

The Signs of the Times.

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

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The Signs of the Times

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Hold the Light.

Ho! thou traveler on life's highway
Moving carelessly along—
Pausing not to watch the shadows
Lowering o'er the mighty throng!
Stand aside, and mark how feebly
Some are struggling in the fight,
Turning on thee wistful glances—
Begging thee to hold the light!

Look! upon thy right a brother
Wanders blindly from the way;
And upon thy left a sister,
Frail and erring, turns astray.
One kind word, perchance, may save them—
Guide their wayward steps aright;
Canst thou, then, withhold thy counsel?
No! but fly and hold the light.

Hark! a feeble wail of sorrow
Bursts from the advancing throng;
And a little child is groping
Through the darkness, deep and long;
'Tis a timid orphan, shivering
'Neath misfortunes withering blight;
Friends, home, love, are all denied her—
Oh! in pity, hold the light!

Not alone from heathen darkness,
Where the pagan bends the knee,
Worshipping his brazen image
With a blind idolatry—
Where no blessed gospel teachings
E'er illumine the soul's dark night,
Comes the cry to fellow mortals,
Wild and pleading, "Hold the Light!"

Here, as well, in life's broad highway,
Are benighted wanderers found;
And if all the strong would heed them,
Lights would glimmer all around.
Acts of love, and deeds of kindness,
Then would make earth's pathway bright,
And there'd be no need of calling,
"Ho! thou traveler, hold the light!"

THE SANCTUARY.

The eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of Heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great. And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

In connection with these symbols which represent the great empires that have since arisen, the prophet learned the duration of his vision. For he heard Gabriel ask Michael, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" And Michael, who answered the question to Daniel, said: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Now, it is plain that the period of twenty-three hundred days cannot be understood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the

observer. It is necessary that the time should be given on a scale that corresponds with this in order not to involve an absurdity. For the Persian, Grecian, and Roman Empires have in all continued between 2,000 and 3,000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

The days must therefore represent longer periods of time. If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days. For the different inspired writers were all led by the same Spirit of truth. They were like so many workmen engaged in building a temple. If we can find the rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: "I have appointed thee each day for a year." Eze. 4: 6. We shall find in Gabriel's explanation of this vision of Daniel given in the ninth chapter, that the days in Daniel's prophecy are so many years.

This period of two thousand and three hundred days was certainly given for the benefit of the people of God. But it cannot benefit them unless they are able to understand it. We have indeed ascertained that it must be two thousand and three hundred years. But if we do not know when this period commences, we shall be none the wiser for having the period given in Daniel's prophecy. But there is a certain great event to take place when this period expires, and God designed to give his people knowledge of the time. The event is called the cleansing of the sanctuary. We shall find the subject one of very deep interest when we come to examine the Bible to learn what it teaches respecting the sanctuary and its cleansing.

But the date of this great period is not given in the eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet, in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel in explaining to him this vision set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted, and was sick certain days;" so Gabriel reserved the remainder of the explanation till another time.

But in the ninth chapter we find Daniel earnestly seeking God with reference to his sanctuary. Verses 3, 17. He seems to have connected his own vision of the sanctuary with that of Jeremiah respecting the desolation of the temple at Jerusalem. Verse 2. His mind was upon the subject of time. He knew that the seventy years of Jeremiah's prophecy were just expiring, and he was intently studying that period, doubtless in connection with the period which Michael told him marked the cleansing of the sanctuary. It was necessary that he should now be made to understand the reckoning of the great period revealed to him in his vision of the eighth chapter.

And so while he was engaged in importunate prayer for the people of God and for his sanctuary, the angel Gabriel touches him, saying, "I am now come forth to give thee skill and understanding." Verse 22. And calling attention to the vision which he had been commanded to explain to him, he says: "Therefore understand the matter, and consider the vision." Verse 23, compared with chapter 8: 16.

Thereupon he gives to Daniel the key to the reckoning of his great period. "Seventy weeks," says he, "are determined upon thy people and upon thy holy city," etc. Verse 24. The word *determined* does not express the full sense of the Hebrew word used by the angel. The word spoken by the angel was "cut off." The translators, not seeing the propriety of such a word in this place, for they did not note the fact that the ninth chapter is the key to the eighth,

and so thought nothing of the long period in that chapter, could not understand how the seventy weeks could be said to be cut off, and so they departed from the literal meaning, and said that seventy weeks, were "determined," that is appointed, upon thy people and thy city. But with the prophet, the case was different. The angel had bidden him "consider the vision." And nothing was more natural, when told that seventy weeks were cut off than that he should recur to the long period revealed to him without a date in that vision.

This shorter period being cut off from that long period gives us the key to the reckoning of that period from which it is cut off. When we ascertain the date of the seventy weeks, we have also ascertained the point from which the twenty-three hundred days are to be reckoned. And this date the angel next gives us.

"Know therefore," said Gabriel, "and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple. Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorized the rebuilding of its walls. Ezra 7:11-26; 9:9. The commandment is the prophetic commandment of the God of Heaven (Isa. 44:26-28; 45:13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extend from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years which proves that we have made no mistake in reckoning Daniel's days as years, nor in fixing their date at B. C. 457.

It was in the fall of A. D. 27, just 483 full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made: "THE TIME IS FULFILLED." Mark 1:15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfillment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1:41; Acts 10:40, 41; Luke 3:21, 22; 4:14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry in the fall of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2: 14-17. And so it was that our Lord preached during three years and a half, until the Spring of A. D. 31, when he was crucified for the sins of men. This date Dr. Hales, one of the most distinguished of chronologists, establishes by conclusive evidence. See his "Analysis of Chronology," second edition, vol. 1. pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul,

who was at once commissioned to them. Acts 26:19-17. Here ended the seventy weeks which were cut off from the 2300 days. When these 490 days were finished, there remained 1810 days before the time should come for the cleansing of the sanctuary. As the 490 ended in the fall of A. D. 34, the remaining 1810 days ended in the fall of 1844.

In the great Advent movement under the preaching of William Miller and his fellow laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary to be cleansed is our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13), and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power.

But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great Advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?
2. What is meant by the cleansing of the sanctuary?

The fact that the cleansing of the sanctuary is an event located in the prophecy in the very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject of the sanctuary, and we shall find it a theme of intense interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the High Priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it, when the High priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministration of the priests before God. We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4: 24-26; Heb. 8:7-13; Luke 22:20.

2. The first covenant had a sanctuary, which was the tabernacle erected by Moses. Heb. 9:1-17.

3. The new covenant has a sanctuary which is the temple of God in Heaven, into which our High Priest entered when he ascended up on high. Heb. 8:1-5.

4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in Heaven; for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25:9, 40; Heb. 8: 5; 9:23.

5. The earthly sanctuary consisted of two holy places; the first of which contained the table of shew-bread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's

testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40:18-28; Heb. 9:1-5.

6. The temple of God in Heaven is not only spoken of as the original from which the earthly sanctuary was copied, Heb. 9:23, 24; 1 Chron. 28:11, 19, 12 but it is also spoken of as consisting of holy places, in the plural. Heb. 8:2; 9:8, 12, 24; 10:19; in each of which verses the original is holy places in the plural, and they are so rendered in various translations.

The word sanctuary in the Bible, except in the few cases where it is used figuratively, refers always to the place in which the high priests minister before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in Heaven as a great High Priest—the minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. The temple of God in Heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17.

The ministration in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4 and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth day of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lords lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16:15-19.

The sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought which was Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat, and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing the work which had been par-

tially accomplished in the first apartment. By the work in that apartment, the sins had been transferred to the sanctuary through the blood of sin offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, and such was the cleansing of the sanctuary as set forth in the example and shadow of heavenly things.

The earthly sanctuary was only made as the pattern of the sanctuary in Heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9:1. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8:5; 9:8-12; 10:1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in Heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10:7; Eph. 3:4-6. It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things" so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second vail by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9:23. The same word which Paul uses to express the purification in this text is used in the Septuagint version of Daniel 8:14, for cleansing. The prophesy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new-covenant dispensation. The sanctuary of the new covenant is in Heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed; for Paul affirms it. Heb. 9:23. The time marked for its cleansing is that fixed by John for the opening of the temple in Heaven and for the finishing of the mystery of God. Rev. 11:19; 10:7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan. For the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of

Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

The treading under foot of the sanctuary is not performed by literally trampling it in the dust. It is trodden under foot in the same manner that men are represented as treading under foot the Son of God who ministers in that sanctuary. Heb. 10:29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9:17, 26. His view was in exact harmony with that of Paul in Heb. 9:1-5. And, ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9:24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23:28), and was, with all the typical system, heretofore set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8:10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed was that which at this very point took the place of the earthly sanctuary. It was the temple of God in Heaven which Gabriel thus brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the *investigative* judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the *execution* of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5:22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Daniel 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5:11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15:23, 51-55; 1 Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were *previously accounted worthy* of that great salvation. Luke 20:35. There can be no examination afterward to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4:15-17. These are previously judged worthy of this great salvation (Luke 21:36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12:1. The open-

ing of the books is described in Dan. 7:9, 10. The book of life shows who have ever set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome and these will have their names blotted from the book of life, Rev. 3:5, and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the Judgment; for God has decreed to bring every work into judgment whether good or evil. Eccl. 12:13, 14; 3:17. He certainly cannot bring any record into judgment after he has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has accounted each person worthy of this; which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14:6, 7. The living are still on probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the Judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still. . . and he that is holy, let him be holy still." Rev. 22:11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office forever and becomes a king for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

J. N. ANDREWS.

Maxims for a Young Man.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortunes excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Avoid temptation through fear that you may not withstand it.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquility of mind.—*Counsels for Life.*

The Saints' Inheritance.

