

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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Our Work.

"WORKERS with Him!" and is it true,
Such honor, Lord, is ours?
Then do we consecrate anew
Heart, soul, and all our powers!
Gladly to work while yet we may;
Gladly to labor, watch and pray.

Working, working, night and day,
Working, working, ceaselessly,
See how nature's mighty forces
Patient toil at nature's sources,
For the great results to be!

Workers with him! and who are we,
O Saviour, strong and mild
That thus we should be called of thee,
That thus we should be styled?
We hear thy voice, and we reply,
As swells our hearts: "Lord, here am I!"

Working, working, night and day,
In the chambers of the earth;
Nature, root and fibre guiding,
Precious golden atoms hiding,
Thus prepares the glorious birth
Of the great results to be.

Workers with him! the hostile hosts,
Thine is it to subdue;
Our's to go forth in all these coasts,—
What would'st thou have us do?
Wisdom, O Master, thou must lend,
That we may go where thou dost send.

Working, working, day and night,
Working, working out of sight.
See how evil's mighty legions
Darkly would defraud these regions
Of the great results to be.

Workers with Him! what need we fear
Mildew or cold or blight?
The budding vines we'll watchful tend,
Training them still aright;
A bounteous harvest they will bear,
When we are done with toil and care.

Working, working, night and day;
Working, working, ceaselessly.
Christ above us watchful bending,
Help unmeasured still is sending,
For the great results to be.

Workers with Him! the harvest song
May ring in joy our ears;
Others with joy will reap the seed,
Which we have sown in tears;
But we shall find in thee, O Lord
Our blest, exceeding great reward.

S. E. HENSHAW, in *Our Work*.

INCREASING FORETOKENS OF THE END.

"AND as He sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"—Matt. 24: 3.

"WHAT shall be the sign of thy coming, and of the end of the world?" What was his answer? It is really most important that we should attend to this. Did he say, "You have no business with such questions. It is fanaticism to expect to understand what it is folly to ask of me"? Such is the way the world still meets such questions. But why should ministers shrink from any portion of God's inspired word? If a minister preaches upon subjects external to the Bible, you may justly find fault with him; but if what he preaches be what is written in the Bible, you may dissent from his conclusions, or you may believe his logic is defective; but you cannot find fault with him because he discusses what the Master himself has given and inspired for our learning.

Having seen that the Saviour himself does not denounce the question of the apostles as improper, nor refuse an answer as inexpedient, let me proceed to adduce some of those signs about which they inquired, and which the Redeemer said would indicate the approaching advent of the Prince of Peace, and the end, not of the earth, for the earth is

made everlasting as the heavens, but of this present economy or dispensation. Of course those who think the present arrangement an optimism, that death, and sickness, and sorrow, and pain, and bereavements, are all perfectly natural and as it should be, are so far satisfied.

But there are hearts of a nobler beat and deeper sensibility—hearts that feel in their inmost recesses that things are not as they were, nor as they will be. Things most surely are not as they were, for Paradise was the representative model of the earth 6000 years ago; and things are not, thank God, as they will be; for, according to prophecy, a day comes, be it near or be it remote, when, under a new decree, the wilderness shall rejoice, and the solitary place shall blossom like the rose, and the lion—strange inversion of scientific belief—shall eat straw like the ox.

We are not prophets, gifted and ordered to predict the day. The caricaturist and the skeptic may say so; but no intelligent writer on prophecy pretends to predict what shall be, not merely next year, nor for to-morrow. What, then, do we profess to do? To show by induction, which is a scientific process, from the divine premises before us—God's word—what is revealed as to the signs and phenomena that will precede the second glorious advent of Him in whose personal coming every Christian upon earth believes. Every member of the Church of Scotland accepts the apostles' creed; in the Church of England the worshiper repeats the apostles' creed; and both communions profess to believe that he will come again to judge the quick and the dead.

What, therefore, we profess to attempt is carefully to collect the signs of his nearing advent, as these are enunciated by himself or by his apostles; and to leave hearers and readers in the exercise of common sense, of impartial judgment, to compare the signs as they are thus enumerated in the word, with facts and phenomena as they rise above the horizon in the world, and to conclude that we are not, or are proximately, near "the sign of thy coming, and the end of the world," or of this dispensation.

The great sign our Lord specially states is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What must fair and impartial criticism infer from these words? Just this, that as soon as Christianity has been fully addressed to every "nation," not every individual, the end will arrive. The words are very definite and exact; as soon as Christianity has been addressed to every nation over the whole world; not after converting every nation, for that is not said, but as a message, or "witness," then shall the end come.

What we have to answer is not whether the sign be a proper one or not, for those that believe the words of Christ cannot entertain such a discussion; but, is there any evidence that this gospel has been preached "to all nations" in the world, so as reasonably to exhaust the prophecy? I will not dogmatically pronounce, but I will state the following simple historic facts: First, up to April, 1857, 35,690,000 copies of the word of God, in 152 languages, had been prudently sown over the whole world. If I include the American Society, 160,000,000 of Bibles, in 200 languages and dialects, have been disseminated in various ways and in recent years over the length and breadth of the world.

I do not think there is a nation or a segment of a nation, with any sort of social organization or speaking the dialect of a language, which has not the word of God, or at least a portion of it, in its own tongue; so that the witness has been given, though the conversion of the people has not followed from it. Some still living may have read that when Wilberforce announced the fact of Carey, the Baptist missionary, going out to preach the gospel in India, the House of Commons, which we would suppose to be the concentration of wisdom, scoffed and sneered at a converted cobbler setting out to convert India. Carey was a shoemaker. God put it into his heart to undertake the work; and gloriously, but silently, he replied to the sneer by sowing seeds in India, which bishops, and presbyters,

and great men after him, have been privileged to reap.

After the Baptist Missionary Society, that noble institution, the London Missionary Society, was organized. After it, in rapid succession, came the Church Missionary Society of England, the Church Missionary Society of Scotland, the Wesleyan and the Moravian Missionary societies; and receiving altogether an annual revenue of nearly half a million, they are most faithfully—let skeptics sneer, let Romanists find fault—and most successfully, preaching the gospel as a witness, not without incidental conversions, over all the world, to every nation, kindred, tribe, and tongue.

The Bible Society, the most revolutionary society in the world, has lately received a most noble credential. That poor, restless, unhappy man, Pius IX., the present head of the Roman Catholic Church, enumerates in his Encyclical, among other "pests" of the earth, as the first and greatest pest of all, the British and Foreign Bible Society. This was not said by the pope in a private passion to his private friends. It is enunciated as an infallible proposition; so that every Roman Catholic who does not believe the British and Foreign Bible Society to be a pest, ceases, *ipso facto*, to be a member of the Roman Catholic Church.

By the action of these Societies, the walls of China have been thrown down; Hindostan or India, with its 180,000,000, has had the gospel preached to it as a witness; and I believe that under the presidency of that most remarkable man, Sir John Lawrence, who for two years was a member and seat-holder in my church, before he received the reins of India in his hands, the gospel will enjoy a freedom and make a progress in that peninsula, such as it has never reached before.

Africa, through the labors of Livingstone, and Dr. Barth, and Speke, and Grant, has been traversed. It can be said truly that Christianity has been preached there at least as a witness. The gospel has penetrated even Japan. A hundred years ago the Jesuits took possession of Japan, and made converts by thousands of the Japanese; but their conversion consisted entirely in sprinkling water on the brow in the name of the Father, and of the Son, and of the Holy Ghost.

Such Christianity had no root in the heart or the head, and the consequence was, that not very long ago, every Jesuit and Roman Catholic Christian was expelled from Japan, and the Japanese resolved that the cross should not be seen, nor Christianity be heard, within the precincts of their islands. There is not a nation upon the earth, amid polar snows or under equatorial suns, that has not heard the gospel preached, and in its own tongue the word of God freely circulated, so that we may expect the blessed day soon to arrive, when, in the language of the great missionary bishop,

"—o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

We are led to believe, from all that is written in the word of God, that toward the end there shall be an era of intense apathy and unconcern on the part of the world to the hope of Christ in particular, and to Christianity itself in general. Our Saviour tells us, "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." He states in another passage in Luke 17: 28-30, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of Man is revealed."

Now what was the condition of the world in the days of Noah? Not a condition of positive infidelity, in the sense of intellectual opposition to the origin and claims of religion; but when eating, which is proper, be-

came a life; when drinking, and marrying, and giving in marriage, rose to be the dominant and the absorbing passion of all. "*Perimus in licetis*;" "We perish in things that are lawful." It is not so much by doing what is wrong as by indulgence to excess in what is lawful that men become irreligious and sinful. This is a most important test.

What is the condition of the age in which we live? Is it not intense speculation, extreme absorption in the gains and glories of the world? thousands thinking first in the morning and last at night, what will bring the highest per centage? It is not sinful to make the best use of one's money—God forbid that I should say so—but what I complain of is, making this the main thing, the all-absorbing passion. The tendency, one grieves to say, of all speculation beyond what is legitimate and within the limits of one's profession, is to exercise an absorbing influence upon the heart, the conscience, and the life.

The end of business is to live, not to grow rich; you don't live to eat, you eat to live; you don't become merchants in order to become millionaires and retire, but in order to live according to your station, and bring up your family, and do good according to your means and opportunity in the world. But when business comes to be an exclusive passion—How shall I get soonest rich? How shall I be able soonest to retire, and to have my country-seat, and to give up the smoke and the din and the noise of London? What in its place and measure is reasonable, becomes the one all-absorbing thing; how contrary is all this to the beautiful answer to an important question in a little catechism that people might with advantage all learn: "What is the chief end of man?" What would be the exchange answer? To get rich. What would be the counting-house answer? Make the most money that we can, and as speedily as possible leave. What does the catechism answer? "The chief end of man is to glorify God on earth, and enjoy him forever in Heaven." Whatever, therefore, supercedes that end, whatever runs contrary to it, may be good in its origin, but it is wrong in its development; for it is perverting and destroying the chief end and object of man.

The Saviour tells us such will be the condition of the world, before he comes again. There will prevail intense absorption in things lawful, but illicit and sinful in excess. Matthew Henry, that quaint, but incomparable, commentator, says, "That time which men think the most improbable and the most unlikely, and therefore feel the most secure, will be the time when the Lord shall come again."

Another evidence, or "sign of thy coming, and of the end of the age," is great moral deterioration in the social condition of the nations of the earth. We read in 2 Tim. 3, these words: "This know also, that in the last days"—mark, he is speaking of a period future to him—"This know also, that in the last days perilous times shall come." The word "perilous" alone is most suggestive. "For," says the apostle, "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

These are signs or marks of the last days of this dispensation. I do not venture to deny the immense elevation of the people of the nineteenth century in arts, in literature, in science, and in charitable acts and liberal sacrifices. But there are under-currents and side-currents of a very different kind. It would seem that the darkness grows darker while the light grows brighter—contrast giving intensity to the age. I would not exaggerate, but the newspapers constantly record murders of the most atrocious and sanguinary character.

