. It has proved a greater success than we anticipated when we erected our tent. The meetings have been well attended from the first. We now have the names and addresses of seventy-five in San Francisco who are keeping the Lord's Sabbath, and over one-third of these have come out since our tent meeting commenced. There are now over fifty in Oakland keeping the Sabbath. It is beginning to be a pretty "strong point" for our cause "around the bay."

During this San Francisco meeting we have disposed of about \$125.00 of books; obtained about a score of paid subscribers to the SIGNS, and thirteen subscribers to the Reformer. Sabbath and first day, Dec. 12 and 13, were good days for San Francisco. On the 12th, ten more united with the church. Of these five were baptized on first-day the 13th. Our tents have now been on the move in California about eight months, we shall probably lay them up next week. We shall endeavor to be active during the rainy season, and, if the Lord will, strike out as early in the spring as the weather will possibly admit. The Lord direct, and speed on the work is our daily prayer.

J. N. L.

The Cause in the East.

SINCE our last issue numbers 22 and 23 of the *Advent Review*, our Eastern denominational paper, have come to hand. Its pages, as usual, are filled with good news of the progress of the cause in all parts of the field. There is a prospect of a large attendance at the Biblical Institute, which is to hold from Dec. 15th for three weeks. Already is the spirit of revival manifested in the church at Battle Creek, and scores were forward for prayers in the Sabbath meeting of December 5. These are ominous signs that great good will result from the Institute.

Reports of labor show that a good work is going on wherever the ministers are preaching the truth. We especially notice interesting reports from Michigan, Ohio, Illinois, Iowa and Kentucky. In some of these places fierce opposition has raged against the truth; but a signal victory crowns the truth in the end, and more than a score are brought out on the truth. It is evident that the Lord is on the side of his truth, and that he will bless the humble efforts of those who take hold with all their souls to push on this work.

J. N. L.

Where Are They?

AT our recent California Conference, nine persons received licence to preach in this State for one year. Nearly three months have already passed, but we see no reports of work by any of them. So far as we can learn, only one has attempted to go out and lecture. Do these brethren mean to use their licences? If so, for what are they waiting? The conference will not grant licences year after year to those who make no use of them. One year is enough to prove whether a man has talent, energy, and a burden of the work or not. So far as I am acquainted, those who have ever amounted to any thing have given good proof of their calling the first year by raising up one or more new churches. Indeed, our ablest ministers have had the best success the first year or two.

Those who fail to accomplish something the first year seldom do any thing afterwards. Hence we feel anxious to see our brethren here go to work soon. Now is the best time to do it. The evenings are long and the people have leisure to attend, and time to read. Why not begin now? Some are waiting till they get their debts paid; others till they get their business all settled up, so that they can give all their time to it. This is a mistake. It is not certain that any of these brethren can succeed so well that the conference can afford to assume the support of their families, and they are not able to live without receiving something. It is unwise therefore, to throw up their business and cut off all income till they have tried what they can do.

It is unwise for these poor men to go where they will have to board at a hotel, hire a hall, and have other expenses. Go out to some school house, which you can obtain without cost, and near enough so that you can board at home. What if you do have to ride or even walk, several miles each lecture? Begin Friday evening, and continue till Sunday night, then you can carry on your ordinary work and support your family. This will be as often as a beginner ought to lecture.

Then if you don't raise up a church, you have not lost anything, while you have gained some experience that may help you another time. The first effort I made I had to quit the fifth evening for lack of an audience! I immediately went to another little school house, but had to close the third lecture for the same reason. I went in another direction and tried it again. This time I held out till the tenth lecture. By this time I had learned something and had gained some idea of how to go to work.

Brethren, don't wait to make some grand effort which will require you to break up your business, leave home and pay out your means for board, hall rent, &c. Enter the first opening you can find within reach, if you can't get more than ten hearers. Accept a private house, get a few of the neighbors together and see if you can interest them. Do it now. How many forty foot tents shall we buy next spring? But the conference will risk nothing on those who do nothing this fine winter. Will, life, energy are what are needed. If things don't "turn up," take hold, in the name of the Lord, and make them turn.

D. M. CANRIGHT.

SOME people have softening of the brain, but the world suffers more from those who have hardening of the heart.

Thy Thoughts.

"For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

How true, and yet how few are willing to abide by its teachings. We often see moral men, who probably all through their lives, are never found guilty of a visible, gross, wrong act. We look at such a one and are apt to say, "He certainly is worthy of heaven if any one is." Could we but get one glance at the heart, we would probably appreciate the saying of Christ. "For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Matt. 23:27.

We need not go far in the world to find illustrations of these facts. Look in your own heart and see there where Christ should dwell. There we see the monster himself. My brother, let us not be deceived. Let us not imagine ourselves so far above our brethren who have not the light we have; but let us take the position of the publican, who said, "God be merciful to me a sinner." Neither let us give up striving because we have a little more of the truth than some one else, but remember we shall have all the more to give an account for in the end, either for good or evil. May the Lord help us to go on, laboring and striving, for right. "There is resting by and by."

E. F. UHL.

Growth of the United States.

THE following is from the Phrenological journal, Nov. 1874.

"POSTAL STATISTICS."

"THE growth of our postal system is simply an index to the growth of other interests. In 1790 the number of post-offices in the United States was 75, the length of post-roads in miles was 1,875 miles, the postal revenues amounted to \$37,935 and the expenditures to \$32,140. That was the day of small things in our postal system.