THE PURCHASED POSSESSION.

"YE were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."* In the text here quoted there is a possession spoken of which has been purchased, and is also to be redeemed. What is the possession that is to be redeemed? Heaven, says one. If it is Heaven, then Heaven has passed from the hands of the original possessor, or else it could not be redeemed. To take this view would also oblige us to claim that Heaven had been purchased; for it is the purchased possession that is to be redeemed.

What possession has passed out of the hands of its original possessor? I answer, The earth. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." The earth was given to man, but he has lost the dominion God gave him. Where is it? We shall claim that when he was tempted and overcome by the devil, he was brought in bondage to him. "Of whom a man is overcome, of the same is he brought in bondage." Satan, of course, claims the property of man, until his lease runs out. Therefore the devil is represented in the New-Testament Scriptures as the god of this world. Not that he is the rightful possessor of the earth, but by intrigue the devil has usurped the dominion which was given to man.

With this view of the subject, we may understand the testimony of Luke 4. The devil said to Christ, when he "showed him all the kingdoms of the world," "That is delivered unto me, and to whomsoever I will I give it." But, say you, this is only the testimony of the devil. Although it is his testimony, it may for all that be truth, and it furnishes a solution to Luke 4, which otherwise remains without an explanation. It is stated that the devil tempted Christ. It surely would be no temptation for him to offer to Christ that which was already Christ's, or to offer that on which he had no claims. But, admitting that the devil had usurped man's dominion, and that he held, as he claimed, "the kingdoms of this world and the glory of them," and then the presentation of them by him to Christ can be looked upon as a temptation.

This dominion which Satan had usurped was promised to Christ. "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."† The first dominion was dominion over the earth, which man lost when he yielded to the devil. This dominion was to come to Christ. But the manner in which he was to obtain it was to spill his blood, and by the suffering of death obtain power to dethrone the usurper. The devil offered him one of the very objects which was to be obtained by his death, and it was a temptation. By an ignominious death upon the cross, Christ was to obtain the first dominion. But, said the devil, "Fall down and worship me, and I will give it you." That was a temptation.

Paul's testimony in Heb. 2 seems to be in harmony with the idea above advanced. "For unto the angels hath he not put in subjection the world to come, whereof we speak." We shall see, by looking at chap. 1:10-12, that he means by the world to come, a renewed state of this earth. "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Paul says this "world to come," or "changed" state of the earth, is "not put in subjection to angels." He now gives his proof: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." The "certain place" where this is testified is Ps. 8:6-8, where David says in answer to the question, "What is man?" "Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

By comparing the above testimonies with Gen. 1:26, we see this has reference to man, and especially to Adam. "And God said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Verse 28. "And God blessed them, and God said unto them, . . .

Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

But we will return to the testimony in Hebrews. Verse 8: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. For now we see not yet all things put under him."

God put all things under man's dominion, but we do not see them there now, because by intrigue of the devil he has lost his dominion, and so Satan is now called the "god of this world," "the ruler of the world," "the prince of the world," &c., because the "kingdoms of the world and the glory of them" (as he said to Christ) have "been delivered" to him.

Paul still continues, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."‡ Here we see Christ is interposed as a help to bring man out of the difficulty into which he has fallen. In order to do this, it was necessary that he should suffer death. Thereby he obtained power to destroy Satan and his works, and redeem man. But the death of Christ will also bring back, or purchase, the possession which man lost, which was the earth. And Micah's testimony of Christ will truly be verified, "Unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem."§

The world to come, of which Paul speaks, must be a possession of this earth in another state of it; or there would be no sort of propriety in the language he uses. If the world to come is some abode "beyond the bounds of time and space," what would the Lord's giving the earth to Adam have to do with it? I trust it is plain to the reader that the purchased possession which is to be redeemed, is this earth which is to be brought to a condition more glorious than its Eden state.

J. N. LOUGHBOROUGH.

(Continued.)

Hear Ye Him.

And now to show, beyond a possibility of a mistake that the instruction of Christ in this sermon applies this side of the cross, in the gospel dispensation, notice what he says of the law of Moses, that is, the ceremonial law. After having finished his instruction concerning the moral law, teaching its perpetuity in the strongest terms, he now takes up the law of Moses, and sets it all aside and directs his apostles to teach others not to regard it. Thus he says, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." Verse 31. This language may be found in Deut. 24:1, in the ceremonial law of Moses. It allowed a man to divorce his wife for a very slight cause. Now what does the Master say? "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Verse 32.

Thus he sets this law right aside. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Verse 33. Here is another quotation from that law which may be found in Numbers 30:2. What does he say about this? "But I say unto you, Swear not at all; neither by Heaven; for it is God's throne." Verse 34. Thus he mows this right down. Again, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." Verse 38. This is found, not in the ten commandments, but in Exodus 21:24. Now hear how the Lord abolishes this. "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Verse 39. This is just opposite of what Moses said.

Take another illustration, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." Verse 43. This may be found, not in the decalogue, but in Deut. 23:6. Now listen to Christ, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Verse 44.

Thus he takes up the law of Moses; and in the most summary manner sets it all aside. This clearly shows that Christ recognized the difference between the moral law and ceremonial law in the old dispensation. But even the ceremonial law was obligatory until the cross. Christ himself carefully observed all its requirements, and taught others to do so until it expired upon the cross. Hence, what he here briefly taught his disciples, did not apply till after the cross. Hence when he says of the moral law, "Whosoever therefore,

shall break one of these least commandments," &c., he means whosoever in the gospel dispensation shall do it.

Now to prove that our position is correct, and that we have correctly interpreted the instruction of Christ to his apostles, let us follow them as they go out in after years to preach the gospel, and see how they understood his teachings concerning the decalogue.

James was one of the apostles who sat at Jesus' feet and listened to this sermon. Thirty years afterwards he writes his general epistle to the brethren scattered abroad. In chapter 2:8-12, he says, "If ye fulfill the royal law," &c. Thus he introduces the subject of the law in almost the very words that Christ did, who said, I am come to fulfill the law. So James says, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Verses 8, 9, 10. How exactly James repeats the lesson of his Master. Christ said, Whosoever therefore should break one of the least commandments, should be the least in the kingdom of heaven. James says, "Whosoever shall offend in one point, he is guilty of all." Then Jesus illustrates what he meant by quoting the sixth and seventh commandments. Now notice, how carefully James uses the same illustration. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. Thus we see that this apostle, away down in the gospel dispensation thirty years, repeats and enforces the very lesson that his Master had taught him concerning the decalogue. Then he adds, "So speak ye, and so do, as they that shall be judged by the law of liberty." Verse 12.

By this very law, then, Christians are to be judged. Can there be any question what law this is? Certainly not. It is the law that says, Thou shalt not kill, Thou shalt not commit adultery, &c. It was the law that was written in the old scriptures, for James says, they are to fulfill it, according to the Scriptures. Such a law we do find in Exodus 20. This is the one, and the only one, in all the Bible that contains this language. Of it the apostle says, "Whosoever shall keep the whole law and yet offend in one point he is guilty of all." Thus he teaches in the clearest possible language, that every one of the ten commandments are still binding and must be obeyed by Christians. Not one of them to be left out.

Reader, we appeal to you, Is not the Sabbath a part of this law? One of these commandments? You know that it is. Does not this language require us to keep that commandment as well as the rest? If you keep the other nine and violate the fourth, are you not doing just what James says will make you a transgressor? Decide this as you will wish you had in the judgment; for we are to be judged by that law. John was another apostle, who sat at Jesus' feet. Listen to him. "Whosoever hateth his brother is a murderer." 1 John 3:15. This is almost the exact language of Jesus who said, "Whosoever is angry with his brother without a cause," violates the sixth commandment. Again, John says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:2, 3. And even in stronger language he says, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:3, 4. Thus we might continue to quote the same doctrine all through the New Testament.

Take a few examples in conclusion. Does Paul teach children obedience to parents? he goes right back to the ten commandments for his authority. "Children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3. To the Romans he says, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. "Wherefore the law is holy, and the commandment holy, and just and good." "For we know that the law is spiritual; but I am carnal, sold under sin." "For I delight in the law of God after the inward man." Rom. 7:12, 14, 22. Finally, Jesus in his last revelation to John on the isle of Patmos, A. D. 96, referring to his Father's commandments says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. D. M. CANRIGHT.

Report of the Fourth Annual Meeting of the California State Tract and Missionary Society.