The press has registered so many great crimes recently that one is driven to give up reading the history of incidents so shocking, so revolting. That there is intenser piety in

the world than there ever was, none dare deny; but if I may judge from the organs of public opinion, there seems to be an amount of gross wickedness and great crime which do appear to me to be unprecedented in the annals of modern civilization. We can confirm what Paul predicts, if confirmation were needed, by what St. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"—the very thing that the apostle is proceeding to speak about, as much as to say, "What a fool you are, 'Where is the promise of his coming?' For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Let the most careful student print or publish a sermon or book upon the meaning and interest of prophecy, and he will find a great portion of the secular press rising up in fierce fury to denounce him, and the caricaturists turning sacred truths into idle jibes and jests. The world gets up in arms the moment one ventures to assert that its present estate will not last forever, or to point to the signs that the Redeemer's coming draweth nigh. But how interesting that these very scoffers are so far proofs of the fulfillment of the prophecies. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Another sign is, Christ will come amidst great social convulsions, revolutions, national upheavals, and disturbances. The words of the Saviour are, "There shall be upon the earth distress of nations." This is the universal condition of the nations. "And then," says the Saviour, in the midst of these, "shall they see the Son of Man coming in a cloud, with power and great glory." What is the inner condition of the whole world? Just what I have faintly intimated. Every nation feels itself insecure. Every nation is revising its navy, its army, its weapons of offense and of defense, expecting war, but not sure in what quarter of the sky the war-cloud will appear darkening the light of day, paying the largest rewards to the men that will invent the most powerful and most destructive engines of war.

When war next comes, Trafalgar, Alexandria, the Nile, the Peninsula, Waterloo itself—nay, the Crimean war, will be but the battles of Titans in comparison of the battles of Titans likely soon to be. What do we find predicted in the Apocalypse? It says that under the sixth vial, when the voice rings down from Heaven, "Behold, I come as a thief," unclean spirits go out to gather the nations and the kings of the nations together "unto that great day,"—it is in our translation "battle," but the Greek word is not *make*, which is "a battle," but *polemon*, which is, "a war"—"to gather the nations unto that great war of Almighty God."

Does it not look as if all nations were making ready for a war that they believe, if we may judge from their preparations, will be on the most gigantic scale, and fraught with the most terrific issues? There is not a king in Europe at this moment that has not his hand upon his sword-hilt; there is not a Cabinet at this moment that is not discussing the navy, and the army, and the weapons that they are to wield.

Do not these things look very much like the fulfillment of the prophecy, "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" or, as it is said in Matthew, "Nation shall rise against nation, and kingdom against kingdom?"

And then he adds, "And there shall be famines, and pestilences, and earthquakes, in divers places." It is no doubt true that there have always been earthquakes; but the problem every reader must solve is their greater or lesser frequency and intensity during the last 15 years. I do not say that every earthquake is the sign that this dispensation is about to close, and Christ about to come, nor that every pestilence is so; but the Saviour knew when he pronounced his prophecy that there had always been famines, there had always been earthquakes; and yet he says these shall be marks of the nearness of his advent. It is not occasional instances, but frequent and terrible ones, constituting the aggregate of all the features described in prophecy and meeting their application in the age in which we live.

There will also be pestilences. I remember the pestilence in 1849; I was in the midst of the cholera in various districts of the metropolis. In 1854, the cholera appeared again, more circumscribed, but from what I saw of it, in far greater intensity. The cattle disease—no importation from abroad, but the creative action of a new condition of the air,

brought into action by a depraved sanitary condition—has startled all Europe. Recently the Black Death, the old plague, crossed the Ural Mountains and entered Russia. * * * The fulfillment of that prediction, "And pestilence in divers places," is thus undeniably seen.

But what should be our place? Our refuge should be the 91st Psalm, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." He who has his heart filled with trust in God, and his hope rising beyond the stars, and goes forth and does his duty, such a one is much safer than those people that run away and leave the post of duty to those that dare fulfill it.—*Dr. Cumming.*

Ministration of Angels.

IS THERE A DEVIL?

I ONCE heard of a notorious robber who, when he intended to commit some great depredation, would hire men to give out that he was dead. This allayed the fears of the people, and threw them off their guard. They would then leave their barns unlocked, and their property exposed, thinking there was no danger. Then the robber would come upon them unawares and plunder their goods. He must have learned this trick of Satan himself, as it is his master-piece of deception to decoy men into his snares.

Satan has so far succeeded with this plan that few still believe in the existence of a real, living, personal devil; but millions are loudly proclaiming that there can be no such personage. Thus men are led to lay down their watch, and fall an easy prey to the wiles of Satan, who, they are fondly dreaming, does not exist. Says that pious woman, Charlotte Elizabeth, "Of all the errors into which the world has fallen, none is more fatally mischievous than the habit of overlooking the personality, the energy, the power, the watchfulness, and the deep cunning, of the devil."

"By a conventional system, no doubt of his own suggesting, he is never to be named but in the act of worshipping God, or that of spiritual instruction. Any other robber or murderer who was known to be on the watch to attack our houses, would be the subject of free discourse; his habits, his haunts, his usual plans, his successful and his baffled assaults in former cases, would be talked over, and thus a salutary fear would be kept alive, influencing us to bolt, and bar, and watch, and ward, with unflinching vigilance, to avert a surprise."

"But Satan seems to be a privileged person; we learn in the nursery to fancy him a hideous caricature of human nature, with horns, hoofs, and a tail, inspiring disgust and childish fear, that wears off as we advance into youth, leaving an impression rather ludicrous than alarming, of the ugly phantom that, nevertheless, continues identified with him of whom we read in the Bible. * * * We do not realize his existence, his presence, his devices; and so we often do his work from sheer ignorance or inexcusable thoughtlessness about it. * * *

"It seems to be regarded a manifest impropriety to name him, except with the most studied circumlocution, as though we were afraid of treating him irreverently; and he who is seldom named will not be often thought of. Assuredly it is a great help to him in his countless devices, to be so kept out of sight. We are prone to speak, to think, to act, as though we had only our own evil natures to contend with, including, perhaps, a sort of general admission that something is at work to aid the cause of rebellion."

All this we most firmly believe. It has been the studied plan of Satan to create a disbelief in his existence; and where he could not do this, to so distort our ideas of him as to make them utterly false, and thus keep his real character out of sight. It is a prominent feature of Spiritualism to deny the existence of a devil. They say that it is inconsistent with the power and goodness of God that there should be a devil. Thousands, from a lack of proper information on this point, are thus taken in this last great deception of Satan. If it can be proved from revelation and reason that there is a living, personal devil, Spiritualism will be disarmed of its strongest weapon, and its deception will be exposed.

DEVILS ARE REAL BEINGS.

Those who deny the existence of a personal devil, and yet receive the Bible, are compelled to give some explanation of the terms "devil," "Satan," &c., as they are frequently found in that book; so they tell us that these terms simply mean an evil principle in man. The absurdity of this position may be seen by reading James 2:19: "Thou believest that

there is one God; thou doest well: the devils also believe and tremble." Now we would ask our no-devil friends to tell us how an evil principle can believe? After they have done this, will they please explain how an evil principle can tremble!! This demolishes that theory, so another must be invented to suit the emergency. And what is it? Why, devil now means a bad person. In proof of this, John 6:70, is quoted: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" Here, they say, Judas is called a devil; therefore, a devil is simply a bad man.

That the term devil is applied to a bad man, is true; but that this is its primary signification, is not true. Judas, in his deeds resembling the devil, has the appellation of "devil" given to him, just as men are sometimes called dogs and beasts because they resemble them in their actions. See Isa. 56:10, 11; 2 Pet. 2:12.

To explain away the terms devil, Satan, &c., men reason thus; A wicked man is called a devil; therefore the devil is simply a wicked man. Profound logic! Let us try it again: A wicked man is called a dog; therefore a dog is simply a wicked man! That which proves too much, proves nothing at all. Hence, this kind of reasoning will not stand. That the devil, or Satan, is neither an evil principle in man, nor a wicked person, is evident from Rev. 20:10. First, the wicked are all destroyed; then it says, "And the devil that deceived them was cast into the lake of fire and brimstone."

We see that after all the wicked are destroyed, the devil still exists; therefore he is a personage distinct from wicked men. That the devil is not an evil principle, is further demonstrated by the fact that he is tormented in fire and brimstone. It would be absurd to talk of tormenting a principle in fire and brimstone.

The following is from A. Hall, of Ohio, on the personality of the devil:

"Universalists deny, *in toto* that there is now, or ever was, such a spiritual being as the *devil*, either real or personal; and contend that all the idea intended to be conveyed by that word, is a personification of the principle of *evil*, in its various forms. It is applied in a metaphorical sense, they tell us, to various objects, such as human nature, the Roman government; wicked men, such as Judas; the lusts of the flesh, &c., &c.; but in every case it is to be understood as a figure of speech, and nothing more. This *figure* was known in days of old, and distinguished by many titles, expressing his character, attributes, and offices. He was called 'Abaddon,' 'Appollyon,' 'Behial,' 'Accuser,' 'The Beast,' 'The Angel of the Bottomless Pit,' 'The Great Dragon,' 'Beelzebub,' 'Deceiver,' 'The Evil One,' 'The god of this world,' 'A Murderer,' 'A Liar,' 'The Prince of this world,' 'The Prince of the power of the air,' 'The Old Serpent,' 'The Devil,' 'The Father of lies,' 'The Tempter,' 'Satan,' and 'The Prince of devils'!!

"He must truly have been an extraordinary metaphor, possessed of doubly as many names as the Almighty himself! And I will disprove the existence of God, as a real, personal being, upon the same principle, precisely, that Universalists make out the devil nothing but a figure of speech—a personification of a mere principle of evil! If, because Judas was called 'a devil,' John 6:70; and Peter, 'Satan,' Matt. 16:23; there is, therefore, no other devil except Judas and Peter; then, according to the same logic, because Moses was called 'a god,' Ex. 7:1; and Abraham, 'lord,' Gen. 18:12; there is, therefore, no other Lord God except Abraham and Moses!

"If, because God is said to perform many wonderful and mighty works, he is, therefore, a real being, and not a personification of a good principle; then, according to the same logic, the devil is a real being, and not a mere personification of an evil principle; for many wonderful works, in the Scriptures, are ascribed to him. He appeared in the presence of God, and they held a conversation together concerning Job. Mark the fact: they both conversed together; and, if it be consistent to say that one was a mere principle of evil, the other was nothing but a mere principle of good!

"Again: He caused a wind to blow down the house upon Job's children and kill them; brought the Sabeans upon Job's oxen, who took them all away; caused the fire of God to fall from heaven, and burn up all of Job's sheep; and, finally, he smote Job with sore boils from the crown of his head to the soles of his feet. If this was all done by a figure of speech, they must have had a rather savage sort of metaphors in Job's time!