"In 1873 the number of post-offices was 33,244, the length of the post-roads was 256,210 miles, the postal revenues were \$22,996,741.57, and the expenditures were \$29,084,945.67."

This item alone indicates the rapid growth of our government since it was first noticed in prophecy. Truly could John describe it as "coming up." Rev. 13:11. No other nation has grown so rapidly.

D. M. C.

A King on United States' Soil.

KING Kalakaua of the Hawaiian, or Cannibal Islands, arrived in San Francisco, Nov. 29th, and left for Washington, D. C., Dec. 5th. He is said to be the first king that ever trod on United States' soil. Great has been the excitement in San Francisco over the king. How few of the 200,000 here, who looked upon this king, realize that the "KING OF KINGS" is about to visit the world to bestow the gift of eternal life upon his "willing and obedient" subjects.

J. N. L.

Patience.

But what is patience? We do not now speak of a heathen virtue, neither of a natural indolence; but of a gracious temper, wrought in the heart of a believer by the power of the Holy Ghost. It is a disposition to suffer whatever pleases God, in the manner and for the time that pleases him. We thereby hold the middle way, neither despising our sufferings, making little of them, passing over them lightly, as if they were owing to chance, or second causes; nor, on the other hand, affected too much, unnerved, dissolved, sinking under them. We may observe, the proper object of patience is suffering, either in body or mind.

Patience does not imply the not feeling; this is apathy or insensibility. It is at the utmost distance from stoical stupidity! yea, and at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes, by considering who is the author of all his suffering, even God his Father. What is the motive of his giving us to suffer? Not so properly his justice as his love. And what is the end of it? Our profit, that we may be partakers of his holiness.—Wesley.

Impatience.

WHY are we so impatient of delay,
Longing forever for the time to be?
For thus we live to-morrow in to-day,
Yet that to-morrow we may never see.

We are too hasty; and not reconciled
To let kind nature do her work alone;
We plant our seed, and like a foolish child
We dig it up to see if it has grown.

The good that it is to be we covet now,
We cannot wait for the appointed hour;
Before the fruit is ripe, we shake the bough,
And seize the bud that folds away the flower.

When midnight darkness reigns we do not see,
That the dark night is mother of the morn;
We cannot think our own sharp agony,
May be the birth-pang of a joy unborn.

Into the dust we see our idols cast;
And cry that death has triumphed, life is void!
We do not trust the promise, that the last
Of all our enemies shall be destroyed.

With rest almost in sight the spirit faints,
And heart and flesh grow weary at the last,
Our feet would walk the city of the saints,
Even before the silent gate is passed.

Teach us to wait until Thou shalt appear
To know that all Thy ways and times are just;
Thou seest that we do believe and fear,
Lord make us also to believe and trust!

Missionary Department.

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

Our Work.

THIS is the last time I will be able to speak to our Missionary members, through the paper before the Quarterly meetings. I had hoped all the directors would act with promptness in the matter of appointing the officers which it devolves upon them to appoint. If they have done so, have they reported to the State Missionary Secretary the name of the district secretary of their district, and the name of the librarian and business agent in each church in their district? Sister Bush reports to me that she is only advised of the appointments in her own district, No. 5. Since writing the above I have received the list of officers from district No. 2.

You will see in Nos. 9 and 10 of SIGNS that I requested each director to send us a list of the books, tracts, pamphlets, *Reviews*, *Reformers*, *Instructors*, *SIGNS*, pass books, and blanks for quarterly reports on hand in each church. Reports of this kind have come in from districts No. 3, 4, 5 and 9. I have no report from the others. The object of these reports is to have just the standing of our State tracts, and tract fund appear on the State Secretary's book as we start out under the new constitution. Those who have reported will receive their supply of tracts, *SIGNS*, &c. immediately. We will supply the other districts as we hear from them. I do not know what to send to each district unless I know what they now have.

Some are acting on the matter of obtaining new subscribers for the SIGNS, as you will see by reports in this number. Let each district take hold of it so that the reports at our Quarterly meetings may give a basis for a wholesome report at our State Quarterly meeting. Let there be activity, brethren, in the work assigned us. We have not a millennium to work in. What we do for the Master must be done quickly. Don't neglect these missionary matters until you have a "convenient" time to attend it, but up and at it. I asked a brother, the other day, if he had seen another brother on an important matter connected with our publishing and tent enterprises in this State. He said, "No!" he "had not happened to meet him." It seems to me God would be pleased in such cases for us to "make something happen," by going on purpose to see people on the Lord's work. We must each have an earnest desire in our hearts to do in this cause, and improve each and every opportunity in doing if we make progress. I hope all will pay particular attention to the reporting of what they do in the line of visiting, circulating tracts, or papers, and obtaining new subscribers for our periodicals. Let the directors in each district stir up all their members to the work.

Now as some of you will be left to yourselves to try your skill in conducting your Quarterly meetings, you may be glad of some instructions relative to it. I here insert a table of directions which I have received from our brethren East. I hope it may be of advantage to all our directors.

MANNER OF CONDUCTING QUARTERLY MEETINGS.

I. The Report of the previous Quarterly Meeting should be read by the District Secretary, and accepted, with such amendments as may be necessary.

II. Read the workings of the Tract and

Missionary Society of the present quarter, but not to accept it till the next Quarterly Meeting, as it will not be complete till it embraces all the business of that meeting.

III. Next bring forward all other business that should come before the meeting.

IV. The director who (in absence of the President) presides over the meeting, can make such remarks at the reading of the Report by the Secretary (either before or after), as will more clearly give an understanding of the working and wants of the Society.