The fourth annual meeting of the California State Tract and Missionary Society was held in connection with the camp meeting at Yountville, from October 1st to 12th, 1874.

Meeting called to order by the President, J. N. Loughborough, October 5th at 9 A. M. Prayer by Eld. G. I. Butler. Report of last year's meeting read and accepted. Remarks of deep interest were made by Bro. Butler, pertaining to the missionary cause, and what has been accomplished in the Eastern Conferences through this agency, and showing what a mighty lever the missionary work might be on this coast, if properly organized and its objects carried out.

Voted, that the Chair appoint a committee of three on nominations, to nominate a President, Vice-President, Secretary and Treasurer, and that they also consider the matter of districting the State, and nominating a Board of Directors, consisting of one Director for each district.

The Chair appointed as a Committee on Nominations, N. Grayson, J. G. Walker, and Ruel Stickney.

SECOND SESSION.

October 19th, at 10 A. M. Prayer by the President. The report of the Committee on Nominations was called and accepted as follows: For President, J. N. Loughborough, St. Helena; Vice President, J. W. Bond, Healdsburg; Secretary, Lucy Bush, Woodland; Treasurer, G. D. Hager, Santa Rosa. The officers thus far, by vote of the meeting, were declared elected. It was then stated by the President, that in order to choose a Board of Directors it would be needful to change our Constitution, and he recommended the adoption of the Constitution used by our Missionary Societies in other States, thus bringing us in harmony with other societies, over which the General Missionary Society of Seventh-day Adventists has the supervision. By request, the President read the old Constitution and also the new one recommended. After the reading of the two Constitutions, it was unanimously voted to rescind the old Constitution and adopt the new, which reads as follows:

Constitution of the Tract and Missionary Societies of Seventh-day Adventists.

ARTICLE I. This society shall be called the TRACT AND MISSIONARY SOCIETY of the Seventh-day Adventists of the Conference of California.

ARTICLE II. The officers of this society shall be a President, Vice-President, Secretary, Treasurer, and a Board of Directors of ten, of which the President shall be one, and they shall be elected annually.

ARTICLE III. The objects of this society shall be: 1. The proper distribution of our tracts, pamphlets, and books. 2. To obtain subscribers for our periodicals; to collect dues and renew subscriptions; and to pay subscriptions for the worthy poor; and, for this purpose, agents shall be appointed, who shall report quarterly to the Directors of their districts. 3. To visit and labor (by correspondence or otherwise), for the encouragement and help of the scattered ones of like precious faith; for those who are falling back because of discouragements; and to interest all within the reach of our interest in the great truths connected with the last message of mercy to the world. 4. To find homes for those who may be destitute and needy for the truth's sake. 5. To bring about, as far as possible, equality among our people, in the payment of Systematic Benevolence in accordance with the plan adopted, in taking stock in the Seventh-day Adventist Publishing Association and Health Reform Institute, and in donating to other benevolent enterprises which, from time to time, may arise for the purpose of forwarding the work.

ARTICLE IV. Any person may become a member of this society who is in good standing in one of our churches, or who may be recommended by a church of our Seventh-day Adventists, by the payment of one dollar.

ARTICLE V. Section 1. It shall be the duty of the President (1) To see that there is a uniformity of action throughout the entire Conference; (2) To see that each Director carries out the duties of his office in his district; (3) He shall preside over all the meetings in the Conference, whether it be a district quarterly meeting, or general quarterly meeting, whenever he may be present; (4) He shall have on hand a sufficient supply of books and blank reports for the entire Conference, and see that a proper distribution is made with each Director for his district.

Section 2. It shall be the duty of the Secretary (1) To keep a record of the number of pages of tracts and pamphlets purchased for

(Concluded on page 62.)

*Eph. 1:13, 14.

†Micah 4:8.

‡Heb. 2:9.

§Micah 4:8.

The Signs of the Times

WOODLAND, CAL., FIFTH-DAY OCT. 22, 1874.

The Ark and the Mercy-Seat.

IN the sanctuary of the first covenant, the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. Heb. 9:1-5; Ex. 25:10-21; 26:33, 34. And if one exists in the heavenly sanctuary of which Christ is a minister (Heb. 8:1, 2), most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of God the Father, which are the rule of man's life, should be closely connected with the mercy-seat where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law.

Christians have had much to say relative to the mercy-seat as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in Heaven as really as God and Christ; and have, in their prayers and songs of praise, honored the mercy-seat with great delight. And why not preach, pray, and sing about the ark containing the ten commandments, as well as the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence, to say the least, for the existence of the ark in this dispensation as for the mercy-seat.

The apostle Paul, in speaking of the first covenant sanctuary (Heb. 9:1-5), mentions the first tabernacle, or holy place, and its furniture, also "the tabernacle which is called the holiest of all," where the ark and mercy-seat were placed. An account of the typical sanctuary, with its two holies and furniture is given in Exodus.

The idea of a mercy-seat now existing in Heaven is obtained from the law of types and Paul's commentary upon that law contained in his epistle to the Hebrews. The apostle declares that the priests of the law served "unto the example and shadow of heavenly things." Speaking of the cleansing of the typical sanctuary, also the cleansing of the sanctuary in Heaven of which Christ is a minister, Paul says: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

In this manner the apostle shows that the earthly sanctuary, its holies and furniture were patterns of the true in Heaven, consequently the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in Heaven. And thus they have sung:

"There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood-bought mercy-seat.

"Ah! whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

And there is precisely the same evidence in the law of types and the epistle to the Hebrews for the existence of the ark of the ten commandments in this dispensation that there is for the mercy-seat. Let those who doubt, search and see. It would be considered infidelity to doubt the existence of the mercy-seat, but fanciful to believe that the ark of God is in the heavenly sanctuary. Let one dare teach that the mercy-seat has the ark still to rest upon, and he will be called a fanatic, and, may be, represented as fallen from grace if he keeps all the holy precepts contained in the ark, as if he had exchanged Christ and the mercy-seat for the ark of God. But no such exchange is necessary. We affirm it to be consistent with every principle of the Christian religion to embrace both the ark and the mercy-seat which rests upon it.

It would be unreasonable to believe that the mercy-seat exists, and reject the ark, if there were as much evidence for the one as for the other; but it is a fact that there is more evidence that the ark of the ten commandments now exists in Heaven than that there is a mercy-seat there. Here follow two texts to the point.

"And the temple of God was opened in Heaven, and there were seen in his temple the ARK of his TESTAMENT." Rev. 11:19.

"And after that I looked, and behold, the

temple of the tabernacle of the TESTIMONY in Heaven was opened." Rev. 15:5.

And let it here be understood that John had this view of the heavenly sanctuary A. D. 96, about twenty-six years after the typical sanctuary had been destroyed. He is looking forward to the events which occur under the sounding of the seventh angel, in close connection with the pouring out of the seven last plagues. Is the ark which the prophet here mentions empty? If it is then it is not "the ark of his testament." Is not the *testimony*, the ten commandments uttered by Jehovah, in the heavenly sanctuary? If it is not, why does John mention the "tabernacle of the testimony in Heaven"?

We have given two texts of plain Bible testimony that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in all the New Testament to prove that there is a mercy-seat in Heaven or anywhere else. Let those who have much to say relative to the mercy-seat, and think us fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God, as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High Priest now stands ready to plead the case of those who come to him in sincerity and truth. And why not love the ark of God also *beneath* it? Those who do, may with propriety sing:

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found *beneath* the mercy-seat."

My Visit to California.

As I find myself at present in this State, it may not be out of the way to speak briefly in the SIGNS of my visit here, and my reflections concerning the cause upon this coast.

I have been watching with deep interest the progress of this cause in California ever since Elders Loughborough and Bourdeau came here, and have rejoiced at the success which has attended the work. I had little thought that I should ever be here to witness the good results accomplished. And, from time to time, as Bro. White has spoken and written concerning the work going forward, as well as the other brethren in the ministry laboring here, I have greatly rejoiced. But it seemed to be far distant from me, and having plenty to do where I was, I did not concern myself with particulars in California.

But when it was thought best that I should come to confer with the California Conference, concerning the further publication of the SIGNS, and to labor during the camp meetings, and as long after as duty should require, I, of course, had to form a closer acquaintance with the work on this coast. I have now been here several weeks, and mingled with the brethren, and have formed very pleasant acquaintance with many.

I rejoice greatly at what I have seen in this State. Surely the work here is onward. The camp meeting has given me a clearer view of the strength of the work here than I had before. Truly God has been giving us the field here in California. Confusion has marked the counsels of some who have opposed us. We have financial strength in this State sufficient to do almost anything we wish to undertake. Our recent excellent meeting has shown that there is stability to this cause here, and that it is of no mushroom growth. When responsible persons come forward, and pledge over \$21,000 of yellow gold to sustain and forward the work going on in their midst, all will agree that it means "business."

It is no wonder that ministers, and members of our staid, respectable, popular churches are astonished at such a result. It would take a mighty effort of any of these large denominations to raise a sum as large, though they have a standing of many years here, and much wealth and a far greater membership, while we have only had a foot-hold for five or six years on this coast.