"This same figure of speech conveyed the Saviour around from place to place; conversed with him; quoted Scripture; fell from Heaven like lightning; broke chains and fetters; had power to cast men into prison; to walk

about as a roaring lion; to work miracles; to overcome seven sons of one Sceva, a Jew; to bind a woman eighteen years; to possess a herd of two thousand swine, and drive them down into the sea and drown them; is in possession of a kingdom; is to be judged at the last day; was conscious that there was a time coming when he would have to be punished; confessed Jesus Christ to be the Son of God; is finally to be tormented in the lake of fire and brimstone, which is the second death; and, strange to tell, all this is spoken with reference to an Eastern metaphor, a figure of speech, and not any real being, visible or invisible, neither in Heaven above, earth beneath, or the waters under the earth! Job, 1st and 2nd chapters.

"If the devil, possessing all the foregoing characteristics, and performing all these wonderful exploits, be nothing but a mere metaphor, a principle of *evil*, then I defy a Universalist to prove that God is anything more than a mere principle of *good*, the opposite of evil; and that the Bible is anything more than a mere principle of humbuggery!

"But let us try some of the real significations of the devil, according to Universalism, such as the wicked Jews, the Roman government; Judas, Peter, human nature, the lusts of the flesh, the carnal mind, &c. The best plan of testing a doctrine, is to substitute the definition for the word itself, and see what kind of sense it makes. We shall thus give the Universalist theory of no-devil logic a fair trial. 'And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with *Roman Governments*, and he healed them.' Matt. 4:24. 'Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the *Roman Government* and his angels.' Matt. 25:41. 'And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon; and after the sop, Peter entered into him.' John 13:26, 27.

"Or perhaps Judas entered into himself, since he was as much of a devil as Peter was! and of course before that he was out of himself! 'Resist Peter, and he will flee from you.' James 4:7. 'Be sober, be vigilant; because your adversary, Peter, as a roaring lion, walketh about, seeking whom he may devour.' 1 Pet. 5:8. 'And the Lord said, Simon, Simon, behold Peter hath desired to have you, that he may sift you as wheat.' Luke 22:31. 'And the God of peace shall bruise Judas under your feet shortly.' Rom. 16:20. 'There was given to me a thorn in the flesh, the messenger of Judas to buffet me.' 2 Cor. 12:7. 'And he was casting out a Judas, and it was dumb; and it came to pass, when Judas was gone out, the dumb spake; and the people wondered.

"But some of them said, He casteth out Judas through Peter, the chief of Judas.' Luke 11:14, 15. 'Ye are of your father Peter, and the lusts of Peter ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.' John 8:44. 'And he asked him, what is thy name? And the *human nature* answered, saying, my name is Legion; for we are many.' 'And all the *human natures* besought him, saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave; and the *human natures* went out, and entered into the swine, and the herd ran violently down a steep place into the sea, and were choked.' Mark 5:9-13. 'As they went out, behold, they brought unto him a dumb man possessed of a *human nature*. And when the *human nature* was cast out, the dumb spake; and the multitude marveled, saying, it was never so seen in Israel.' Matt. 9:32, 33.

"No wonder the people would marvel that man could speak after his human nature was cast out of him! 'Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven *human natures*.' Mark 16:9. I wonder how many she had left? 'And the Lord God said unto the *carnal mind*, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.' Gen. 3:14. The carnal mind must surely have a singular mode of traveling, and live upon extraordinary diet!! 'And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the *lusts of the flesh*, that old *carnal mind*, which is Judas and Peter, and bound them a thousand years.' Rev. 20:1, 2.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the *lusts of the flesh*; and when he had fasted forty days and forty nights, he was afterward an hungered; and when the *lusts of the flesh* came to him, they said, If thou be the Son of God,

command that these stones be made bread. But he answered the *lusts of the flesh*, and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the *lusts of the flesh* taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the *lusts of the flesh* taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, thou *lusts of the flesh*; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the *lusts of the flesh* leaveth him, and behold, angels came and ministered unto him.' Matt. 4:1-11.

"Had Christ no *lusts of the flesh* before the devil came to him? And after the devil left him, had he no more *lusts of the flesh*? If his own *lusts*, or his own carnal mind, was the devil that tempted him, was he not sinful? He certainly was. 'Because the carnal mind is enmity against God.' Rom. 8:7. His *lusts* were most unquestionably sinful, if they were the devil that tempted him; for that which is holy will not try to tempt any one into sin!"—*Universalism Against Itself*, pp. 252-7.

This is sufficient to illustrate the absurdity of applying the term devil to any evil principle, the *lusts of the flesh*, &c.

D. M. CANRIGHT.

(Continued.)

The Camp Meeting.

OTHERS have spoken very favorably of our late camp meeting, and I will add a word more. I do not think those correct who say the meeting last year was more profitable than this.

Last year there was more joy and happy flight of feeling, but this year under the searching practical discourses of Bro. Butler and others, there was more heart searching and humiliation. The natural heart is not inclined to this important matter of self examination, though it is indispensably necessary. The sharp two-edged sword cuts, divides and separates from self, the world, the flesh and all the weights and besetting sins. It seems to me that if any went through this meeting unprofitably it was their own fault. It was because they failed to enter into the spirit of the meeting. And why should any refuse or fail to appreciate the importance of business? Can the cause go forward without organization and business proceedings?

Instead of murmuring at that which is necessary to be done in the cause, every one who loves the cause, will patiently perform the labors, and humbly sympathize with the care-worn servants of God who are night and day planning and working to supply the needs of the cause of truth.

Those who do not bear burdens cannot sympathize with those who do. If there are those who do little more than to get on the car of truth and ride, they ought not to find fault with those who are working with all their might to keep the car in motion. Shall we, like some of old, murmur at the leaders in Israel? God forbid. But rather let us patiently and earnestly labor to help on the good work.

All were astonished at the amount raised to start the publishing on this coast. An editor hailed me the other day and wanted to know if it was really true that *Nineteen thousand five hundred dollars* were raised to start a paper? He said he had wanted to notice it, but supposed that the other papers had one cipher too many, that it was *hundreds* instead of thousands.

This liberality must be regarded as an encouraging feature, for, as in ancient times, the spirit of giving willingly will cause rejoicing.

If all are faithful to pay their vows made at the camp meeting, great progress will be made the coming year. For one, I mean to give all diligence to press on in the light and truth and share with the well-doers at last.

M. E. CORNELL.

Oakland, October 30th, 1874.

THE religion of Jesus Christ is altogether a practical thing. Just consider how we are taught anything that is practical. It is not by hearing or reading about making shoes that a man becomes a shoemaker, but by trying to make them.—*Augustus Hare*.

The Saints' Inheritance.

A REST THAT REMAINS FOR THE PEOPLE OF GOD.

WE shall show under this head that the apostle Paul did not reason with the Jews as though the promises made to them respecting the possession of the land had all been verified, but would have them understand that the rest was yet to come for the people of God.

He says, "While it is said, To-day if ye will hear His voice, harden not your hearts as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see they could not enter in because of unbelief."* Again: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest,† as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. Again, he limiteth a certain day, saying in David, To-day, after so long a time as it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus (Joshua, margin) had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.‡"

The reasoning of Paul certainly shows that the taking of Israel after the flesh into the land of Canaan was not the fulfillment of the promise God had made to Abraham.

While some contend that the promise to Abraham was fulfilled when the children of Israel sojourned in the land of Canaan, we contend that they had only a temporal possession of the land, which was typical of the final possession of the earth. When they corrupted themselves with their idols, and sinned against the Lord, their enemies prevailed against them, overran the land, and dispossessed them of their cities. Temporal judgments were thus brought upon them. All this, we understand, was to show them the necessity of obeying God if they would have his favor. If any would really be Abraham's children, according to Christ's rule, they must "do the works of Abraham."

While the yearly services of the sanctuary were kept up and strictly carried out, Israel would have a yearly purging of rebels. Every one who, in the day of atonement, would afflict his soul, would find mercy; but those who would not do it, must die. It is strange to us how individuals with these facts before their minds, can claim that there are any peculiar national blessings yet to be given to the Jews after the flesh.

But we are digressing. This possession of the land of Canaan by the natural descendants of Abraham, we understand, as we before claimed, was a *type* of the possession promised to God's people. Therefore we can see a propriety in purging the profane from among the children of Israel, that they might be kept a holy seed, and thus their possession of the land really typify that future inheritance which none but righteous ones can enjoy.

When we come to the time of the reign of King Zedekiah, who reigned as king over Israel, they had so corrupted themselves by disobeying the Lord's commandment, that the scepter was taken from them, and passed into the hands of the wicked kings of earth. The testimony of the Lord to Zedekiah, just before he was carried captive to Babylon reads thus: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it Him."¶

The One "whose right it is," is Christ. He is the seed "to whom the promise is made." In the above text we learn that after the scepter passed from God's people, it was to

*Heb. 3:15-19.

† "We believers are to enter into that rest."—*Wakefield's translation*. ‡ Heb. 4:1-9. ¶ Eze. 21:25-27.

be three times overturned before it should pass into the hand of Him "whose right it is." When Zedekiah the high prince was "abased," the low prince of Babylon was exalted to rule over God's people.

When the kingdom of Babylon was conquered by the Medes and Persians, and Israel became tributary unto them, the scepter was overturned once.

Again, when the Medes and Persians, were conquered by Alexander and the Grecian kingdom established, the Lord's word was fulfilled, and "it" (the scepter, etc.) was overturned the second time.

And when 31 years B. C., the celebrated battle of Actium brought Rome to her position of "mistress of the world," the scepter was overturned the third time. So far as the prediction made by Zedekiah was concerned, he whose right it was—Christ—might come at any time, and take possession of the kingdom.

The Jewish people, at the time of Christ's first advent, "instantly serving God day and night, did hope to come"§ to the fulfillment of those promises which God had made respecting the land. They certainly must have looked upon the saints' rest as yet future.

J. N. LOUGHBOROUGH.

Commemorative Institutions.

In the divine economy the great Creator has seen fit to ordain memorials of important things and events. Both the wisdom and mercy of God are manifested in the monumental institutions he has given to the world, because of their proneness to forget that which is for God's glory, as well as for man's highest good. Thus God gave to Israel the Passover, a memorial of the deliverance from Egyptian bondage; and to us the Lord's Supper and Baptism, as memorials of the death and resurrection of Jesus Christ. These divine ordinances are to be celebrated "in remembrance" of the great Author of human redemption. But while we are celebrating memorials of the Redeemer we are not to forget the Creator. For lying back of all the events connected with the history of the world, or the plan of redemption, is the great work of the Creator of the heavens and the earth. The ground of the obligation of the *created* to the *Creator* is seen in that stupendous work. Through nature we look up to Nature's God. And in all scripture the fact of the creation is distinctly set forth as that which distinguishes the true God. For while men direct their thoughts, affections and prayers to Him who created *all things*, they have a perfect shield against idolatry, and they can never make a mistake. We see, then, how important it is that this great fact should be commemorated. And the Creator himself has said, "This is my name forever, and this is my memorial unto all generations."