V. After the business, let the remainder of the time be occupied in relating individual experiences, and giving such instruction (which may often be illustrated by experiences related) as seems necessary to guard against extremes, and lead to a correct understanding of how to carry forward this work.

The Report of the present quarter might be written, taking up each church separately, something like the following:—

Church at _____ has _____ members; which have returned _____ reports; which show _____ families visited; _____ letters written; obtained _____ subscribers for *Review*, _____ for *Reformer*, _____ for *Instructor*, _____ for *SIGNS*. Distributed _____ *Reviews*, _____ *Reformers*; _____ *Instructors*; _____ *SIGNS*. Distributed by loaning and otherwise, _____ pages of tracts and pamphlets; value, \$ _____. Sold _____ pages; value, \$ _____. FINANCIAL STANDING. Quarter ending _____ (which is the previous quarter), their account stood with the District, \$ _____, (Dr. or Cr., as the case may be.) They have received during the quarter, _____ pages; value, \$ _____. Donated during the quarter, \$ _____. Paid on memberships, \$ _____. Which makes their present standing, \$ _____ (Dr. or Cr., as the case may be.) After the report of each church is given, something like the above, give the sum total of the whole, with the standing of the District with the Tract and Missionary Society of the Conference.

The Report of the previous meeting, which should be read first, might commence by stating when and where the meeting was held, and in such manner as is usual in giving such reports.

If money is raised for the Widow and Orphan Fund, or for any other enterprise, it should be stated, how much.

At the close of the meeting a copy of the Report should be forwarded at once to the State Secretary; for his Report respecting the working of the Society depends upon the Report received from the Districts.

The State Quarterly Report will take up each District separately, about as the District Quarterly Report takes up each church, and also gives the standing of the Tract and Missionary Society.

J. N. L.

Answer to J. W. B. of Dist. No. 2, in SIGNS No. 9.

It is supposed that the Director will become personally acquainted with each family of Sabbath-keepers in his district, and will visit and pray with them as circumstances require. Thus he will understand their spiritual condition, and if poor, their temporal necessities. Cast-off clothing, new garments, or cloth to make into garments for the poor, is gathered up by the Director from all parts of his district, with the co-operation of the brethren and sisters who may feel disposed to assist in the work. This is usually, and I might say nearly always given by friends of the poor. When there are families that need assistance, and that assistance can be rendered by the brethren and sisters acquainted with the case, and with the circumstances, it is not expected they will wait to draw from a fund by notifying the Director, etc.; but will remember the word of the Lord, and "not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth; * * and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Deut. 15:7-10.

In short, the brethren should be brethren of benevolence; and the sisters, sisters of charity. This spirit should live in the hearts of all, so that it can be said of them they are "given to hospitality." Or, as Paul said of Timothy, he would *naturally* care for others. Then it will be a privilege to do what can consistently be done by each individual as opportunities present themselves.

It is not unfrequent that the nature of the case is such that counsel of the more experienced is needed. Perhaps a husband dies and an estate is to be settled,—some move to be made that requires a general oversight by men of experience in such matters. Perhaps

homes are to be found for children; or some widow has been cast out for the truth's sake; or sickness that requires more than ordinary attention. Perhaps means are needed beyond what could consistently be furnished by friends living in the immediate vicinity. Then the case should be referred to the Director, and if necessary, he refer it to the board of directors at the general Quarterly meeting, when the united counsel of those present decide what steps should be taken in the case. If it be necessary, means can be drawn from the general fund, but only by a vote of the directors present at any general Quarterly meeting.

But if the afflicted party refuse the advice and counsel of the more experienced brethren, and choose to pursue their own independent course, then our duty toward them is done, as far as assuming any responsibility in their case is concerned. Mutual obligation is the basis of the Christian religion. Christ saves none but those who comply with the principles of his righteous requirements.

The general fund is raised by any who may feel it a privilege to give. The money goes into the hand of the Treasurer of the State Tract Society, and is reported the same as the money for the Tract Society. It is drawn out by order of the President, who is introduced by a vote of the directors present at any general Quarterly meeting. It has never been the practice to entitle each district to draw what they have raised and no more, from the fact that in every conference as far as I am acquainted (and I am acquainted with every conference of Seventh-day Adventists on the east side of the Rocky Mountains), there are districts which the providence of God has so favored that they have never, as yet, been under the necessity of calling for help from the fund; and usually such districts are the best able to contribute to such a fund.

A spirit of sectionalism should be guarded against in the conference Tract Society. The different districts are only branches of one family. The spirit of gospel equality should be cultivated in the hearts of all. Paul defines it as follows: "For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality." 2 Cor. 8:13, 14.

The poor is Christ's legacy to the church. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," are the words of Christ when he comes to make manifest a decision which has already been made in the courts of Heaven. I fully believe that that which is needed to meet the necessities of all the worthy poor is entrusted to the church, and it is the guardian of such cases, and an asylum for the homeless. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:7.

In conclusion we say: 1. It is a duty and privilege for each individual to feel to do what they can to relieve the afflicted. 2. The Director does what is consistent for his district to do, taking a general oversight of the same. 3. The board of directors step in to assist when needed, by counsel, finding homes, or appropriating the funds raised for that purpose, etc. 4. All co-operate together; first, in doing what they can individually do; and, second, in raising a fund to be appropriated by the directors when needed.