As I look back to the camp meeting, after time for reflection, I can regard it but a grand success. The united stand which our friends took in assuming the responsibilities of the paper, and the determined spirit with which they assumed its pecuniary burdens, convinces me that they mean to do something here in California. When we see this spirit among the people, we feel that we could labor and sacrifice to any extent to help such in the good work. The spirit of sacrifice begets the like spirit in others.

We ought, all of us, to realize this feature, and act so that our influence will lift every-

where and encourage the hearts of the toil-worn and weary, the weak and desponding. When people hold back in their selfishness, and chill the hearts of those who would work, they assume a terrible responsibility, and will have to answer for it at the bar of God. When our people generally get just the right spirit, and cheerfully and determinedly take hold of the work of spreading this glorious truth, we shall move the world.

Those who have drank deepest at the fountain of present truth know best its precious, soul-satisfying sweetness, and they feel most like putting heart and soul into the work. But it is a great step up from the low grounds of selfishness and worldly aims to see that it is "more blessed to give than to receive," and that there is nothing so noble and worthy of our effort in this world as the salvation of our fellow men and the progress of God's work on the earth. Millions will weep and wail, in a short space, as they find themselves lost, lost forever. How piercing will these wailings of sorrow be to him who ought to have been the means of saving these souls, but would not. Why? Because it required some worldly sacrifice. Souls were not so precious as dollars. Then these things will appear in their true light. They ought to appear so now, and every one of us ought to be doing our utmost to save the souls of the perishing.

We ought to arouse ourselves mightily, and work while it is called to-day. Every evidence I see which goes to show that our people begin to feel this solemn, sacred duty, gladdens my heart and inspires my soul with love and hope. So the evidence given on the California camp ground of a readiness to shoulder some of the burdens of the cause was soul cheering to me.

I would not have it understood that these good brethren have fully and entirely seen and assumed all the duties of the times and the work. On the contrary, I presume many of them have little sense of the infinite obligations they are under to work for God and their fellow men. It is, perhaps, too much to hope that they can realize this all at once. But they did take hold of this one present responsibility with a spirit which augurs blessed results, as they come to realize other obligations.

Although the brethren have pledged themselves so liberally on the new paper, we trust they will not think the whole work done. They have now something to work for, more than merely to make money for themselves. They may properly look to God for His blessing upon their efforts, as their work is now, at least partially, to help forward his cause in the earth. If they give not only their means thus pledged, but themselves, also, to God, He will surely bless them in soul and in store.

Now that the brethren have assumed the responsibility of publishing and supporting the paper, there should be an earnest effort made for the increase of its circulation. The Tract and Missionary Society should realize the burden upon them. Here is a field where they can work acceptably. The new constitution published in this issue should be carefully studied, especially by the officers. They should become fully acquainted with their duties, and then discharge them to the best of their ability. Get all the paying subscribers you can for this paper. Many of your neighbors would take the paper if its merits were properly presented before them.

Every reasonable effort should be made to raise a list of subscribers who will make it self-sustaining. In doing this you will accomplish several good objects. The great principles of truth taught by us will thus be circulated. The influence of the paper will be extended. And each paying subscriber, will save means to the cause. It is well known of course, that an actual loss occurs in publishing a paper, until its subscription list reaches a certain number. This loss will have to be made up by the donations of the friends of the cause. Every subscriber then, not only lessens this burden upon the supporters of the cause, but, at the same time, the light of truth is spreading. Wake up, brethren and sisters. All may work here. Throw yourselves into the work, as never before.

There are, no doubt, many who might write for the paper with acceptance. Possibly some of your articles might not be published. Try again. Even those who have become the greatest writers made failures at first. Give interesting facts and items of experience. Tell what the Lord has done for you. Look around you for avenues in which to labor for God. Feel that the cause of God is a part of your very being.

I have felt very much encouraged by my short stay in this noble State. I shall now feel a

special interest here, because of my acquaintance with you all, and shall be glad, from time to time, to say a word in the SIGNS OF THE TIMES. Brethren and sisters of California, you have a good field in which to work for God and humanity. This broad Pacific Slope gives you a chance to use all your power. I hope you will have a laudable zeal to fill your sphere of usefulness, with noble deeds of love and earnest effort, and that we may meet in the Kingdom of God.

GEO. I. BUTLER.

To Our Patrons.

THE starting of the SIGNS was the index of a new era in the cause of present truth on the Pacific coast. We have had no doubt but God moved Bro. White out to take hold of this work. As the paper commenced to circulate up and down this coast, we thought we could discern in our moral horizon evident tokens of a great and mighty work upon the Pacific Slope. When, just before our late camp meeting, the continuance of the SIGNS here seemed to hang in doubt, our hearts were filled with sadness, for we felt that it would be a lack of faith and consecration to God's cause alone on our part, that would lead to any such result.

Now, that the Conference, by vote of all the delegates of its fourteen Churches, has in open session, decided to go ahead with the paper, and has through its body as individuals given such liberal pledges of means for the support of this enterprise, we feel that we have reason for gratitude to God. We know that in taking hold of this work we may expect perplexities, labor and care, but we expect also to have our hearts cheered in seeing success follow this labor in the publishing work.

Our Conference has, for the present, placed the management of this paper in the hands of its committee. Had we been left to our own choice, we should have said, let Bro. White retain the management of the SIGNS. But it is evident to all that the providence of God has called Bro. White to greater responsibilities and cares, in connection with our great institutions, at the head of the work. We are confident of this, however, that "as a mother cannot forget her child," so Bro. White will not forget the SIGNS, over which he has thought, planned and prayed, both in the mountains of Colorado and California. He has not bid us good-bye for ever in taking other and greater responsibilities, but he leaves the assurance, that he will help us with his counsel, influence and pen.

We feel our incompetency for the task before us, and it is only with such friendly assurances of counsel and aid from those (Bro. White and the General Conference Com.) who have had experience in meeting the difficulties connected with establishing a new paper, that we consent to take these responsibilities. We shall expect the aid of our brethren and sisters in this enterprise, both in their influence, prayers and means.

When the Conference voted to take the SIGNS they did not furnish the Committee an editor for this paper. New hands at the business and rather hastily at that, we have tried to arrange the matter for this number. It is not in its arrangement what we wish it to be, but what it may lack in editorial skill we hope may be balanced by the excellence of its words in many of its articles.

With this number of the paper we close its publication at Oakland. It is decided by our committee for the present to issue the paper at Woodland, Yolo county, Cal., at least until such time as the matter of location can be acted upon by the vote of our State Conference. There will necessarily be a little delay in moving and establishing our office at Woodland. We hope, however, to be able soon to issue a paper each week.

We hope our friends will furnish us with many brief, carefully written articles, as well as experiences and testimonies for a Conference department. Write as you would talk in bearing a brief, earnest testimony in a social meeting. Some such testimonies would undoubtedly find a place in the SIGNS. Let us all be workers together in this enterprise, and we may expect God's blessing to crown our efforts.

CAL. CONF. COM.

THERE are some people who can never see the difference between earnestness and bluster. The latter raises more dust and makes more noise. We are not sure that it does not get more praise. The former is more quiet, but it holds on. Its visions takes a longer and wider sweep. It is thoughtful in the adaptation of means to ends. Be earnest, but don't bluster. It is to earnestness that the world's progress is mainly due.

California Camp Meeting.

OUR Camp meeting and Conference, of which we furnish our readers a business report, was one of the most important meetings ever held by the Seventh Day Adventists upon this coast.

The meeting differed some from the meeting of last year, still it has left its solemn impress upon those who attended that God's hand is indeed set to this work.

Last year our minds were stirred mightily on the subject of *broader plans* and more extensive efforts for the spread of the truth. But little business was done in that Conference; so most of the seven days was devoted to religious exercises. We are sharers of God's blessing most while talking and vowing to launch out more in the work of God.

Since that time the providence of God has opened the way for us to carry out our vows made in that meeting. The SIGNS OF THE TIMES has been established in our midst, which not only gives us an opportunity to contribute of our means, but also opens a field for more extensive personal missionary effort. The burden of the Conference this year seemed to be to learn ourselves, and to learn how to dedicate ourselves with our substance to the work of God. The preaching was close and practical, and the social meetings earnest and spirited. Many a testimony was borne by those of our people who attended that they "saw themselves as never before," and resolved to be more devoted.

The business of which much was transacted, as will be seen by the reports in this paper, all moved off with harmony, and as usual in S. D. A. Conferences, cases were decided by *unanimous vote*. God moved our people mightily to contribute of their substance, and we think it speaks for itself of the heart in the people, in that they pledged over \$21,000, to publishing, and the tent enterprise.

Now that the Camp meeting has closed, we look back upon it with pleasure. We hope our brethren and sisters who have returned to their homes will share much of the blessing of God as they labor, seeking first the kingdom of God, and plan to pay their vows.