A monumental institution was given to mankind in the Sabbath, that men might know and ever remember the Creator. Ezek. 20:12. "Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." That the Sabbath was given as a memorial of creation has been almost universally admitted. But of all the testimonies in favor of this position, that of Alexander Campbell is the most interesting. In his work entitled, "Popular Lectures and Addresses," pp. 283, 284, he says:—

"The oldest commemorative institution in the world is that which records the voluminous fact that Nature is herself an *effect*, and not a primary cause. It is in this sublime and philosophic way that the man of true science views that primeval solemnization of time, called 'The Sabbath,' the first and one of the most significant and important of all Patriarchal institutions. Most modern philosophers, though Baconians in every thing else, are Platonists, and Aristotelians here. They assume, because their philosophic wand is too short to reach up to the first Sabbath—they assume I say, that nature is an effect.

"Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a *monumental institution* which was as *universal as the annals of time*, as the birth of nations, and as the languages spoken by mortals. An institution, too, which notwithstanding its demand not only of the seventh part of all time, but of the *seventh day* in *uninterrupted succession*, was celebrated *from creation* to the deluge, during the deluge, and after the deluge till the giving of the law; and which, when transcribed by the finger of God, from the tablets of memory to the tables of marble begins with the word, 'REMEMBER,' the only word which is legitimately inscribed in every land and language upon every sort

of monumental record, natural, religious, moral or political.

"The humblest pillar that rises in honor of the dead, has, 'in memory of,' inscribed in fact or by circumstance upon its front; and so reads the *fourth precept* of the *everlasting ten*, 'Remember that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh, wherefore, remember the seventh day to sanctify and hallow it.'

"The inductive Philosopher, finding the civilized world from time immemorial observing the Sabbath and counting time by sevens, sets himself to inquire into the cause of this mysterious division of time. * * He finds in Homer, in Hesiod, in Callimachus and others, traces of the weekly observance and consecration of time. He hears Josephus say, 'There is no city, Grecian or Barbarian—there is no nation—which does not rest on the Sabbath.' He shuts all the volumes of human history; he presumes not to explain the fact upon hypothesis or by abstract reasonings. He opens the Bible, he turns his ears to the Sabbath and hears a supernal voice from the remotest age proclaiming that nature is not self-existent and eternal, that time began, that there was a *first* and a *seventh day*, that nature is a work; the work of an Almighty supernatural hand, that the awful stillness of eternity was first broken by an Almighty *fiat* that impregnated dark inanity with all the primeval elements of light and life and beauty.

"Here he finds a sufficient reason for the *Universality* and *solemnity* of the *Sabbath*, and also for the sacred and mystic import of the number *seven*, which is found in all antiquity, in all the rudimental nations of the earth. Here first, and *here alone* he ascertains the momentous fact that nature is an effect, the work of an Almighty hand; and from that moment he improves his style by forever repudiating from his speech the silly infidel and preposterous phrase, 'the works of nature!'"

In the above, Mr. Campbell affirms the very facts that the people called "Campbellites," now generally deny.

1. That the Sabbath originated at creation, and was observed from that time.

2. That it was as universal as the languages spoken by mortals.

3. That it was given as a memorial of creation.

4. That the ten commandments are still in force, the fourth precept not excepted.

Our conclusion is that the no-law doctrine is now urged to escape the cross of the Sabbath reform. It is nonsense for them to claim that they have always preached it the same as now, for the facts are against them.

In Campbell's testimony we have not only the greatest man of their denomination on our side, but in some respects the greatest man of the age. Campbell's debates with Owen, the infidel, and Bishop Purcell the Roman Catholic are quite generally regarded as among the ablest ever held. When those great statesmen, Webster and Clay were yet alive, and at Washington were whiling away a leisure hour together, Mr. Webster broke the silence with the following question, "Mr. Clay, who do you consider the most learned man in the scriptures, in the United States?" Mr. Clay answered, "Alexander Campbell."

But let not the Campbellites of this day glory in having such a father in the faith, so long as they hold to the antinomian doctrine of No-law, and No-Sabbath.

The Sabbath truth is so clear and important, that Campbell, though practicing differently has admitted all that we claim. And here we have another illustration of the scripture, "Their rock is not as our rock, even our enemies themselves being judges."

M. E. CORNELL.

Santa Clara, Cal., Aug. 27, 1874.

Trust Children.

NEVER accuse a child of a fault unless you are certain he committed it.

Children should not be treated with suspicion. We should act toward them in this matter as we feel we ought to act toward others, only with greater tenderness—not less, as is usually done. We should always put the best construction possible upon their conduct; that is, unless you are sure a child is telling a lie, and can prove it, do not show the smallest hesitation in believing what he says. Far better that you should be deceived, than to run the risk of showing a truthful child you do not trust him. Your simple trust makes a lying child truthful. Your doubt of his truthfulness may make a truthful child a liar.—*Sel.*

READ some portions of the Bible every day. Never think that which you do for religion is time or money misspent.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, NOV. 12, 1874.

The Publishing Work in California.

It was an important step which the last Conference took, when it resolved to assume the work of publishing on this coast. And it must be admitted that it took hold of the work as though it realized its importance, when it pledged nearly twenty thousand dollars for the purpose. So far the result is good. But now the real difficulties will commence.

It is not a small thing to manage and publish a religious paper, when it is certain that the receipts for a long time will not equal the expenses. Such will be the case undoubtedly with the SIGNS for a period of months or years. While the friends of the cause have shown a willingness to contribute of their means, and have empowered their Conference Committee with the management of their funds, and of the new paper, they will of course expect to hold them to a careful account for the manner in which they are paid out. It is very proper that they should do this. Those who plead for means gave solemn assurance that the funds raised should be managed with strict economy, and nothing can be more sacredly binding than such assurances upon those who make them. In nothing are men more particular than in the manner in which their money is spent. They ought to be. If they are induced to pay out their hard earnings, nominally for benevolent purposes, it is no small thing if they are squandered. They have a right to expect them to be sacredly applied to the purpose for which they were designed.

The work of religion always demands sacrifice. God has made it necessary on the part of those who would labor for the salvation of their fellows, that it should cost them something. A religion which costs us nothing is not the Christian religion; for if we follow Christ in our efforts to save others, it will cost us labor, pain, and earthly loss, to be, however, more than compensated in heavenly gain. God could have written his truth upon the open heavens, sent angels to preach it, or rained down golden eagles for its support; but he has not chosen to do so.—He has made it obligatory upon men to sacrifice as their Master did, and thus show their practical appreciation of the principles which actuated him. He ever acted upon the great principle, that it is "more blessed to give than to receive." To labor for others' good is the highest motive possible for us, so far as our duty to man is concerned. All should participate in this good work.

Laymen will have to learn to do good, and learn to love to do it. The highest motives of benevolence and practical piety they must learn. We have taken upon us the responsibilities of this truth, and as a people we must discharge them in the fear of God. We are glad the brethren in California have given such plain evidence that they realize this obligation. But if such a spirit is obligatory upon those who are to labor merely in a private sphere, how much more is it demanded of those especially connected with the work of God—those who are to be examples to others!

Ministers who take upon themselves the work of teaching others, must always expect to set an example of sacrifice. It would be as proper to have a coward for the general of an army, as a selfish man for a minister. Courage is the one great qualification in war. The spirit of sacrifice is the most important principle in the religion of Christ. It especially characterized the ministry of our Lord. He left Heaven and all its glory, to come here and elevate us in the scale of being. Ministers stand as the teachers of this religion. Benevolence is the one grace above all others demanded of them. Take that element out, and there could be no true representatives of Christ at all. It is not for them to look for their reward in this life. They are to go ahead and set the true example, looking beyond this world for their recompense. If they are unwilling to do this, they should not place themselves in that position, but choose some other calling. The infinite reward before them of shining "as the stars forever and ever," will compensate them millions of times over, for all their losses here. Here is a great, and high, and holy calling presented before men; and if they have faith and trust God, they will never let the matter of money stand in the way of accepting such a position for fear they or theirs will not be provided for. God will care for every one whom he calls to the work. He should

stand as the advance guard; as a representative of Christ.

If these principles apply to ministers, as all will admit, we say they also apply to every one laboring in close connection with the special work of God, whether they are physicians of our Institute, teachers of our Denominational School, or editors and printers in the publishing work. Especially is this necessary when it is remembered that the funds raised to found these institutions were all contributed as a work of charity. Men who expend charitable funds should be willing, of course, to do so with the spirit with which they were contributed, so that they may go as far as possible to bring about the object of their contributors.

Those who have led out in this work in the East, have insisted that these principles should be carried out by all those who have been connected with those institutions. When this has been done, there has been plain evidence of the prospering hand of God. When for a time other men had the management, and these principles were positively ignored, and higher prices were paid, disaster followed. When again those whom God had called to lead out resumed the original plan, prosperity returned, until the question has been settled there forever.

Not over twelve dollars per week is paid as a salary to any for their compensation, although at other callings they might, many of them, earn much more. But they are working for God. They are building up his cause. They are sacrificing for the good of their fellow men. Every week they are laying up treasure in Heaven. Their brain, and bone, and muscle, weekly contributes to the grand total of good accomplished. Many would prefer, to work for their very board and clothes, rather than to work at any other calling, however lucrative. They are engaged in the most noble work to be found in the wide world; working for God and their fellow men. Here is a test of real faith. Not one of them is obliged to work a day in this manner unless he chooses. There is no compulsion. It is a grand privilege to work for God if he will accept us. Some of these have worked for years when the cause was weak, and the paper just starting, and friends few, for mere board and clothes, when they might have had a good salary at other occupations. Would they change for the money? Oh! no. Eternal ages will show they made a wise choice.

I now come directly to the publishing work in California. The brethren of this Conference have assumed the important responsibility of establishing an office, and publishing the truth here on the Pacific coast. The work is in its infancy. There are merely a few hundred paying subscribers; while there must be near four thousand of such, before it will be self-supporting. In other words, for months, or years the expenses must necessarily be far above the receipts. Thus they will be eating into the capital stock, and there will have to be benevolence, and sacrifice, everywhere with those connected with the office. It is indeed a great undertaking, and it will require faith.

It has been wisely decided that the price of the paper for those who pay for a year, shall be \$2.00. This is not one half as high as the weekly papers generally in the State. The reading matter of the SIGNS is far greater than that of most weekly papers, therefore more work will be required on every number. They have a large amount of advertisements which bring in great profit. The SIGNS has none. All its matter has to be set up weekly. Thus it will be seen the expense will be greater, and the receipts far less than ordinary papers. It may be asked why the price should be so low? It is because we desire to get this paper into general circulation. It is not a money making object we have in view at all, but the higher, nobler one of enlightening the people upon the great truths of the times. The world must be warned, and we want every one to hear that can be reached. We want many to hear of this truth all over this coast. It is confidently expected that with so valuable, so neat, and so large a paper, our friends everywhere may find many not of our faith who will subscribe and pay for it. It must be made interesting, full of life and vigor.