The clothing gathered up can be retained in the district, or sent to any point where most needed, and is of the easiest access. The Director has charge of it in his district while it is there. An account is kept from where, or from whom it is received; and where, and for what purpose it is disposed of. Also a record should be kept by the State Tract Society Secretary, of all funds paid out and for whom.

S. N. HASKELL.

So. Lancaster, Mass. Nov. 1874.

Questions and Answers.

Bro. C. C., District No. 9, inquires. "What is to be done with the commencement we have made in this state on Vigilant Miss. Societies, and are their reports included in the Quarterly reports of their church and district?"

Reply. On this matter I wrote Bro. Haskell and will quote his answers. "The Vigilant Missionary Society is simply a wheel within a wheel. That is, it is an organization, in which a special point is made to correspond with any person or persons in any part of the world where there is any probability of doing them good. The reporting once in six weeks has nothing to do by way of filling out blank reports such as are filled

out in reporting to the Tract Society; but it is general items of interest to the V. M. Society alone. I do not think you will make a success of that Society until you get your Tract Society well running."

Bro. W. H., District No. 2, says, "I would like some instructions in regard to starting a widow and orphan's fund in this district, and also how to conduct the Missionary meetings in general. I wish to start right."

Reply. You will find some wholesome instructions in Bro. Haskell's answer to J. W. B. of your district, relative to your first question. I would not advise any move to raise a fund, until after our State Quarterly meeting. It can be considered at that meeting by our board of directors and a move be made simultaneously in all the districts. On your question of conducting meetings, you will find instructions in the Missionary Department of this paper.

Bro. A. W. E. District No. 3, asks, Can the Business Agent take from strangers to the truth half price subscriptions, or \$1.00 for the SIGNS for one year?

Reply. Yes. If outside parties wish the paper and are disposed to give \$1.00 toward it, take that, if they are not disposed to do more.

Bro. A. W. E., District No. 3, also inquires, Is it the Business Agent's duty to be able to show when each subscriber's subscription expires, to any of the S. D. A. Periodicals?

Reply. Yes, I shall soon furnish a list of subscribers to the directors of each District. They will furnish to the Business Agent of each church in their District who will then be prepared to act in collecting arrearages.

Bro. C. M. K., District No. 5, inquires, Are the pamphlets to be given to members?

Reply. If you mean to inquire whether pamphlets are to be given to members for their own benefit, I say emphatically, No! I hope none will be inclined to pay \$1.00 to become a member of a tract society and then draw books simply for their own reading by the four or five dollars' worth. It is expected that members will pay for books they get of the Society for their individual benefit. It is proper for members to draw tracts to give away, also pamphlets. In most cases unless sending them off to a distance, it may be better for members to loan books and pamphlets, than to give them too freely. On this matter you can use discretion under the counsel of your director. J. N. L.

Report of Progress.

THE work is advancing slowly, yet we trust surely. Some are taking hold of the work of obtaining subscribers, others are waiting for a more convenient season. We hope all will take hold cheerfully, and promptly of this work.

NEW SUBSCRIBERS.

Since our last report, in No. 10, we have received subscribers from our Missionary workers, as follows: *Paid subscribers* for SIGNS. District No. 1, none: No. 2, five: No. 3, one: No. 4, none: No. 5, three: No. 6, none: No. 7, three: No. 8, none: No. 9, eight: Total, twenty. *Trial Subscribers*. No. 1, none: No. 2, none: No. 3, five: No. 4, one: No. 5, none: No. 6, none: No. 7, six: No. 8, three: No. 9, three: Total, seventeen.

To the Work.

Now that our T. & M. Societies are organized under the new order of things, let us earnestly go to work in the good cause. Let us take Christ for our example who went about doing good. Surely this was missionary work. Too many are only willing to work in the Lord's vineyard when it brings credit to themselves. They are far from being ready to engage in the work when they see nothing but painful toil and sacrifice, and no prospect that their services will ever be acknowledged by their fellow men.

Some are willing to engage in the service of God when they can be shown some great work to be done, but have no heart to engage in the more humble labors that are suffering to be done, but which attracts no notice, save the all-seeing eye of God. We should not only work for the Master, but with that self-sacrificing and humble spirit that elicits no praise from our fellow men. If we do not feel the proper spirit to work in the good cause, we should at once seek heavenly counsel. To battle successfully we must have on the armor of light. We should have a growing interest in the blessed work. If we have not we have cause for alarm.

As a helper, I would advise all to subscribe for that indispensable little sheet, the *True Missionary*, which only costs 50c per year. Every number is filled with words of courage, of counsel and of instruction from the pens

of those whose very souls are swallowed up in this glorious cause.* We who have seen the light, we who have heard the last message of mercy, have a fearful responsibility resting upon us, and we cannot afford to lose any means whereby we may warn souls of the impending crisis that is close upon us.

Some Christian fortitude may be called for to successfully breast the waves of opposition and trial that may beset us at every step of our progress, but we should press on to the end, trusting in the heavenly promises for those that are faithful. May God help us to do our duty and be found faithful servants to the last, is my prayer.

JOHN MAVITY.

Missionary Work.

THE *Christian Union* in the following statements shows some of the difficulties connected with endeavors to christianize heathen lands.