We were glad indeed of the coming of brother Butler and to listen to his faithful delineations of Christian duty and the Christian life. Of the thirty-one discourses delivered during the Conference thirteen were given by Bro. Butler, and besides this his labors were almost incessant, ten by brother Canright, two by Bro. Cornell, and six by myself. The Lord helped to preach, and moved out the people to act. No less than fifty took a decided stand with us during the meeting, of these, 41 were baptized on the 11th instant.

We feel that the work of God is onward on this coast if we all humbly move forward in the line of duty.

J. N. LOUGHBOROUGH.

Now For The Work.

Now that it is a settled fact that the SIGNS will be permanently established upon this coast, I, for one, am determined to do my utmost to make it a success. Those who are able to write will do all they can to furnish good, sound, stirring articles upon the important doctrines of our faith, just such as the people need. The press is fast becoming the great educating power of the age. All the thinking classes look to it, not only for the news of the day, but for information upon every subject. In theology, the preacher does not hold the high, controlling position that he once did when all the instruction the people obtained came through him. Now even the common people are expected to read and think and learn for themselves. Many a layman is better informed upon Bible subjects than his pastor. Books and papers are the means whence he obtains his information.

Every intelligent family is expected to take a weekly paper and many take a dozen. Wide awake men of all parties, sects and callings, procure the influence of the press and bend every effort to use it in their interest. Shall we be behind them in using this mighty lever to move the world? To us God has committed the solemn responsibility of sounding the last message of mercy to the world. Our preachers are few. Evidently God designs that this work shall be largely done by means of tracts and papers. Now look at a few facts. It is only within this present century that the steam printing press, the steamboat, the steam cars, and the telegraph were invented. By means of these how rapidly intelligence can be conveyed over the world! To-night a man makes a speech in London. To-morrow morning we read it at our breakfast

tables in San Francisco. Yes, and millions more are reading it in all parts of the world at the same time. Why should these wonderful inventions be all brought out together just at this time. Is this a mere chance? Rather, is not the providence of God in all this? Has he not ordered it thus so that a few men in a short time can send this message to every family in the world? I firmly believe this to be the real truth in the matter. See how the Lord has blessed the tract societies who have taken hold of this branch of the work. We have reason to expect that the time will come when our people will canvass every town and put reading matter upon the present truth into every family in the whole land. This is where the Lord's providence is leading us.

What a field we have before us upon this coast. California, Oregon, Nevada, Washington Territory, British Columbia, and the islands of the Pacific. There can be no better fields for labor than these. But where are our preachers to send into these fields? We cannot, we must not wait for them. By the blessing of God we will fill the SIGNS with the precious truth. Then we ask our friends to take hold with all their might and send it to the thousands of families all up and down this coast. We have confidence in them that they will do it. Of course it will require a sacrifice, with thought and earnest work to do this. But we need to do it for our own good. The long winter evenings are drawing near, just the time when people have leisure to read. They calculate to subscribe for some paper about this time of year. Let us go to work immediately. Come friends, we feel deeply interested in the success of the SIGNS, but we must have your co-operation, one and all.

D. M. CANRIGHT.

Quarterly Meetings in California.

OUR system of quarterly meetings in California is now placed entirely in the hands of the State Missionary Society, and the religious exercises and ordinances will be attended upon the Sabbath of each quarterly meeting as heretofore, so far as church officers present are authorized to attend them. We publish in this number of the SIGNS a list of the districts into which the Missionary Society have divided the State, and a list of the churches included in each district. It is the design of the society to hold a quarterly meeting in each district once in three months. These quarterly meetings are to be held simultaneously in each district, that is, in each of the nine districts the district quarterly meetings shall be upon the same Sabbath and first day.

Where there is more than one church in a district it is expected that the quarterly meetings will alternate with the churches of that district, as far as convenient, being one quarter with one church, the next quarter with another, and so on. It is hoped that, as far as possible, every brother and sister will make it a point to attend all the quarterly meetings in their district.

We cannot furnish a minister for every district quarterly meeting, but the meeting will be held by the Directors of each district, with such aids, either ministerial or otherwise, as can be furnished them from time to time.

The old arrangement of quarterly meetings will close with the appointments at Woodland and Bloomfield October 24th and 25th, and the new series will commence December 19th and 20th, thus giving all ample time to become familiar with the new Constitution published in this paper, and to get into good working order, according to the plan therein set forth.

A State quarterly meeting is to be held the first Sabbath and first day in each of the natural quarters of the year, namely, in January, April, July and October, and the district quarterly meetings are to be held two weeks before this State quarterly meeting, so as to give opportunity for a report at this State quarterly meeting from every district and church in the State.

As officers of the California State Conference, we would urge upon all the brethren and sisters the importance of the missionary work. May we be imbued with a desire to save our fellow men, and, with hearts full of love for them, seek opportunities to place the truth within their reach. The Tract Society is designed as an aid in systematizing our labor. It is the experience of all who have tried it, that much more can be done in any labor where system and order are observed than otherwise. "What is worth doing is worth doing well." So let us unitedly, systematically, and with energy move out to save our fellow men.

CAL. CONF. COMMITTEE.

Is This The Promised Message.

A most solemn message is being proclaimed to the world. It is a message of warning; and is designed to prepare the people of God for the close of probation, the Judgment and the coming of Christ. This is what the bearers of the message claim as the work to which they are called. The question of absorbing interest to every person is: Is this message genuine? Is it from Heaven? Such a message is found in prophecy. Rev. 14:9-12. Has the time come for its fulfillment? If the time has come, the message is in the world; for God will not fail to fulfill his promises, when they become due. And as there is but one movement in the world that claims to be this last warning, if prophecy shows that the time has come, the present movement is the genuine, Heaven-sent message.

The great lines of prophecy are so far fulfilled that the intelligent believer can say without a doubt that we are in the last days. The four great kingdoms of Dan. 2 and 7, are all fulfilled except the closing event—the coming of the everlasting kingdom. The signs of the advent as given by the Lord himself, have been fulfilled to the point where he declares his coming to be at the doors. The present state of the churches and the world answer the description given of the last days. All these things combine to show with certainty that we are in the last days. Then, if this is the case, it is time that the advent messages should be in the world; and that which claims to be the last warning is genuine.

Can this be true? It certainly is. God is speaking to us in this message. Let all hear. "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets. The lion hath roared who will not fear? The Lord God hath spoken, who can but prophesy?" Amos 3:7, 8.

R. F. COTTRELL.

Cheering News.

"As cold water to a thirsty soul, so is good news from a far country." And so is the heart of the people of God refreshed to hear of souls embracing the truth. As I sit here in the SIGNS office opening correspondence from different individuals, my soul is sometimes stirred to see how the truth of God is spreading, and how God is using the instrumentality of the press to advance his cause.

Here is one letter from Warren, Pa., in which a man says he was by chance on the camp ground at Medford, Minnesota, where some copies of the SIGNS OF THE TIMES were distributed. He got some took them to Pennsylvania, read them, became convinced of the truth, loaned the papers to his neighbors, they became interested, and he writes over to this office to see if he can get some more of the SIGNS OF THE TIMES. Certainly you can, and may God bless them as they cross the plains and go on their mission.

Here is another letter from Maine, way over on the Atlantic. It says: "I was in San Jose last July, went to hear Elders Canright and Cornell preach, and was convinced of the great truths, and I have taken my stand among the few to press on and gain the crown that is laid up for the faithful. On account of sickness I have had to move East again."

And another from the northern part of Washington Ter., way up almost to the British possessions. A minister has got hold of the SIGNS, and likes it so well that, with his neighbors, he has read it over, and a lot of them gave him their names as subscribers to it. Let them have it, we say.

Let the truth go in every direction, and may many humble hearts be gladdened as they receive its precious light through the SIGNS.

J. N. L.

San Francisco.

TENT meetings are being held in San Francisco by Elds. Butler, Canright and Loughborough, in the 60x125 foot, California Mission tent. These meetings have been well attended from the first. The congregation ranges from 500 to 1200 persons, and the most deep and candid attention is given to the word spoken. Thus far it is the best interest we ever saw in San Francisco, or in the State.

We advertise daily in three daily papers. The combined circulation of these papers is, over 100,000 copies daily. The subject is announced for each evening. Brethren, it pays in the shape of increasing our audiences, to invest considerable in advertising.

One of these papers, the San Francisco *Morn-*

ing Call, says of our meetings, in its issue of Oct. 21st. "The tent meetings on the corner of Jones and Tyler streets are nightly attended by large and attentive audiences. The speakers are earnest men, who believe what they teach. The subjects thus far introduced have been the Earth's History as noted in prophesy; the United States as described by the prophets; the Signs of Christ's Second Coming, and the Doctrine of the World's Conversion. This evening Eld. D. M. Canright, one of the ablest speakers of the denomination, will speak on Modern Spiritualism."

On Wednesday evening, notwithstanding it rained, up to the hour of commencing meeting, there were about 500 interested hearers. Last evening our big tent was nearly full to listen to Bro. Canright on the subject of Spiritualism. There was profound attention. What books we had on Spiritualism went off like the dew, and there was an earnest call for more, which will be taken over from the SIGNS office for to-morrow night.