But under these difficulties, it will be readily seen that there is an absolute necessity for the strictest economy, lest the paper shall cost too much. No one connected with it should expect a salary anywhere approximating those usually paid in this State. Here is one great fear I have in regard to the matter, that Californians have become so accustomed to large prices; and dealing in a lavish spirit, that they will not realize the difficulties connected with this work. I feel to warn them in regard to this. Start in

with the strictest economy, and use the means so generously donated in a manner that will inspire confidence in those who have donated, that their funds have been sacredly used as they designed. I feel the more free to say this, because I stood up before the Conference and plead urgently for means, and promised the people if they would contribute, the funds should be used with strict economy. I regard that promise as very sacred. May God help those who have these funds to handle to do it in his fear.

It seems clear to me that higher prices cannot be paid in connection with the work here, than are paid in Michigan. The circumstances utterly forbid it. At Battle Creek the Office is established, the paper self-supporting, and things moving prosperously. Yet those laboring there do so expecting to work for less than they could make at other callings. At least some do.

But here the work is in its infancy. Every thing has now to be created. The friends of the cause should feel like rallying to the support of the paper. There ought to be young people of intelligence who will be willing to work for their board and clothes for some time to come, till the matter takes a more self supporting position. The brethren living near the Office of publication, should be willing to board those who work in the Office very cheaply. They should be favored, and thus these burdens more equally shared. Every one who can work in to help this great work forward, should esteem it a blessed privilege to do so. Then when the work is placed upon a proper basis, and has grown up strong, and many are being blessed by its influence, they can have the blessed satisfaction of feeling that they have some share in that prosperity. This would not be so if they had been paid for every hour's work. All should feel like rallying around this enterprise with a true public spirit. Oh! what a glorious work is opening up on this great Pacific coast.

With the public spirit already exhibited by the brethren, we have everything to hope for. Now, if we can see the same spirit shown by those who may be more closely connected with the work—those who labor in the Office itself, the success of the enterprise will be assured. This spirit must be shown, or the good work will come to grief.

No money consideration should stand in the way of any one who can work acceptably. There are men in this cause who would work any how. Their hearts would be sad indeed if they could not work in the Lord's cause. What sacrifices they make are their greatest glory. We greatly hope for the success of the publishing work on this coast. We feel now a personal interest in it we did not feel before we came here. When these words shall be read by the friends in California, the writer will be east of the Plains, yet he will watch with peculiar interest the progress of the work on the Pacific coast. May God greatly prosper it is my prayer.

GEO. I. BUTLER.

San Francisco, Cal., Oct. 31, 1874.

The Removal of the Signs.

In the last issue of the SIGNS, it was stated that the paper would be published at Woodland for the present, at least, and it was requested that all communications should be sent there. And it was doubtless further noticed that the paper itself was dated Woodland, Cal.

As the present number is dated Oakland, and no removal has taken place, an explanation is plainly required. And as I had some part in this, seeing I advised with others concerning the matter, it may be as proper for me to give the explanation as any one. I ever wish to bear all the responsibility of mistakes that justly fall upon me.

When the matter of publishing the SIGNS was talked up at the last State Conference, and before the Auditing Committee, there was considerable said in regard to how it should be managed, and who should oversee the necessary work of issuing it, and of deciding where it should be published. In view of the suggestions of Bro. White to the Conference, as well as from the knowledge and experience of Bro. Saunders in printing, it was hoped our dear brother would see his way clear to work in connection with the SIGNS, and as soon as consistent close out his connection with his secular paper. Bro. S. seemed ready to do this, and it was generally understood that such an arrangement would be consummated. In this case, as Bro. S. had an office at Woodland where he resided, we thought the paper better be moved there temporarily, till a permanent location should be decided upon.

But in the hurry and bustle of the camp meeting, we had little time to arrange the particulars, therefore it was concluded that as soon as the

last number of the SIGNS could be got off, Elder Loughborough and myself should go to Woodland and arrange for the removal of the paper at once. So when the last number went to press, it was with the full expectation that all the material of the office would be at once packed up for Woodland. It was therefore stated in the SIGNS that all business communications should be sent there; and lest some, in noticing the heading, "Oakland, Cal.," should not see the notice of the removal and think it was still to be published at Oakland, I suggested that it be dated at Woodland, much on the principle adopted by all papers of dating ahead several days in the time of their issue.

But when we visited Woodland to make more particular arrangements, we met difficulties which entirely changed the complexion of the whole matter. The State Conference Committee had a meeting after our visit to Woodland, to arrange terms, and consider the subject of the removal. They felt that they must act upon the principle spoken of in another article of this number, "The Publishing Work in California," that with the cause in its infancy here, they could not feel justified in paying more than \$12 per week to any one employed in the office; that they must spend the means placed in their hands with the strictest economy. They well knew, of course, that this was far less than the usual price paid here; but they felt that if the price of the paper was put down to the standard of eastern prices, other things must also approximate to the same. Bro. Saunders thought he could not work for such a price; that, in justice to his family, he could not work for less than \$18 per week, and so the arrangement fell through, and the Committee felt to look elsewhere for help. We exceedingly regret this, but of course it is the privilege of every one to decide his own duty in such questions. We felt that Bro. Saunders, with his experience in the printing business, might fill a useful place in the work here, which is now just starting. We hope he may yet see his way clear to engage in it. One great reason for moving the paper to Woodland was thus removed.

When we found there was no power press at Woodland upon which to print it, we saw that this also would be a great objection to its going there, as it would be a great job to get it off on a hand press. Under the circumstances it was thought best that the paper should remain in Oakland for the present. I much regret the too hasty announcement of the removal to Woodland, and wish to take whatever responsibility belongs on me for advising it. I am very glad, however, that no pecuniary loss has thus far resulted from it.

In regard to the final location of the paper, I feel free to say that Oakland, on the whole, seems to me to be the most suitable place for it. I do not wish to exercise any influence upon the decision of the question, which, of course, belongs entirely with the California Conference; but in my opinion, after the whole field is looked over, it will be seen that Oakland combines the most advantages. So I regard it as rather providential that the paper was not removed to Woodland. I earnestly desire that the guidance of the Holy Spirit may be had in all these matters.

G. I. BUTLER.

The Cause in the East.

FROM reports made in the *Advent Review*, since our last issue, we learn that the cause of truth is still making steady progress in the East. At Battle Creek, the large denominational school building of the Seventh-day Adventists is nearly completed, and will be ready to occupy with the opening of the next term of the school—Jan. 1st. A very important Biblical Institute is to be held in Battle Creek about the 1st of December. A deep interest is manifested relative to the Institute, which bids fair to be largely attended.

Brother J. N. Andrews gives a very interesting report of his visit to London and other parts of England on his way to his mission in Switzerland. All our people look with interest on the mission of this brother to the Eastern world. May the Lord give him success wherever he goes. Brother Matteson (Dane) gives an interesting account of meetings for two or three months past, and some of the fierce opposition and persecution, and mob-spirit he has had to meet from Lutheran priests in Wisconsin, while laboring for the Danes. Victory, however, seemed to crown his efforts, and he reports over a score as embracing the truth.

Brother S. H. Lane, reports twenty as taking their stand at the point where he is laboring in Indiana. Reports are also encouraging from Missouri, Iowa, Kansas, Minnesota, and Illinois,

seven having come out in one place, five in another, and others in other places; and also a good work is being done by the Missionary society in arousing many to an interest in the truths for this time.

The *Review*, of Oct. 27th, contains an interesting report of the Seventh-day Baptist's delegate to the Seventh-day Adventist's Conference made by him to their Conference, Sept. 23d 1874. It reads as follows:

Your delegate to the Seventh-day Adventist's General Conference submits the following:

There were two sessions of this body during our last Conference year. The first occurred in November; the second, in August, and in connection with the Michigan State Conference, which continued from the sixth to the seventeenth of the month. Your delegate was present from the seventh to the twelfth, during which time the General Conference held two sessions. He did not learn of the fall Conference until it was past, it being unusual to call the Conference at this season of the year. The August General Conference having been called on short notice, there were but few delegates present except those who came to attend the State Conference. The attendance from the State, however, was large; this being the largest assemblage of Sabbath-keepers ever held in this country, or in modern times. It was a truly interesting and inspiring occasion. The number in attendance, of all classes, on first day, was estimated at 10,000 people. The meetings were held in an encampment, in a beautiful grove, a short distance from the city of Battle Creek. A strong revival spirit was developed during these meetings, which resulted in a large number of hopeful conversions. The sessions of General Conference were presided over by Eld. Geo. I. Butler, President. The business of deepest interest transacted was the organization of a General Tract and Missionary Society, with Eld. Jas. White as President, and Eld. S. N. Haskell as Business Agent. The local Tract and Missionary Societies have been hitherto connected with the State Conferences. Reports from about half of these show a distribution and sale of 16,000,000 pages during the past year, which, with sales not included in this report, have added to the revenues of the Publishing Association over \$32,000. The assets of this Association are now inventoried at \$100,000, from an original capital of \$40,000.

Another item of interest was the sending of Eld. J. N. Andrews as Missionary to Europe, to look after their Swiss Mission, and other points of interest on the Continent.

Another item of importance was the establishment of a branch office of publication at Oakland, California, with a weekly paper, the first numbers of which have already been issued, designed to promote the interests of their cause, now quite flourishing on the Pacific Coast. California adds another to the fourteen State Conferences previously reported. This General Conference also took measures toward establishing a paper on the Atlantic Coast, the plan most favored being to stereotype the pages of the *Review*, published at Battle Creek, and send the plates to the point designated, thus publishing two editions.

Not the least among the items of business which interested your delegate, was the progress reported in efforts to establish a denominational school of a high and permanent character, at this denominational center. Such a school is now in progress, under the presidency of Mr. S. Brownsberger, A. M., a devoted and intelligent Adventist, and a graduate of the Michigan University. A massive brick building for the use of the school is about completed, on a lot of twelve acres, highly improved, and nearly opposite their Health Institute, and on a beautiful elevation within the limits of the city of Battle Creek. The massive brick buildings of the Publishing Association are also near by, and their extensive church edifice. Beautiful residences of Adventist families also adorn this part of the city. Your delegate was highly pleased with his visit to these institutions, which give evidence of being in a prosperous condition, and under the management of able and enterprising officers and agents. About forty churches have been added to the Seventh-day Advent connection since the report of your former delegate* with a proportionate increase of membership, which, however, is not yet equal to that included in our own General Conference. They have more than four times as many churches as we have, which are of necessity small, from the fact that they are rapidly formed from the nucleus

of an Advent preacher's tent, or an Advent family, or even a few Advent books. They have no settled preachers. Their cause is like a rolling stone that gathers no moss.

Your delegate was received by vote of Conference, and in an address of welcome by Eld. J. N. Andrews; and in the last session of Conference which your delegate attended, he was invited to use the time of the Conference, a portion of which he did, in setting forth the claims of God's law and Sabbath, and in showing some of the grounds upon which the good feeling and unity now existing between Seventh-day Baptists and Seventh-day Adventists could and should be continued, to the advantage of the cause of truth. Favoring responses were made by Elders Andrews and White; and by a unanimous vote of the brethren, a hearty God-speed was extended to your delegate, as he left the meeting to take the cars to return home.