"Rev. E. C. Johnson, an ex-officer of the British army in India, and now an Independent Missionary, has recently accomplished the dangerous feat of visiting some of the tribes in Central Asia to explore the ground. He narrowly escaped death from the fiercer Mussulmans, and wherever he went he was obliged to disguise himself as a native. The result of his observations he gives as follows: 'I do not think the country is so firmly closed to the Christian in particular as it is to the European as such, the principal danger being the political position of every Englishman. Were protection demanded by the British Government for their missionaries only, thus trusting to subdue by the Cross alone, I have but little doubt but that it would be granted. Great harm is done by the haughty and overbearing manner of the British in their own territory, and also by unprincipled men who become Mussulmans when they journey in those countries. Were the people of the frontier to see our religion exemplified more, I firmly believe that in many parts the lowly messenger of Christ would find a ready door open.'

"It would seem to be about as difficult to introduce the pure Gospel into Austria as into any heathen country. For instance, an apparently careful correspondent of the *English Independent* states that in the city of Vienna colportage is practically impossible. Books cannot be sold from door to door. Copies may be carried around as specimens and orders taken, and even this can only be done by a person who has obtained a special license that has to be renewed every six months. The distribution of the Scriptures and tracts is out of the question, except at the risk of fine and imprisonment. Only recently an evangelist was fined five guilders for giving away a tract. As the Protestant Rationalistic pastors and the Ultramontane priests rule matters there, all efforts to spread a purer religion have little show. This correspondent commends the experiment now being made by the three or four missionaries of the American Board stationed in Austria, who are carefully examining the ground and feeling their way among the people. 'Their position,' he writes 'is one demanding great faith and patience on their part, as well as the prayerful sympathy of all who feel an interest in an undertaking so eminently heroic.'

If men will work with such earnestness under persecution what crosses are we bearing? May we be stirred to activity.

J. N. L.

Napa Co.

BRO. CHURCH writes from St. Helena, Nov. 29th. "Dear Bro. Loughborough: Perhaps a few lines from here might be of interest to you. We are getting along very well. We have had splendid meetings since the camp meeting. All seem to take new courage in the Lord, and in the absence of help, all seem to want to be helpers. We have had a visitor from Oregon with us three or four Sabbaths. She is a sister of Mr. S—. She has attended our meetings and become very much interested. To-day she kept her first Sabbath. She says she never will forsake it. She was a Baptist, and appears to be a very candid and good woman. May the Lord help her to 'prove all things and hold fast that which is good.'

"We intend to try and hold our next Sabbath meeting in our new church, we feel to thank the Lord that we are able to build as good a one as it is.

"I just received a letter from my niece in Fresno Co. She said they rejoiced in the truth very much. She said she had not used any tea, coffee, nor pork since camp meeting.

*"We expect that the *True Missionary* will merge into the *Review*, as a new paper will be issued east of the Plains to fill the same place as the *Signs of the Times* on the Pacific coast." S. N. HASKELL.

We are glad to hear that the interest is good in San Francisco. May many souls take their stand for the present truth there. I wish you could be with us next Sabbath as we intend to meet in our new meeting house. I forgot to say that Bro. A. H.—has come out strong on the truth here since camp meeting."

From Sister Lowry.

BEING deprived of the happy privilege of meeting with the brethren and sisters, I will beg all to remember me in their prayers. When last I met with the church I rejoiced to see their renewal of grace since the camp meeting. That meeting was a privilege I could not enjoy. I only heard four sermons at camp meeting. One I heard from brother Canright on Christian duties, which was a fortune to me. I told my husband when I returned home, that I had found by going to the camp meeting, that I was only half an Adventist, but that now I was one complete. Before going I found some objections. Now I saw it was for want of humility in me and a full consecration to God's will. I have since made up my mind to make a full surrender, and try to show my faith by my works. I hope to be able to do some good in this glorious work.

W. E. LOWRY.

Napa Co., Cal.

From Monterey Co.

BRO. GOURLEY writes from Monterey Co., Nov. 25, sending three new subscribers and \$4, and says: "Mrs. T. wishes her paper changed to Sioux City. She is keeping the commandments, and says the Advent doctrines are but little known at that place, and she will endeavor to do all the good she can with the paper.

"As for myself, I hail with delight the visits of the *Signs*. While I am debarred from associating with God's chosen people, the *Signs* and *Review* come in to fill up the void and cheer me in the lonely hours. God speed your efforts, brethren. I will do what I can to extend the circulation of our excellent paper."

Santa Clara County.

SISTER MARKHAM writes, in a business letter, Nov. 30. "Our little organization meets every Sabbath to worship. We have a Bible class, and all take hold nobly to bear their part. Bro. Kundert is our leader. He is zealous. At our Quarterly meeting we hope to hear from Bro. Loughborough."

Bro. Kundert writes, in a letter to Bro. Canright, Dec. 1st. "Last Sabbath we had a melting season. There was a good turn out of the brethren and sisters, and the Lord met us by his good and blessed spirit. I enjoy his presence day and night. O how good to have Jesus rule our sinful hearts. I get up in the night to pray and weep. O for more consecration to God.

"We have rented a hall now, but I am afraid it is too small for preaching purposes. We rejoice to hear of the work in San Francisco. The Lord is mighty. He can work and none can hinder. O that God's people would only live nearer to him. Pray for us."

News and Miscellany.

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

FIRES.

THE fire fiend is still making its ravages by sea and land. Fire in Albany, N. Y., Nov. 24. Loss \$150,000. Fire at Grand Rapids, Mich., Nov. 27. Loss \$65,000. Fire in Kane City, Pa., in the Butler oil district, Dec. 1, and three-fourths of the town destroyed. Loss \$100,000. Besides these a multitude of five and ten thousand dollar fires. London, Dec. 5. A ship supposed to be the *Pontiac*, from Sunderland for Bombay, has been burned at sea. Twenty-six of her crew perished.