As people were going away from the tent, many who were hearing this course of lectures for the first, were heard to say, "They have the truth there at that tent, if there is any truth." We hope for glorious results from these lectures.

Pray that great success may attend this effort in San Francisco.

J. N. LOUGHBOROUGH.

Oregon Mission.

We have received no definite report written for this number, as we had hoped to do, but we take the liberty of making an extract from a private letter from brother Van Horn of recent date, and hope he will have a report for every number hereafter if it is only a few lines.

He speaks of a tent meeting held for a few days at Weston Oregon, where he sold \$30 worth of books, and one family embraced the truth, and then says: "Three more have united with the Church in Walla Walla since I wrote you last. We have now pitched the tent on the Walla Walla River about half way between Weston and Walla Walla city. Here we expect to hold a two weeks meeting, to commence to-morrow evening the 25th, at the beginning of the Sabbath. On the first Sabbath and Sunday in October we shall have a general meeting of the friends of the cause. We hope to see some good results of our effort there."

Since writing the above we have received another letter from Bro. Van Horn, in which he says, "All is going well with us here, may the Lord bless the work with you there. I hope the SIGNS will now be published regularly each week, and that it will be permanently located on this coast." The brethren and sisters up the coast will be cheered to learn, in this number of the SIGNS, that both of the desires above expressed are likely to be soon realized.

J. N. LOUGHBOROUGH.

Encouraging.

We feel that, in the results of our good camp meeting, God has given us another evidence of the power of this message and the Lord's willingness to bless his people when they seek him earnestly. It gave us undeniable evidence that the cause on this coast is fast increasing in strength and influence. The permanent location of the SIGNS and a publishing office here marks a new era in the cause which will rejoice every believer. But the work here is now only fairly started. What a field is before us. The deep feeling of my soul is that I will put all my strength of body and mind into this work with more energy and perseverance than ever before. For this I will live and for this I will work. The way is now prepared for every brother and sister to join in the work, and we expect they will do it.

D. M. CANRIGHT.

To embrace the whole creation with love sounds beautifully, but we must begin with the nearest. And he who cannot love that deeply, intensely, entirely, how should he be able to love that which is remote, and which throws but feeble rays upon him from a foreign star? How should he be able to love it with any feeling which deserves the name of love? The great est cosmopolites are generally the neediest beggars, and they who embrace the entire universe with love, for the most part, love nothing but their narrow self.

A MOMENT'S effort in controlling passion may often prevent days of sorrow.

Tract and Missionary Report.

(Concluded from page 59.)

the Society, and the value of the same; and the number of bound books, and the value of the same; also, the names and number of the libraries furnished; (2) To keep an account of the money received from each district, and the number of pages of tracts and pamphlets, and the number of books furnished to the same, and the value of the whole; (3) He shall notify the Director of any district that may have drawn the amount of books to which it is entitled, so that he may raise more money from that district; (4) To furnish the Director or Secretary of each district a supply of blanks for reports quarterly for each member of the Society in that district; (5) to keep a summary of all reports received from the several districts, and the amount of money received in response to calls, crediting it to the respective districts, whether it be for membership, donations, or any enterprise connected with the cause of present truth; (6) To keep a record of the number of the members of the society of each district by itself; (7) He shall keep a debt and credit account with each district; (8) To keep a record of all the doings of the society in such a manner that whenever the President or Directors wish to know whether any district is failing to do its part in the several branches of the work, the exact standing of each district, and of the entire State, can be told in every interest connected with the Tract Society; (9) It shall be the duty of the Secretary to furnish the Director of each district with a list of the names of subscribers of our periodicals, and of those who have been dropped, excepting those who are scattered, not accessible by the church agent or director, and with such he shall correspond and report to the general quarterly meeting; also, he shall keep a list of all the worthy poor, who are entitled to the periodicals free; (10) Finally, it shall be his duty to attend each State quarterly meeting, and to furnish to it a report of what has been done in each district, and the Conference, during that quarter, and also to read the record of the doings of the previous quarterly meeting.

Section 3. It shall be the duty of each Director, (1) To see that a librarian is appointed in each church; and he shall commit to such librarian a suitable quantity of publications for that church; (2) To appoint an agent (who may, or may not, be the librarian) in each church, to collect dues on periodicals which may have been stopped, and to take moneys by renewing subscriptions or by new subscribers. And such agent shall keep a record of the worthy poor, and report in full what he has done, and the standing of his church, to the Director near the close of the quarter, for the District Secretary to report at the district quarterly meeting. And the Director shall furnish him with a list of subscribers for that church and vicinity only; (3) He shall make himself acquainted with the entire business of the society, and shall, from time to time, visit each church in his district to see that each comes up on Systematic Benevolence, and on every enterprise connected with present truth; (4) He shall see that the librarian of each church is furnished with sufficient blanks for a report from each member at each quarterly meeting; (5) He shall appoint a Secretary, acting himself as a collector and treasurer for his district; (6) He shall hold a district quarterly meeting at least two weeks before each general quarterly meeting, unless it be in the district where the general quarterly meeting may be held; in that case, it may be held in connection with the general quarterly meeting; (7) He shall preside over all the district quarterly meetings in absence of the President; (8) He shall see that there is forwarded to the General Treasurer, quarterly, whatever funds may have been received in his district, and report the same to the Secretary; (9) He shall order all his books through the President of the Tract Society.

Section 4. The duty of the District Secretary shall be (1) To keep a debt and credit account with each church in the district, and a record of all business done with that church that relates to the tract and missionary work. His duties with each church will be very similar to those of the Secretary of the Society with each district; (2) It is also his duty to send a report of each district quarterly meeting to the State Secretary in season for the general quarterly meeting; (3) To keep an account of the standing of his district with the Tract Society of the Conference; (4) To keep a record of the members in each church in a class by themselves, and the name of each donor, and an account of all moneys received, whether it be on memberships or donations, or donations to any other enterprise connected with the cause of present truth;

(5) He shall attend every district quarterly meeting in his district.

Section 5. It shall be the duty of the librarian to see that each member of his church has a small memorandum book in which he shall keep a record of his labor, to report for each quarterly meeting. It shall also be his duty to furnish each member with suitable tracts for distribution, and to keep an account of the same. He shall also furnish to each member a blank report to be filled, and see that it is returned to him in season for him to send it to the District Secretary before each district quarterly meeting. He shall also receive money for memberships, sales of publications, and donations, and forward the same to the Director of said district. He shall keep an account of the number of pages of tracts and pamphlets given out by him to each member, that he may report the same to the Director or District Secretary before each quarterly meeting.

Section 6. General quarterly meetings shall be held under the direction of the Board of Directors, at which time they shall decide upon the cases of those who may be thought to have claims upon the widows and orphans' fund, or may be worthy of receiving the periodicals free; and all other business of importance that relates to the Tract and Missionary Society.

ARTICLE VI. The funds to be employed by this society shall consist of the money paid for memberships, and free-will offerings.

ARTICLE VII. The Board of Directors shall have the general management and oversight of the work of this society, both in disbursing funds and in counseling in regard to labor; and shall act as agents in collecting funds for this society.

ARTICLE VIII. This Constitution may be amended at any annual meeting, by a vote of two-thirds of the members present.

After the adoption of the new Constitution the proposed plan of districting the State, with the names of proposed Directors for each district, was read, and was by unanimous vote adopted, and the said directors declared elected, as follows:

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

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

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

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

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

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

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

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

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

THIRD SESSION.

Convened at 4:30 P. M. of October 9th. Opened with prayer by the President. The Treasurer's report was called for and accepted, showing:

Cash on hand September 18th, '73.....	\$ 25 20
Received During the year.....	787 62
Total.....	\$812 82
Paid out as per book.....	\$257 93

Balance on hand Oct. 9th, 1874... \$554 89
G. D. HAGER, Treasurer.

Remarks were made by Bro. Butler showing the importance of the reporting system, as an incentive and encouragement to labor in the missionary work. The President also made remarks urging to promptness in labor and reporting. Although, we, in California, are remiss in the matter of missionary labor, and

even in reporting what has been done, yet we have done a little.

Report of the labor of the past year was called for and accepted, as follows:

Number of families visited.....	27
Number of letters written.....	250
Money received for membership.....	\$78 00
“ “ “ “ by donations to Mission Society.....	11 00
Money received from book sales.....	29 00
Total money received.....	\$118 29
Number new subscribers for Review... ..	222
“ “ “ “ “ Instructor.....	70
“ “ “ “ “ Reformer.....	54
Reviews distributed.....	73
Instructors “.....	332
Reformers “.....	27
Tracts and pamphlets loaned (pages)... ..	21776
“ “ “ “ given away (p.).....	99837
Total pages.....	121613
Books furnished to libraries.....	20

J. N. LOUGHBOROUGH,
President.

J. W. BOND, Secretary.

Ministration of Angels.