*This addition has occurred in five Western Conferences alone. The Central and Eastern Conferences were not then heard from.—Ed.

The San Francisco Tent Meeting.

We have now been here three weeks holding meetings every night. Have lectured upon all the leading subjects of our message. The interest has been greater than we expected. It has rained several evenings, yet a good number came out even then. Have sold quite a number of books, some evenings as high as \$10 worth.

It settles us in the belief that the time has come when a good work can be done in the large cities if a proper effort is made. God's providence is leading us towards more extensive plans for labor, and to get the attention of leading minds.

We had our first Sabbath meeting in the tent to-day. Seventy out, and several of these were keeping the Sabbath for the first time. We already have over one hundred Sabbath keepers here and in Oakland, all of whom can easily meet together any Sabbath. We have a general meeting in the tent next Sabbath. We hope to see many added in both places during the winter.

D. M. CANRIGHT.

November 7th, 1874.

Letter to a Relative.

"We should consider it a sign of good when the Lord reveals to us the almost desperate corruption of our own hearts. For, if he causes us to groan under it, as an insupportable burden, he will, we may hope, in his own good time, give us deliverance. The pride which I see dwelling in my own heart, producing there the most obstinate hardness, I can truly say, my soul abhors. I see it to be unreasonable; I feel it to be tormenting.

"When I sometimes offer up supplications, with strong crying to God, to bring my spirit into the dust, I endeavor calmly to contemplate the infinite majesty of the most high God, and my own meanness and wickedness. Or else I quietly tell the Lord, who knows the heart, that I would give him all the glory of everything if I could. But the most effectual way I have ever found, is to lead away my thoughts from myself and my own concerns, by praying for all my friends, for the church, the world, the nation; and especially, by beseeching that God would glorify his own great name, and that he would put more abundant honor on those whom he seems to have honored especially * * and it is certain, that not only will a good principle produce a good act, but the act will strengthen the principle. But even after doing all this, there will often arise a certain self-complaisance which has need to be checked; and in conversation with Christian friends, we should be careful, I think, how self is introduced. Unless we think good can be done, self should be kept in the background and mortified. We are bound to be servants of all, ministering to their pleasure as far as it will be to their profit.

"We are to look, not at our own things, but at the things of others. Be assured that, night and day, making mention of you in my prayers, I desire of God to give you to see the depth of pride and iniquity in your heart, yet not to be discouraged at the sight of it; that you may perceive yourself deserving to be cast out with abhorrence from God's presence, and then may walk in continued poverty of spirit, and the simplicity of a little child. Pray, too, that I may know something of humility. Blessed grace! how it smooths the furrows of care, and gilds the dark paths of life! It will make us kind, tender-hearted, affable; and will enable us to do more for God and the gospel, than the most fervent zeal without it."—Memoirs of H. Martyn, page 94, 95.

Cambridge, England, Sept. 18, 1804.

Will the Wicked, when Resurrected, find Room to Stand on the Earth?

THIS question was among the first to come to my mind when I began to think of the resurrection as a physical event; and the other day I asked one that I knew had thought considerably on the subject, how he solved the problem.

He answered my question after true Yankee style—by asking me if I had given it much thought, or had made any calculation on the subject. I had not, but determined I would; and I was so astonished at the result that I thought I would give it to you.

I found from the American Encyclopedia that there are now upon the earth about thirteen hundred million (1,300,000,000) inhabitants.

According to the best statistics, a generation now lives, on the average, 33 years. In olden times they lived much longer lives. And after the creation, for hundreds of years, the number of men must have been very much less than now; also the same for a long time after the flood.

But allowing the utmost in the bounds of reason—that every generation from Adam down has had thirteen hundred millions (1,300,000,000) in it; and that this vast number came upon the earth and passed off every thirty-three years, or that for every 100 years there have lived three times that number, which any one will admit is a large estimate, we would have as the total number of human beings that have lived upon the earth in the six thousand years of its existence, two hundred and thirty-four billion (234,000,000,000.) Or we will take it another way: It is estimated that now there is, on the average, one born every second. And to make it as large as possible, allow that in every second since the creation of Adam, one individual has come into the world, we would have at the outside, less than one hundred and ninety billions (190,000,000,000). And this is very much less than we allowed before.

So, now, allowing that there have been two hundred and thirty-four billions, let us see how much ground would be required for this vast multitude to stand upon.

We will allow each one a square yard. There are three millions, ninety-seven thousand, six hundred (3,097,600) square yards in one square mile. Hence that number of persons can stand on one square mile. So it will take as many square miles for this multitude as 3,097,600 is contained in 234,000,000,000, which is seventy-five thousand, five hundred and forty-two times. So they could all stand on 75,542 square miles.

Now the State of California contains more than twice that amount of ground. Nebraska would hold them, with room to spare! So also would Kansas, Oregon, Nevada, Minnesota, and other States. More than three times the number could stand in the State of Texas.

And you notice, too, we have made no deduction whatever for the millions of righteous that have lived.

N. W. ALLEN.

From Bro. Walker.

WHEN we came home from camp meeting, I found that some to whom I had distributed tracts and papers, were very much interested, and inquiring for more. One man was presenting the Sabbath in his Sunday school. Others are enquiring for more light on the question. The work of truth is rolling onward. I feel that it is duty to lay hold of this work with more earnestness and zeal than I ever have before.

I have sometimes felt that if I had the eloquence of some great man, I could do a great work; but I have now come to the conclusion that the most humble way and manner of labor is the most acceptable in the sight of the Lord.

Pray for me that I may hold out faithful, and share some humble part in this great work.

Yours in love of Christ,

J. G. WALKER.

Paisanos, November 3, 1874.

From Bro. Church.

"WITH God's help, I will try to do better." Never has that principle been manifested in our little Church any more than at the present time. Each member claims that he has been benefitted by the late camp meeting. We have the best of evidence that God's Spirit is with us. We have each resolved to examine our own hearts, and become more consecrated to God, and show our faith by our good works.

Pray for us, that we may be able to pay all our vows, both to God and man. May every Church in the State take a new stand for the Lord.

China and Japan.

Now that hostilities are impending between those two leading Asiatic Empires, it may not prove uninteresting to review their Military resources and their "solidity," to use a Gallicism. The Chinese army by the most recent advices, is composed of 678 companies of Mongolian Tartars, 106,000 Chinese cavalry, 500,000 native infantry and 820,000 irregular militia—making a total of over 1,500,000 fighting men. This immense army, with little organization, and less discipline, is spread over eighteen provinces constituting the Chinese Empire. It has to do police duty over 400,000,000 of people in a state of chronic anarchy or of open insurrection. Little is known concerning the revenues of the State. According to an official report, published in 1844, they amount to £63,000,000, or over \$300,000,000. Of this large sum, however, between the Court expenses at Peking and the peculation of Mandarins and other subaltern officers, there remained but a small fraction at the disposal of the Army College, or what we should style the War Department.

Japan, on the other hand, has only a population of 32,000,000—a mere province, when compared with China. The army musters 78,000 men, all arms including, to wit: Six regiments of foot guards; nineteen line regiments, each 764 men strong; two squadrons of Lancers and four batteries of artillery. The budget places receipts at \$51,000,000, and the expenditure at \$48,000,000, leaving a surplus of 3,000,000. Japan's public debt amounts to \$64,000,000, of which \$7,000,000 is due to foreign capitalists among whom appear Messrs. HY. SCHROEDER & Co., of London, for £1,000,000 at nine percent., for railway purposes. The navy consists of nineteen ships of war, under the command of European and American officers.

Although so unequal in point of numbers and extent to the Chinese Empire, Japan is more than a match for the former in intelligence and civilization, in military armament and organization, and in buoyant finances. We have not very far back to travel in the world's history to find examples of small communities in the condition of Japan facing large and unwieldy empires, routing their armaments and controlling their destinies. Whatever the merits or demerits, the rights or wrongs of the *casus belli*—the Formosan question—it is beyond the shadow of doubt that Japan is the lever employed by modern civilization to upheave and overthrow a cast-iron barbarism which has for centuries dwarfed and crippled the Chinese intellect, and retarded our intercourse with a vast proportion of the human race. Japan has a mighty future before her if she but espouse the cause of progress in her relations with China. The moral support and active sympathy of the "Outside Barbarians" will not fail her in the hour of need if she battle as the champion of civilization in Eastern Asia.

DUMAS.—Alexander Dumas has recently written a letter as a preface to a work, which had been submitted to him, on "The Return of Christ, an Appeal to Women." The following passages occur in the letter: "The final triumph of Christ is not a matter of doubt, either to the author or to myself, but I do not believe with him that the triumph and the salvation which will follow will be the work of woman and of Mary. I believe that, were it not for Mary, Christianity would triumph much sooner. It is she that embarrasses Christianity in a legend which, though touching and poetical, is narrow, and better adapted to art than to conscience. I see nothing in her beyond a woman, who, with the characteristic curiosity of her sex, wished water to be changed into wine by Jesus—as Eve wished to make Adam eat the fruit of the tree of knowledge—and to whom Jesus, penetrated by his mission, replies: 'Woman, what have I to do with thee?' She shall never be my advocate between my God and myself. * * * All this, however, will not prevent Catholicism from perishing and Christianity from triumphing."

ZEALOUS men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.

WHEN men and women think they honor the church by uniting with it, they stand about as close to the edge of perdition as any other sinners do.

The greatest truths are the simplest; and so are the greatest men.

Truth sometimes tastes like medicine, but that is an evidence that we are ill.

Two Pictures.

SOMEBODY'S heart is gay,
And somebody's heart is sad;
For lights shine out across the way,
And a door with crape is clad—
Sadness and gladness alike
Are dwelling side by side—
Perhaps the death of an early one,
And the crowning of a bride.

Bright eyes are filled with mirth,
Pale faces bend in prayer,
And hearts beside the household hearth,
Are crushed by stout despair.
Ah, sorrow, and hope, and joy,
Are parted by thinnest walls;
But on the hearts of the thoughtless ones,
No shadow of sorrow falls!

No thoughts of the funeral train
Come to the festive throng:
No hope that the past will come again,
To the anguished hearts belong.
The future's a sunny sea,
To the lovers of joy and mirth—
But the past alone, to those who weep
For the sundered ties of earth.

SOMEBODY'S heart is gay,
And somebody's heart is sad:
For the lights are bright across the way,
And a door with crape is clad—
Sadness and gladness alike
Confront us on every side.
A wealth of smiles and a flood of tears,
With hope and sorrow allied!—*Sel.*

Missionary Department.

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

Our Missionary Work.

This department is designed for the instruction, encouragement, and reports of our home missionaries, who, Philip like, are trying to say to all within their reach, "Come and see Jesus," and learn of his truth.

In No. 8 of the SIGNS, we published the new constitution of our State Missionary Society. I trust all our Directors, and Missionary members have carefully studied that. Now, as we are to move out to comply with the requirements of that constitution, may God give us wisdom. Our success now depends on consecration of heart in all our members, and efficient organization. We want the "right men in the right place."