WINDS AND TEMPEST.

A KINGSTON, Jamaica, letter puts the damage to that Island, by the late typhoon, of Nov. 1, at \$350,000.

THE Hongkong *Daily Press*, of Oct. 15, says the destruction by the typhoon of Sept. 22, and 23, is much greater than at first estimated,—that not less than 8,000 were killed at Hongkong and Macao. The damage to shipping and property in Hongkong alone is \$5,000,000. Large junks broke up like match-boxes. One of the officers who was on board the Pacific Mail steamer *Alaska*, says that he saw a batch of fully a hundred junks founder all at once.

Nov. 24, a dispatch was sent from Tusculumbia, Alabama, to the president of the United States, asking for aid from army subsistence. The dispatch states that "no language can describe the destitution resulting from the tornado there." A gentleman who had been on the grounds, reported in Cincinnati prints, that the damage to property by the tornado in Tusculumbia alone, is not less than \$500,000. Sixty lives were lost, and as many more severely wounded.

PORT COLBORNE, Ont., Nov. 24. The water in the Welland Canal has reached the level of Lake Erie, and the lock-gates have been thrown open by the back water. This never happened before in the canal. The water in the harbor has risen six or seven feet. The storm of last night was one of the most severe ever experienced here. The water dashed over the piers with such force that it was impossible to see the lighthouses, and the keepers found it impossible to get out to light the lamps. Much damage was done to shipping, and to buildings in course of erection.

LONDON, Nov. 29. A violent storm today drove ashore and wrecked the bark *Veteran*. Many other casualties are reported, with heavy loss of life.

LONDON, Dec. 2. Twenty-one lives were lost during Saturday's and Sunday's gale on the Scottish coast.

HAVANA, Dec. 4. The Spanish coasting steamer, *Tomas Brooks*, from Santiago de Cuba for Guantanamo, struck yesterday morning on Morrillo, near Guantanamo, and sunk immediately. About thirty lives were lost.

LONDON, Dec. 2. The steamer *La Peata*, from Gravesend for Rio Grande del Sud, chartered by Siemens Brothers to repair cable telegraph, foundered off Ushant on the 29th of November, and sixty persons were drowned.

EARTHQUAKES.

A STRONG shock of earthquake was felt at Angeles, Central America, on the 15th of October, followed by some terrible showers of rain.

Several shocks of earthquake visited Winnemucca, Nevada, and the surrounding country, Sunday morning, Nov. 22, between six and seven o'clock. It shook things up very lively. Clocks were stopped by the vibrations, plastered buildings were racked, and the plastering cracked in all directions. Several wells in town which furnished plenty of water the evening previous, were found totally dry soon after the earthquake occurred, and have remained dry ever since. The miners report that they felt eight distinct shocks, two very severe ones, at intervals of about fifteen minutes.

BEVERLEY, Mass., Nov. 25. A shock of earthquake was felt at this place, and in all the adjoining towns in Essex county yesterday. Houses were shaken, stoves and furniture moved, and in one instance a safe was overthrown. Reports like the firing of heavy cannon were heard.

ORENA, Nevada, Nov. 29. Two very heavy earthquake shocks were felt here this morning at 6:45 o'clock.

UNREST OF THE WORLD.

LONDON, Dec. 1. A Berlin dispatch to the *Times*, says, Russia contemplates the reassembling next March in St. Petersburg of the International Law conference lately held in Brussels.

LONDON, Dec. 2. A dispatch to the *Daily News* from Berlin, says it is reported that Great Britain has formally and finally refused to take part in the International Law conference which Russia proposes to reopen at St. Petersburg.

LONDON, Nov. 26. Dispatches from Berlin say that there is reason to believe that the recent interviews between Bismarck and Gortschakoff (Russian) resulted in the removal of their personal differences, and also the adoption of a common policy by Russia and Germany, in consequence of which, the former government will speedily recognize the present government of Spain, Russia's previous refusal to do so having been owing to Gortschakoff's personal influence.

THE Yokohama *Herald*, Nov. 9, contains an account of the settlement of difficulties between China and Japan,—the former paying the latter government \$750,000.

RIO JANEIRO, Nov. 29. The religious excitement growing out of the conflict between the Catholic clergy and the civil authorities has culminated in serious disturbances in the provinces of Pernambuco and Parahiba. Sympathizers with the Bishops of Para and Pernambuco, recently sentenced for violation of the laws of the Empire, have made riotous demonstrations.

ROME, Dec. 4. The Pope has absolutely refused to recommend Bishops imprisoned in Brazil to resign their Sees as a measure for

reconciliation of their differences with the Government.

ON the question of separating Church and State, the Central American press, with the exception of two or three ultramontane journals, has declared for the Government.

BAHIA, Brazil, Dec. 2. It is reported that a serious revolution has broken out in Uruguay.

PARIS, Dec. 3. *La Republique Francaise* (Radical Republican) says the greatest confusion exists among the various parties in the Assembly. Both the Right and Left consider a dissolution imminent.

It is said the Republican army of Spain now numbers 250,000 men fully armed. Forty thousand more will enter it when they receive their arms bought in the United States.

THE Republicans of Spain met with a defeat at Valencia. Six hundred were killed, and four hundred and fifty taken prisoners.

PAPAL CONTROVERSY.