That there are such books kept we will now show. In Mal. 3 : 16, we read: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Here it is stated positively that a book is written before the Lord, and that in it is recorded the conduct of his children. Then this is the way that all our words and actions are to be remembered; they are written down in books. That the deeds of evil men are also written down is evident. Speaking of the wicked who have committed abominations, the Lord says, "Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me." Isa. 65 : 5, 6. Again, speaking of the same class, he says, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord." Jer. 2 : 22. But wicked men have no knowledge that their deeds are thus being written down against them each day, and hence they think that their actions pass unobserved. Referring to this the Lord says, "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 50 : 21, 22. Because I have not seemed to take any notice of your wicked deeds by punishing them, you thought that I did not see them; but I warn you that the day is coming when I will set them all in order before your eyes. This language very strongly implies that these deeds are all written down. Much is said in the Bible about "books" in which the deeds of men are said to be written. "Let them be blotted out of the book of the living, and not be written with the righteous." Ps. 69 : 28. Says Moses to God, "Yet, now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32 : 32. "And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there. Selah." Ps. 87 : 5, 6. Daniel, in describing the Judgment, says, "The Judgment was set, and the books were opened." Dan. 7 : 10. Here the books are introduced in connection with the Judgment. What these books have to do with that event, we may learn from Rev. 20 : 11, 12. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Thus we have the facts plainly before us. At the Judgment day, the books in which men's deeds are recorded, will be opened, and they will be judged according to what is there found written.

Now the question is, Who writes all this? We think that it is the angels. Who should do it if not they? As they are always with men, taking cognizance of their words and deeds, that they should note them down from time to time, would be but a natural and reasonable conclusion, even though the Bible said nothing about it. But it does say that all these things are written and will be

brought forth in the Judgment. We have already shown that the angels are always with us, and that each person has a guardian angel attending him through life. The conclusion, therefore, is a natural one that these angels are the ones who keep a record of men's deeds.

What a solemn fact it is, that we are never alone, but that holy angels are always with us! that they hear every word, and know every thought, however wicked, foolish, or vulgar!! How careful we ought to be not to grieve away these holy messengers of God by our filthy conversation. What fearful accounts they must have to bear to Heaven from this apostate and wicked world! Dear reader, what account does your attending angel have to bear to Heaven each day? What will it be for this day? Will it be a record of earnest prayers to God for the pardon of sins, and for strength to do his will? or will it be a record of oaths, of falsehoods, of foolishness, and of sin? Remember that each day you are making another page in your record in Heaven. This record will have to be met in the Judgment day, word for word, thought for thought, and deed for deed, just as you are now making it. We are making marks which can never be erased. With fear and trembling, we can say with the poet:

"And must I be to judgment brought,
And answer in that day,
For every vain and idle thought,
And every word I say?

"How careful, then, ought I to live!
With what religious fear;
Who such a strict account must give
For my behavior here!"

THE ANGELS ASSIST IN THE JUDGMENT.

The angels will also have a part, and will assist the Lord, in the final judgment of the world. This is plainly declared in Dan. 7 : 9, 10. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool. His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him. Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened." A careless reader might conclude that it was the dead who thus stood before the Lord in the Judgment to be judged. But this is not the case, for it says they ministered unto him. Men will not minister to God while they themselves are being judged. By Rev. 5 : 11, we see that these were the angels who stood before God. Have they any part in the Judgment? Daniel says, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." They ministered unto him. To minister is defined by Walker thus: "To attend, to serve in any office; to give assistance." Then these angels were assisting the Lord.

But, in what were they assisting? Ans. *The Judgment*, as the next sentence explains it to be: "The Judgment was set, and the books were opened." This is decisive proof that the angels will assist in the work of Judgment. How they will be enabled to do this is explained by the statement that "the books were opened." The angels write down in books all the good and bad actions and words of every person. When a man dies, these books are closed and laid away till the Judgment. Then they are brought forth and opened. Although the person whose history is thus laid open, has been dead and forgotten by all for hundreds of years, yet here is recorded with fearful exactness the very thoughts and secrets of his heart. Every wicked deed, every impious word, and every sinful thought, is now laid open before the inspection of Heaven. In this light we can understand Eccl. 12 : 14 : "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." How this will be done we may learn from Rev. 20 : 12. "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

Thus we see that the Judgment is no mere imaginary or fictitious work, but a real transaction, in which books and records are examined. The angels of God assist in this examination. Will they not be competent to do this? They have been with man, have seen all his actions, have known his motives, and the circumstances that surrounded him. Being pure, holy, and wise, are they not, then, prepared to judge men justly? We conclude that they are; and the Bible bears us out in this conclusion. We have repeatedly shown that the angels perform an important part in the plan of salvation. They assist our great High Priest in his priestly office in the heavenly sanctuary. This will be seen by

reading Rev. 8 : 3, 4 : "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." As the priests assisted the high priest in his work in the earthly sanctuary, so the angels assist Jesus in his work in the heavenly sanctuary. Heb. 8 : 1-6; Rev. 8 : 1-6.

If all the deeds of the whole world have been written in books, and these books are to be separately examined, how long will it take to perform the Judgment? If one alone had it to perform, it would manifestly take countless ages. But this is not the case. Angels of God assist in this work; and of those not a few, either. Daniel says, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Ten thousand times ten thousand would be *one hundred millions!* With these facts before us, we can understand how the great work of judging the world can be performed in a reasonable length of time.

Some may object that this limits the power of God. We fail to see that it does. It is not necessary for God to perform a miracle in everything that he does to show his power. The wisdom and omnipotence of God are nowhere more clearly seen than in the laws by which he rules the sun, moon, and stars, and by which he causes the rain to fall, and the grass to grow. As well might we object that it limited his power to send an angel to deliver Daniel or Peter, or to commission one to resurrect his Son, or to destroy the Sodomites. It is *what* God does, not *how* he does it, that shows his omnipotence. The angels are his servants; and if he uses them to accomplish his work, it does not diminish his power in the least. So far as we know, with God, law is the rule and miracle the exception. Besides, the Judgment must be conducted in such a manner that finite beings can comprehend it, so that they may know that it is right and just. Otherwise they would not be able to see the righteousness of his judgment.

It may further be objected that God is called the judge of all the earth (Gen. 18 : 25), and that it is declared that he shall judge the world (Ps. 96 : 13). But Jesus also said, "For the Father judgeth no man, but hath committed all judgment unto his Son." John 5 : 22. How shall we reconcile this? Let Paul explain it: "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; * * * in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. 2 : 12-16. Then God will judge the world by, or through the agency of, his Son. It is on the same principle that Christ will judge the world through, or by the assistance of, the holy angels.

THE ANGELS WILL GATHER THE SAINTS.

When Jesus finishes his work as priest and mediator, then he comes after his people and all the holy angels come with him. "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." Matt. 25 : 31. See also 2 Thess. 1 : 7. Long and zealously have Jesus and the angels labored together for the salvation of men. Now they are to reap the reward of their labors, and the angels will share in the joy of their Lord and the triumph of the redeemed. Says Jesus, "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together this elect from the four winds, from one end of heaven to the other." Matt. 24 : 30, 31. Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4 : 16, 17. As Michael, in mid-heaven, sounds the trumpet of God, the earth trembles, the graves are opened, and the sleeping saints arise, clothed with immortality. The same angel who had watched over that humble saint through life, and had marked his final resting place, now stands by the grave; and, as the child of God comes up from his dusty bed, he clasps him in his arms and bears him away in triumph to their common Lord. O, glorious scene! Victory to the saints, and triumph to the Son of God! And will not the angels, also, rejoice? Will they not share

in the glory of their Lord and the joy of the redeemed? Ah! yes; they have borne an important part in this great work, and can now rejoice in its final success.

Now the Lord Jesus Christ, the King of glory, ascends with all the saints escorted by the angels, up to the heavenly Jerusalem. As this glorious and mighty retinue approaches the gates of the city, Jesus gives the command, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." A strong angel at the gates inquires, "Who is this King of glory?" The answer comes back, "The Lord, strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in." Ps. 24 : 7-9. Then the glittering gates are thrown wide open, and Jesus, with his redeemed saints marches into the holy city and there presents them to his Father. What a meeting! what a presentation! O glorious day, may it soon dawn! And thus the saints will be forever at home.

The saints are so intimately connected with the angels that they are called one family. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." Eph. 3 : 14, 15. Their work, their object, their interest, and their Lord, are one. The angels now co-operate with the saints in overcoming Satan and his hosts. What a glorious time it will be when all this heavenly family shall be gathered home to their Father's house! The good, the pure, and the just, will be there; the saints, the prophets, and the holy martyrs, will be there; the bright angels of Heaven will be there; the blessed Jesus in all his glory will be there; and the Father himself will be there to smile upon them! Oh! what will it be to really be there?

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!
We speak of its pathway of gold,
Its walls decked with jewels so rare,
Its wonders and pleasure untold;
But what must it be to be there!

"We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within;
But what must it be to be there!
We speak of its service of love,
Of the robes which the glorified wear,
Of the church of the first-born above;
But what must it be to be there!

"Do Thou, midst temptation and woe,
Still for Heaven my spirit prepare;
And shortly I also shall know
And feel what it is to be there.
Then o'er the bright fields we shall roam,
In glory celestial and fair,
With saints and with angels at home,
And Jesus himself will be there."