As President of the State Missionary Society, I would make a few suggestions. First, let the Directors in each district as soon as convenient, select a proper person, male, or female, for a District Secretary. Second select in each church some person or persons, male or female, for business agent and librarian. Seek God's guidance, and take good counsel in selecting all these officers. You need those who have a business tact, but at the same time you need those whose hearts are consecrated to the work of God, imbued with a spirit of sacrifice, and filled with a love to do what they can to save men. Persons filling these offices should be free from lightness and trifling.

Of course persons filling any such responsible places should be members of our churches, in good standing, in full sympathy with all the truth, and work of God for these times, and themselves exemplifying those truths they are to bear to others. They should be persons who themselves discard the filthy habit of tobacco using, or, when they come to hand out health works on these points, they will be met with, "Physician heal thyself."

As soon as these officers are appointed let the librarians proceed at once to get every brother and sister in the District, who has not done so, to pay their \$1.00 each, and thus become a permanent member of the State Missionary Society. The money thus received should be paid over to the Director, to be carried by him with an account of it to the State Missionary Treasurer at the time of the State Quarterly meeting.

The names, when the \$1.00 is paid, should be sent to the District Secretary stating to what church these are to report. The District Secretary is to forward a copy of the list, with the number of the District to the State Secretary, that she may arrange them on her list of the entire State membership.

Let each Librarian, as soon as appointed, make out a list of books, tracts and pamphlets on hand, the number of each, and the number of pass-books, with the probable amount needed to supply each member. Also the number of blanks on hand for Quarterly reports. State also how many copies of the *Review*, *Instructor*, *Reformer* and *SIGNS OF THE TIMES*, you have on hand for distribution. Send these lists to J. N. Loughborough, Oakland, Cal.

I presume the above suggestions will furnish each District with labor enough to last till No. 10 of the SIGNS shall be issued, in which we shall talk still further of labor, if the Lord wills. We shall get at our legitimate

work as fast as possible, but in this, as in some other things, it may be best to "make haste slowly." J. N. LOUGHBOROUGH.
Pres. Cal. State Miss. Society.

Questions and Answers.

QUESTIONS are constantly coming up relative to the missionary work. We answer some, and others we send to Bro. Haskell who has been more especially connected with the missionary work, and we hereby invite him to be free to use these columns with such instructions, as in his judgment we need in the missionary work. We want to do, and to learn how to do in this work.

J. W. B. writes from Dist. No. 2, "Sr—, is very low. The doctor says she cannot live long. Her children need clothing. They can't attend sabbath school for lack of clothing. They must be helped, and that immediately. From what source must they be helped? Whose duty is it to take the case? We want to move in harmony with the T. and M. Society."

Reply. I suppose God permits these cases of the poor to come up, as a test of the love of God's people for suffering humanity around them, and as a help in opening a constant channel of liberality in us, and as a safe guard to us, against our falling into covetousness. The missionary Society is not designed to thwart the object of God in these things, but as a regulator, and prompter to duty among the Lord's people.

As I understand the plan of operations, under the new constitution, it is this, that each District raise, by special donations from their members, their quota of means to be applied to the State, Widow, Orphan, and Poor Fund, and that each District is entitled to draw from that fund in proportion to the amount they have put in. Before any general move is made in this direction I wish to get some general instruction from Bro. Haskell, relative to it. This we hope to have in time for No. 10.

The funds raised at the missionary meeting in 1873, as you will recollect was only to stand open as a poor fund for one year, when it was expected some move would be made to place that matter on a separate basis from our State Tract and Missionary Fund. That time has come. Our new constitution is adopted, and we may as well go to work as fast as we can see our way clear under that Constitution. For the present your church will have to do what they can in this case as you express a willingness to do.

Bro. J. M. from District No. 3, writes, "Will s. b. dues be paid at the same time our reports are made, under the new order of things, or at every Quarter as heretofore?"

Reply. The change in missionary matters does not effect the regulations of our Conference relative to s. b. The State Conference Secretary will send blanks for reports, and a letter of notification as heretofore, two weeks before the quarter expires, when the s. b. Treasurer will collect and forward to the State Conference Treasurer, and report to the State Conference Secretary as heretofore.

Another question from District No. 3, "If a brother wishes to become a member, who shall he apply to?"

Reply. He should apply to the Director, either in person or through the District Secretary, the Librarian, or the Business Agent.

Reports of Success.

In any enterprise calling for toil, sacrifice, and burden bearing, we are pleased to see success crown our efforts. The missionary work has been especially successful in bringing many to the knowledge of the truth through the means of tract and paper distribution.

From our files of letters we make some extracts. The first is from a physician in Butte Co. Cal., addressed to elders Butler, Loughborough and Canright, at the tent, San Francisco. He started in an infidel to read the Bible, comparing it with history, and has embraced the truth of the Bible. He accidentally met one of our faith who loaned him *Life Incidents*, and *Thoughts on Revelation*. He endorses the views set forth in these works, wants more books so as to get more fully acquainted with us. The books desired have gone on their mission.

Here is another case. A letter from Kansas. The writer says, "By a mere chance, there came into my possession No. 6, of THE SIGNS OF THE TIMES. I have read it with great pleasure, and I think, profit. I have never had the pleasure of hearing one of your faith preach, but I am a constant reader of the word. I think your paper accords with the scripture."

So may we all take courage. Scatter the seed judiciously, humbly, with tears, and we shall reap with joy, "in due season."
J. N. LOUGHBOROUGH.

Systematic Benevolence.

BENEVOLENCE is from the Latin word *benevolentia*, from the root *bene*, well; and *volō*, to wish or to will. It is defined by Webster, "The disposition to do good; good will, kindness, charitableness; the love of mankind, accompanied with a desire to promote their happiness."

A *benevolent* man, in the common use of the term, is one who uses his substance quite largely in seeking in some way either to relieve the sufferings, or to promote the interests of his fellow men around him. Persons may perform acts which benefit their fellows and yet not have the true spirit of benevolence in their hearts, but, instead, an ambition of gaining fame, and to be called of the world benevolent.

There are persons, doubtless, who might contribute \$10,000 to some charitable institution whose fame would sound abroad their names, and yet these same persons might turn away in disgust from the solitary appeal of the widow and orphan.

True benevolence proceeds from the same principle, in kind, that led our Saviour to leave the realms of glory and come into our world to lead a life of self-denial, and to die at last, to save men—a *love* for the afflicted and needy.

Systematic benevolence, is doing benevolent acts by system, or principle, having our benevolence resolved into rules which regulate our course. Many men wish to do, but are at a loss, seemingly, to know how much, to what object, or at what time they should do.

System is important to success in any enterprise, and so system in giving helps to keep the channels of benevolence open in our own hearts. If we give by system or rule we are not so liable to settle down into the cart rut of sordid, selfish life, as when we have no rule and feel no special obligation resting upon us. On the contrary, having a benevolent object to accomplish we work towards that point. Having a stated time for bestowing our charities or paying our vows to God, we look forward to it, plan with reference to it, and get ready for it.

If we judge of duty by the Lord's instructions to his people in the Bible, then it is pleasing to him that those who have a regard for sacred things should systematically dedicate of their substance to Him. This we see not only in the voluntary acts of his people anciently, but more especially in what he commanded them still later with reference to it.

When Abraham met Melchisedec, "Priest of the Most High God," he gave him one tenth of the substance in his hands. This is called in the book of Hebrews, "paying tithes." When we come to the system of worship established among the Lord's ancient people, He commanded a regular system of raising means for the service of that religion, and the maintenance of those who gave their lives to his cause.

We read: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, *is the Lord's*: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. 27:30-33.

By reading further, in Numbers, we shall see what was done with these tithes: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:20, 21.

We see the Lord told them one tenth of all they had was his. In one sense, *all* is his, but in the sense of the above scriptures, while he has given us the privilege of using nine parts as we deem best, he claims one tenth of all our income as his own; and even on the nine parts he enjoins upon men to act as faithful stewards. If men, in renting soil, should pay even one fifth of the proceeds of that soil to the land holder they would think it exceedingly fair rent. God who created all and gives all our blessings demands a tenth. Not that he tells us to give it to him, but he says, "*It's mine.*"

The apostle Paul, at that period in the history of the gospel church when it seemed necessary that some system of raising means should be adopted, says to the Corinthian church, "Now concerning the collec-

tion for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1,2.

These saints, as we shall see by looking at Paul's letter which he addressed to the Romans a year later, were those who had by their sacrifice brought the gospel to the Corinthians. He says, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and *their debtors they are*. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Romans 15:26,27.

That these "poor saints" constitute the same ones mentioned in 1 Cor. 16:1, is made still plainer by reference to 2 Cor. 9. "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting."

"Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness." 2 Cor. 9:2-5.

In the previous chapter he said, "And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward (willing, margin) a year ago. Now therefore perform the doing of it; that, as there was a readiness to will, so there may be a performance also out of that which ye have." 2 Cor. 8,10,11.

On comparing carefully the above scriptures we find several facts are made to appear. 1. That Paul proceeds upon the ground that those who receive the gospel through the labors and sacrifices of the faithful servants of God are brought in *debt* to them, "*Their debtors ye are.*" 2. That in raising means by system for such purposes *every* individual should bear a part, "Let *every one of you.*" 3. That they should do according to their ability, "Lay by him in store as *God hath prospered him.*" 4. That they should have a regular set time to attend to it, "upon the first day of the week."

This plan of the apostle comprehends, then, a pledge of a certain rate per week (although the plain inference is that it was not paid every week, but in the case quoted above, a whole year after it was pledged), and this pledge was to be made by each individual, according to their ability.

Seventh-day Adventists as a denomination have been carrying out this plan, over a dozen years, believing it to be reasonable, just, and scriptural. It has worked admirably and those who have entered heartily into the plan have realized to a greater or less extent the verification of the blessing of God upon the works of their hands, even as intimated in the apostle's testimony would be the case. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

"And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)" 2 Cor. 9:6-10.

With the Jewish nation their system of tithing took once a year every tenth sheep, every tenth ox or goat, as well as every tenth bushel of everything to be measured. Beside this the first born of every beast was to be given. This was a constant channel of systematic giving for them, besides their individual sin-offerings and vows. This was a system which distributed the gifts for sustaining the service of God upon every individual according to their ability. And, so Paul's systematic plan of sustaining the gospel, in principle involves the same as the ancient tithing system without going into all the machinery of that system. With this difference also, while that took the tithes once a year, this is a plan that keeps the matter constantly before us.

We suppose it is with reference to a plan of this kind that the prophet Malachi speaks in his prophecy of the last days. In chapter

4, he introduces the great burning day. In chapter 3 just before the end, when the Lord is about to come to judgment, he says, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 8-11.

The above scripture not only represents the tithing principle as recognized by the Lord in the last days, but as plainly depicts the almost universal departure of his professed people from it, and it also intimates the same as Paul did to the Corinthian brethren, that prosperity or adversity might be expected by Christians according as they dealt with a liberal hand, or through fear to trust God, or covetousness, they withheld their tithes.