It is reported that Italy is about to issue a memorandum to the European powers, calling attention to the danger to Italy from the intrigues of the Vatican, declaring that the Government can no longer tolerate the Pope's permanent residence in its own capital, and urging the Powers to discontinue the practice of maintaining ambassadors at the Holy See.

Germany Withdraws Her Legation from the Vatican.

BERLIN, Dec. 4. In the Reichstag today a letter from Bismarck was read, in which he announces, in the name of the Emperor, and in accordance with the Federal Council, that the sum for the maintenance of the German Legation at the Vatican is struck out of the Budget.

The Gladstone-Manning Controversy.

NEW YORK, Nov. 28. From the latest European files we glean the following: The Gladstone pamphlet continues to excite general newspaper comment in England. The *Pull Mall Gazette* says in one respect it has proved a success which even its author could hardly have anticipated. His fellow citizens among the Roman Catholics and clergy to whom Gladstone addressed his expostulations, have responded to them with remarkable freedom of speech, and in a manner which clearly shows the variance between themselves and their spiritual leaders. Lord Camers repudiates the claims of Papacy to his allegiance, and agrees with everything Gladstone has said on the subject. With a single reservation he admits that there is a change in the obligation of Roman Catholics to the civil powers in consequence of Vatican decrees. Lord Acton holds that the civil allegiance of Catholics has been divided from time immemorial. The *Times* considers that Gladstone's expostulations have produced the result at which its author aimed, namely, eliciting evidence of the profound dissatisfaction with which the recent developments of Papal policy are regarded by Roman Catholics themselves. The earnest conviction of such men as Lord Camers and Lord Acton, that the Papal claims conflict with their loyalty, will be felt as decisive testimony of the real character of Ultramontanism.

LONDON, Nov. 30, 6 A. M. A circular letter from Archbishop Manning was read in all the Catholic churches of this diocese yesterday, declaring that all persons who do not accept the dogma of Papal Infallibility cease to be Catholics.

ROME, Dec. 1. Archbishop Manning today obtained an audience with the Pope, who, in receiving him, expressed the fullest confidence in the progress of Catholicism in England, despite the present misrepresentations of the policy of the church.

AMERICAN CARDINALS.

A DISPATCH from London, Nov. 20, says: At the Papal Vatican council two American Bishops will be raised to Cardinals.

SAN FRANCISCO CRIME.

ACCORDING to the criminal record of San Francisco, for Nov., as reported in the *S. F. Chronicle*, there were 1,590 arrests for various offences against the law. Among these there were 3 murders, 10 attempts to murder, 217 assaults.

THE smallest post office in the world is an old beaten and battered barrel suspended by a rusty chain from the outermost rock which overhangs the Straits of Magellan, opposite Terra del Fuego. Every ship which passes assists in distributing the mails left in this solitary spot.

HAVE the courage to be ignorant of a great number of things, in order to avoid the calamity of being ignorant of everything.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, DEC. 17, 1874.

THIS WEEK'S PAPER.

BRO. WHITE'S article, number two, Our Present Position, which we give on the first page, is a clear and concise statement relative to the past Advent history, worthy of a careful perusal by all. The articles on Ministration of Angels and Saints' Inheritance, each introduce an advance of clear argument on these respective subjects.

BRO. CARRIGHT'S article on the Morality of the Sabbath, presents a class of thoughts we do well to ponder. Men are prone to reason upon the Sabbath question that man's wants require a day of rest. Bro. C. is showing conclusively that God designed his Sabbath as an index, or sign, ever pointing man to his Creator, a higher object than simply man's selfish interest alone.

The editorial on the rise of the Seventh-day Adventists is full of interest to our readers. The Missionary Department is quite full this week, but its words are not useless. Read and practice them. In short, we have aimed to have something instructive or encouraging in every paragraph of the paper. We are ourselves encouraged at the evident tokens of advance in this cause everywhere.

Our receipts in this number, show a little waking up to furnish the material aid necessary to publish the truth. Of this, we may say as Paul said in his time, when rejoicing that the church were forward to do their duty in the cause, "Not that we desire a gift, but fruit that may abound to your account." As we take hold with our means, according to our ability, to furnish the material aid necessary to push on the work of truth, our own interest is increased, and we shall find a verification of the Lord's promise by Malachi. As we bring all our tithes into the storehouse the Lord promises on his part to "pour" out a blessing. Let us all read the truth, learn our duty, find the place where we can take hold in the work and do our part faithfully and well.

What They Say.

Passing Calamities.

THE past three years have been marked with frequent and distressing calamities in this country, and throughout the world. The great Chicago fire of 1871 was preceded by the desolating forest fires in the North-west, and followed by the conflagration in Boston. An unusual number of villages and towns have been burned during the same period. The Mill River disaster in Massachusetts, the floods of last spring in the lower Mississippi, and the terrible inundation at Alleghany are fresh in all memories. Storms of unwonted severity have swept other parts of the land. Drouth has joined with fire and flood to blast the hopes and diminish the possessions of men. Distressing and prolonged financial embarrassment paralyzes industry and trade. Several appalling "ocean horrors," have added to the burden of public and private distress. The ravages of the grasshoppers in the Western States have occasioned wide-spread suffering, as well as disappointment and loss. Still heavier judgments have fallen on other countries. Persia, India, and Asia Minor, have been smitten with famine, and thousands have died of starvation. Earthquakes, unprecedented in number, and many of them of great severity, have occurred in various parts of the world. Even the secular press and scientific authorities have remarked the unusual number and severity of these calamities.