Dear reader, shall you and I be there? Do we belong to this heavenly family? God grant that it may be our happy lot to sing the song of the redeemed with the angels in Heaven.

D. M. CANRIGHT.

(Continued.)

Proceedings of Cal. State Conference.

IN accordance with appointment the third annual session of the California State Conference was held near Yountville, Napa Co., in connection with the Camp Meeting.

FIRST SESSION.

Friday, Oct. 2nd, 1874, at 5 P. M.
Conference was called to order by the President, Eld. J. N. Loughborough and opened with prayer. Delegates being called, fourteen Churches were represented by Delegates whose names were read as follows:—

Green Valley,—W. T. Ross.
Healdsburg,—Wm. Harmon, G. W. Mills.
Woodland,—H. C. Yerby, Geo. N. Andrews, G. C. Martin.
Santa Rosa,—Geo. D. Hager, John Morrison.
San Francisco,—E. A. Stockton.
Bloomfield,—John Judson.
Petaluma,—Edwin Moore.
Napa,—John Custer.
St Helena,—E. J. Church.
Red Bluff,—J. D. Bandy.
Oakland (not fully organized),—D. B. Rickey, J. W. Cronkwrite, John I. Tay.
Vallejo (not fully organized),—J. S. Howard.
Santa Clara (not fully organized),—Eld. D. M. Canright.
San Jose (not fully organized),—Juan M. Santa Ana.

The President reported the presence of Eld. G. I. Butler, delegate from the General Conference, who, with Elds. M. E. Cornell and D. M. Canright, members of the Michigan Conference, was invited to take a part in the deliberations of the meetings. All members in good standing in our Churches were invited to take part in the deliberations of the Conference, except in voting.

The Conference being now fully organized and ready for business, the proceedings of the

last Conference were read by the Secretary, and approved.

Eld. Butler, delegate from our General Conference, by invitation of the President, made some general remarks as to matters which would come before this Conference, and in relation to standing committees of the Conference, and the usual mode of selecting them.

It was then voted that the Chair appoint a committee of three on nominations, a committee of six laymen to act with the executive committee in auditing and settling accounts, a committee of three on credentials, and a committee of three on resolutions.

SECOND SESSION.

Monday, Oct. 5th, at 8½ A. M.
Session opened with singing, and prayer by the President.

Admission of Churches to the Conference came up, and on motion the Churches at St. Helena, Red Bluff, and Napa, were each separately received into the Conference.

Voted, that the watchcare of the Conference be extended to the Churches at Oakland and Vallejo, they having so requested by resolution.

The President announced the appointment of Committees as follows:—

Committee on nomination of officers,—Wesley Diggins, J. S. Howard and E. Moore.
Auditing Committee,—Geo. N. Andrews, Wesley Diggins, John Morrison, Wm. Harmon, D. B. Rickey and John Custer.

Committee on Resolutions,—G. I. Butler, M. E. Cornell and D. M. Canright.

Committee on Credentials,—J. W. Bond, G. D. Hager and E. J. Church.

The President made a report on the cost of double tent arrangement made for the Conference, as follows:—

No. 2 double top tent and fixtures,	\$670.00
Cost of splicing with No. 1,	184.00
Cost of three camping tents,	49.00
Total,	\$903.00

Size of double tent, 125 by 60 feet, with capacity for seating comfortably 2,000 persons.

The following Tent Report was made by Eld. Loughborough on running expenses with the tent. \$201.60
Received collections and for rent of tent, \$166.20
State funds to balance, 35.40 — \$201.60

THIRD SESSION.

Tuesday, Oct. 6th, at 4½ P. M.
Conference opened with prayer by the President.

Eld. G. I. Butler, General Conference delegate, read an address by Eld. James White, President of the General Conference, in which the brethren in California were urged to duty, and offering a donation of six thousand dollars from the eastern brethren, to purchase steam press and all material complete sufficient to print the SIGNS OF THE TIMES under the supervision of the General Conference Committee.

A recommendation was made by the Auditing Committee that the Conference accept the liberal proposition of the General Conference and that it take the SIGNS OF THE TIMES and assume the control and support of that paper in accordance with the proposition in Bro. White's letter.

The Committee on Nominations made its report, recommending the officers of last year as officers of the California Conference for the next year, as follows:—

President, J. N. Loughborough; Secretary, Wm. Saunders; Treasurer, T. M. Chapman; other members of the Executive Committee, J. Judson, J. W. Bond. Being put to a vote of the Conference, these officers were unanimously elected.

The recommendation of the Auditing Committee concerning the SIGNS OF THE TIMES being called up, Eld. Butler was requested to express his views which he did freely and fully, referring to the recommendation made by the Auditing Committee, that the California Conference take charge of the publication of the SIGNS OF THE TIMES in harmony with the proposition made by the General Conference. He further explained the communication of Eld. James White made to the Conference, and stated that in addition the 6,000 donated by the brethren at the East for the benefit of the publishing interest on this coast, it was also proposed by them to start a pioneer paper at Battle Creek, for use especially in new fields. He also spoke of Bro. White's connection with this cause from the first, that he had intended to continue the publication of the SIGNS here himself, but that circumstances had called him back again to act a part at the head of the work, and that in response to urgent and repeated calls from those in charge of the work there, he had finally consented and returned to Battle Creek, where he is now laboring with might and main.

Moved by Bro. Moore, and carried by vote

of the Conference, that a committee of three be appointed by the Chair to inquire into the financial standing of the SIGNS OF THE TIMES. Wesley Diggins, D. M. Canright and Wm. Saunders were appointed.

FOURTH SESSION.

Wednesday, Oct. 7th, at 4 P. M.

Committee on financial standing of SIGNS reported in favor of adopting the recommendation of the Auditing Committee to accept the proposition of the eastern brethren. The committee also stated that they had examined an inventory of type and materials on hand amounting to between \$800 and \$900, and that it was all just such material as would be necessary in the publication of the SIGNS, and the prices were reasonable. They also reported that the estimated cost of \$150 per number for publishing the first seven numbers of the SIGNS, was a fair estimate.

Report of committee was accepted by unanimous vote of the Conference.

FIFTH SESSION.

Thursday, Oct. 8th, at 8½ A. M.

Conference opened by prayer, after which the President stated that the matter of printing would be first in order, and as the committee on Resolutions had handed in a preamble and resolution touching the matter of the SIGNS OF THE TIMES, the Secretary was called on to read, as follows:—

Whereas, In the providence of God, the Third Angel's Message is now being extensively proclaimed upon this coast, and we have strong hopes and good prospects that it will be greatly extended in the future; and,

Whereas, A weekly paper advocating these views is needed for the benefit of the church, for the missionary work, and to aid our lecturers in their work in new fields; and it is a great disadvantage on account of distance and time required to do all our business through the Office at Battle Creek; and,

Whereas, Such a paper as we shall need has already been started here; and it would be a great discouragement to the friends of the cause every where, and a disgrace to the cause here to allow the paper to be taken from the coast; and,

Whereas, Our brethren east of the Plains now offer to help us so liberally; and,

Whereas, In our judgment, the strength of the cause here is now sufficient to warrant the undertaking of such an enterprise; therefore,

Resolved, That we accept the offer of the General Conference made through Eld. James White, and purchase the SIGNS OF THE TIMES with the material on hand, and assume the work of publishing it hereafter.

Several brethren made remarks setting forth their views in favor of the proposition. Eld. Canright, chairman of the committee on Resolutions expressed his views of the importance not only of a regular weekly paper, but also of having a depository for books, tracts, etc., in connection therewith as important aids to the general spread of the work. Elds. Butler and Loughborough also expressed similar views.

After another reading of the Preamble and Resolution the question was called for, and upon being submitted to the Delegates received a unanimous vote, every one voting in favor of the resolution.

The Delegates requested an expression from the audience, which was taken by a rising vote. With one or two exceptions the whole house arose.

Bro. Morrison moved, and it was voted, that the Chair appoint a Camp Meeting Committee of three for the ensuing year. G. D. Hager, D. B. Rickey and Wm. Harmon were appointed as such Committee.

SIXTH SESSION.

Thursday Oct. 8th, at 5½ P. M.

Session opened with prayer. The President called up the matter of publishing, etc., when a resolution from the Committee on Resolutions was introduced that "the oversight of the business of purchasing and publishing the SIGNS OF THE TIMES be committed to the California Conference Committee."

This resolution drew out remarks from several delegates and other brethren, when the following amendment was proposed to be added to the resolution—"until such time as a legally organized Association shall be formed and its officers elected."

The resolution was passed as amended, by a unanimous vote of the delegates and by a unanimous rising vote of the congregation.

Resolutions were also passed in the same manner thanking Bro. and sister White for their labors on this coast; thanking the friends East for their liberal donation for establishing a publishing house on this coast, and also recommending careful attention to the testimony given through Sister White.

A motion to raise a Tent Fund of one thousand dollars was passed unanimously.

Conference voted to renew the credentials of Eld. J. N. Loughborough.

(Concluded on page 64.)