The Bible assumes, without argument, that the hand of God is in all these dispensations. It speaks of the thunder as "the voice of the Lord;" of the clouds as his chariot, and the winds as his messengers; of the locusts as his "army," and of drouth as his "staying the bottles of heaven." It connects all these dispensations with the sins of men, assuring us that "the curse causeless does not come." It records the occurrence of similar calamities in the past in connection with great events in the history of redemption. "Earthquakes and famines and pestilences" preceded the destruction of Jerusalem, and are to precede similar manifestations of the kingdom of God, until Christ's final coming at the end of the world. The voice of these calamities to this nation is a solemn call to repentance. "The Lord has a controversy with the inhabitants of the land." We look for much and it comes to little, because,

according to the expressive image of the Hebrew prophet, God "blows upon it." It is the duty of ministers of religion and the conductors of the religious press to interpret to the people these "signs of the times." Lovers of Christ and their country should remember that such times, above all others, are the auspicious seasons for lifting up a testimony for truth, and pressing forward every movement of reform.

"When God's judgments are in the earth, the inhabitants of the world will learn righteousness." When after years of failure, the earth and heavens promise once more to reward his labors, the prudent husbandman stints his household and denies himself, that he may have seed to sow in hope of harvest. When business is paralyzed, when "the fields yield no meat," when riches "fly away as an eagle toward heaven," it is the very time to "sow beside all waters." That the church in America is not wholly insensible to the opportunity and the duty which it imposes, appears in the fact that her offerings last year were hardly, if at all, affected by the unprosperous condition of the country.—*Christian Statesman.*

Situation in Europe.

THE European situation is very obscure. A remarkably competent observer tells us what it is in Italy. In France it is always volcanic. French politics are, in truth, the permanent revolution, because the real question is not one of administration, of policy, or expediency, but the nature and form of the Government itself. In Spain it is not less doubtful. Meanwhile some of the wisest heads in Europe feel that great events are now preparing. Just 300 years ago Sir Philip Sydney said, "I cannot think there is any man possessed of common understanding who does not see to what these rough storms are driving, by which all Christendom has been agitated now these many years." So, now, the enormous armaments, the frequent interviews of monarchs, the tone of the press, the deadly hostility of Germany and France.

The brief fury of the Commune, the position of the Papacy, and a hundred other signs announce to the coolest observers the imminence of new wars, from which democracy, or popular government, will emerge crushed or all-powerful. This is evidently the view of Mr. Disraeli, who said in a late debate in Parliament that "the great crisis of the world is nearer than some suppose." His words, taken in connection with his speech at Edinburgh last Autumn, in which he described what he called the spirit of the age, show that the British Prime Minister believes great events to be imminent.—*Harpur's Weekly.*

It is not a little strange that while all the great European Powers are loudly and ostentatiously proclaiming a peace policy, they are at the same time making warlike preparations upon a most extensive scale. Russia, France and Germany are all increasing their military establishments, adopting fresh improvements in arms and organization, and acting as if they were looking forward to some terrible struggle in the near future. If they really mean peace, their course of action is utterly inexplicable.—*S. F. Chronicle.*

Although there is peace in Europe, the nations are preparing for war, as may be inferred from the fact that the cannon-maker, Krupp of Prussia, has so many orders, that he is effecting a loan of seven millions five hundred thousand dollars to enlarge his manufactory.—*Exchange.*

English Bibles.

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

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

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.*

Holiday Presents.

WE call attention to the following books which are excellent for parents to present as holiday gifts to their children. We will send them by mail post, paid, at their respective prices.

The Old Red House..	\$1.50
Story of a Pocket Bible.	1.25
Young Man's Counselor.	1.00
Young Lady's Counselor.	1.00
Nails Driven Home.	1.25
Mirage of Life.	.70

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.

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.

\$10. EACH. A W Dyberg, A Papworth, Susan Semple.
\$10.75. EACH. Miss L.A Chamberlain.
\$20 EACH. Ann Cox, Charles Genet.
\$80. EACH. Lucie Bush, M P*.

California Tent Fund.

Mrs. Jane Rowland, \$50. Isabella Moore. \$3.

Received for the Signs.

\$2. EACH. T B Gourley, Mary Jane Moore, J H Babcock, Joseph G Ware, Wesley O Carpenter, Charles Joy, Mrs. W B Fraser, A Papworth, J C Bunch, D N Fay, Mary A Eaton, Mrs. Wm. Bemont, Mrs. Mary Hill, Mrs W J Wilkins.
\$1. EACH. J S Martin, J W White, Paul De Jarley, Henry Thayer, Joseph Linton, Mrs. J B Royell, Wm. Duncan, J Mc Daniel.

MISCELLANEOUS. Frank Fick 20c, Geo. Walton 20c, John Bailey 20c, Donald Warren 22c, John Lloyd 20c, C Mc Intyre 6c, Mrs. M J Bean \$1.12, Mrs. James Fay \$1.12, N F Nason \$1.12, Charles Thomson 10c, Mrs. M F Ball 40c, N Keyser \$1.50, Miss L A Chamberlain 25c, Charles Parks \$3. Mrs. Osborne \$1.25, Chacy P Sanborn 75c, Benj. F Ellis \$2.15, Sydney Briggs 20c, Lucy Stevens 20c, P Regis 20c, J Frost 20c, Mrs J Hawkins 20c, Eliza Burbee 10c, Mrs. S Quigley 50c, Mrs. C C Murphey 50c.

Books! Books!! Books!!!

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

PUBLICATIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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