In seeking to recognize the principle of these scriptures, Seventh-day Adventists generally enter their names on a book, stating the sum they will give per week to raise a fund to be used in sustaining the ministry in the State, meeting tent expenses, and traveling expenses of our ministers. The minister goes out to labor where he thinks, most good can be done with no reference to the money. He is settled with from this fund when his year's labor is done and reported. The sum he is to receive for his labor is then decided by a committee of six laymen who are chosen by the conference to act with the conference committee for that purpose. To this committee he reports his labors, receipts and expenses.

A treasurer is selected in each church, who in this State collects the funds at the close of each quarter and sends it to the State Treasurer of the conference. It is only paid out of the State Treasury in the interval between sessions of the conference, by an order from the executive committee, so that the funds are guarded sacredly, and judiciously expended.

Surplus funds of the State, after canceling its own obligations, are usually voted to the General Conference funds of Seventh-day Adventists to be used by that body in sustaining its general conference laborers, and in opening new missions. On this latter point, it is decided by vote of the State Conference, as to the amount of their funds they wish to give to the General Conference, or whether they will give any.

In the case of the pledges of individuals to the s. b. fund, each one is left to make their own figures, after the matter is set forth before them. Still they are given to understand that the scriptures set forth the tithing system as a guide to our minds in deciding what we should give, as individuals, to the work of sustaining the ministry and extending the limits of the church.

What has been the practical working of this system with us as a people? Perhaps all have not come up fully to the requirements of the plan, but so far as it has been adopted it has drawn the blessing of God upon us, and served to open the channels of benevolence in our hearts so that there is no lack of means to carry out any enterprise which is needful for the extension of the truth. Our ministry go out without embarrassment as to means, yet they themselves seek to move with a spirit of economy and sacrifice, "being ensamples to the flock" in those things they would have them carry out.

Another result has been, that there has never been known among Seventh day Adventists a "donation party" a "mite society" a "church festival," a "fair," for the glory of God, or a single one of the modern church inventions of "grab-bags," "post-offices," "ring and guess cakes," or any of that sort of thing which worldly men who use the cards and dice, think very much resembles their "gambling."

Further it has been a matter of astonishment to the people how it is, that this cause with all its opposition is working its way up, and succeeding. Some ten years since, a minister of one of the denominations of the day said to one of our ministers as he saw what was beginning to result from this system among us, "I wish our church would adopt the systematic benevolence." Well, said our minister, "Brother, they might adopt the Systematic, but I am afraid it would lack the Benevolence." That is just the difficulty. The first thing in this system is to have our hearts awakened to a sense of the magnitude

of the Christian work and the claims which God has upon us. To get our hearts open. To be really benevolent. To get our hearts imbued with the love that inspired the Son of God, and moved him to leave Heaven and die for us. When thus awakened, we are glad to learn of a system that will give us a constant opportunity to manifest that love and faith by our works, in that we take hold to use of our substance to extend the cause of that Saviour who died and rose from the dead for us.

Other denominations, seeing how this thing is working among S. D. Adventists, are adopting what they call the envelope system. Distributing envelopes in their churches with cards on which they wish each individual to pledge what they will do per week to carry on their work. The System part, as might be expected, raises their funds so that they are greatly encouraged with the result.

Were their members really to adopt the plan of systematic benevolence, with the true spirit of benevolence, in harmony with the tithing system, they would not only be pleased, and astonished, but confounded at the result of their own efforts. Such a point gained would furnish means to sustain all their ministers well, support all their missionaries, home and foreign, fill the treasuries of their Tract and Bible Societies; sweep away church-fairs, festivals, grab-bags and other modern money-making schemes from the church like dew fleeing before the sun, and it would also leave a large margin of funds on hand for indigent ministers, the worthy poor of their own, and suffering humanity in general, around them.

To attain these results it would only be necessary to devote to the cause of God one-tenth of the actual income of church members. Should they do it for one year they would not feel it any more than the members of a church once did, who gave a miller permission to build a church with their means on condition that he should do it and they not know it. He did it. When called upon to explain, Why, said he, are any of you any poorer than you were? No. Have any of you missed anything? No. Well, said he, I have ground your grain for you the last year; when you brought your grain to the mill after taking out my toll for grinding, I took out the same toll for the Lord, and with that I have built the church.

They missed nothing. So with those who adopt the plan of s. b. for one year. While they do not miss it, they do find God's blessing, the prospering hand of God on their undertakings, and the blessed satisfaction of trying to do good. When they have tried the experiment and done it once, they can do it again and again. So could all church members do if they would; but alas! So much covetousness prevails that their danger is, as Malichi represents it, "Robbing God." With this state of things it is liable to be with them the systematic without the real benevolence.

Still they seem somewhat encouraged with their own efforts. Before me lies a quarterly journal, called *Our Work*, the first number of which has just made its appearance in Oakland. Under the caption "Our Benevolent Collections," they say:

"On the first of last March the church adopted the subscription and envelope system of weekly collections for benevolent purposes on trial for six months. The amount realized during that time was \$1,764.43, including a special donation of \$150 for mission work in nominally Christian lands. Not including the special donation, the amount received per Sunday was \$59.80.

"The amount collected in the same six months, March 1st to September 1st, in 1873 was \$1,107.65, an increase under the present system of about 46 per cent.

"It should be borne in mind that just at the beginning of this trial six months, the Plymouth Avenue Church Colony left us, taking 32 members of the church, and more than 100 from the congregation; among these some of our most regular and liberal givers; so that under the old system our collections would naturally have been considerably less than during the same period last year.

"At the annual meeting of the church, Sept. 9th, it was voted almost unanimously to continue the envelope and subscription system permanently; as in the opinion of all it is the easiest way to give, and the most successful as to results."

The following from a late number of the *Sabbath Recorder*, published by our Seventh-day Baptist brethren, is to the point:

"SYSTEMATIC BENEVOLENCE.

The support of the various branches of our denominational labor, and the best form of conducting our operations being subjects which are just now receiving attention, we take the following account of the action of the Triennial Council of Congregationalists

which recently met in New Haven, Conn., on these subjects, from the *Christian Statesman*, hoping that the experience of others may throw some light upon our path:

Among the subjects of importance before the Council, was the report of a Committee which recommended the consolidation of various societies through which the Congregationalists carry on their church work. The American Home Missionary Society was recommended to enlarge its operations, so as to comprehend and supervise the now separate enterprises of Church Erection and Missionary Sabbath School work.

The subject of "consolidation" led to the earnest discussion of the subject of systematic benevolence. The argument for consolidating the different societies was the comparative expensiveness of a number of agencies. The argument against it was, that a variety of appeals from different societies secures more money from the people than would be possible if they were merged into one. Whereupon the pertinent remark was made, that "systematic giving" by the people would go to the root of the difficulty. The Hon. Henry P. Haven, of New London, Connecticut, representative of a "Society for the encouragement of systematic giving," addressed the Council. He stated that this Society, though small, had, with almost no outside contributions, circulated more than 30,000 pamphlets on systematic benevolence, and many bound volumes. The principle involved was a great one. The impression that a sufficient proportion of income was regularly given, was shown to be untrue by the figures in the case. He knew of a church, the property of whose members aggregated \$12,000,000, a tenth of the interest on which, at seven per cent., would be \$84,000, but the Society's annual contributions only reached \$12,000, or a seventh of a "tithing." He bespoke for the Society and its cause, the thoughtful consideration of the members of the Council. The following resolution on this subject was adopted:

WHEREAS, systematic giving is indispensable to the full development of Christian liberality, and can alone furnish a reliable basis for the plans and operations of our benevolent societies and no other system has been demonstrated to be so efficient as that of weekly offerings; therefore,

Resolved, That we earnestly recommend that plan to individuals, and to all the churches represented by this body."

May we all ponder these things prayerfully and no longer "rob God" but do our whole duty.

J. N. LOUGHBOROUGH.

News and Miscellany.

NEW YORK, October 28.—A fire this evening in the building Nos. 52 to 56, Columbia Heights, Brooklyn, damaged property to the amount of \$75,000. The losses are as follows: Adams, Halleck & Co., manufacturers of silver ware, \$45,000; F. C. Fowler, owners of the building, \$20,000; and the American Cork Cutting Company, \$10,000. Insured.

PITTSBURG, October 28.—Blair's iron and steel works were partially destroyed by fire to-night. Loss about \$20,000.

FORT WAYNE, October 28.—Taylor's grain warehouse was burned this morning, with its contents. Loss \$10,000. Insured.

CINCINNATI, October 29.—A passenger by the Pan-Handle route from Steubenville to this city, arriving at midnight, reports the woods on fire in places from Denison east to Columbus, and as far as Morrow. The worst fires are five miles northeast of Columbus, and near Frazierville, to the east of Newark, between Columbus and Morrow.

PLYMOUTH, October 29.—A fire here to-day destroyed Jesop's hotel, the livery stables of Davenport and Blair, Mullin's shoe store, a dwelling and several stores. Total loss, \$100,000; insurance not over \$60,000.

TERRA HAUTE (Ind.), October 29.—The total loss by fire in Greencastle is \$385,000; insurance, \$122,900.

The *S. F. Chronicle* of Oct. 30, says:—NEW YORK, Nov. 2.—Telegraphic dispatches from latest European files of papers:

"The village of Prest, in Switzerland, was recently almost wholly destroyed by fire.

"The recent heavy gale off the British coast was very destructive to property. Near Liverpool numerous vessels were driven ashore; church spires blown down; a chimney 200 feet high blown down; a mail train stopped for two hours by the gale; many vessels dashed to pieces."

The late gales were very severe on the lakes. A number of sloops and schooners loaded with wheat from Chicago have been lost, or suffered heavy damage on lakes Erie and Michigan.

EARTHQUAKE IN GUATEMALA.—A Guatemala paper says the victims of the earthquake of Sept. 3d, number 200. The losses suffered in all departments are estimated at \$250,000. Many dead bodies remained buried under the stream of mud which descended from the Cerro Del Tigre which was 100 feet deep in some places. The town of Duenos is entirely ruined, and Aulotenango, Cindad, Vieja and Amatitlan suffered severely. The government has ordered supplies of flour from Salvador and California.

It is reported that Antigua, Guatemala, was destroyed by an earthquake on the night of Sept. 25th.

CYCLONE IN INDIA.—A Bombay dispatch of Oct. 17th, says that the presidency of Bengal has been visited by a frightful cyclone, which caused great havoc. The telegraph line between Bombay and Calcutta was prostrated, and communication suspended. A train of cars on the Bombay and Calcutta Railway was blown from the track.

TROUBLE IN NEBRASKA.—A dispatch from Omaha, Neb., of October 18th, says that for several days past Kearney Junction has been overrun by a lot of Texan herders, who have committed many depredations, and the citizens were afraid to attempt their capture. Matters, however, culminated last night in a row, in which two citizens were killed. The herders then retreated to an island in the Platte River and have fortified themselves. The citizens telegraphed to Governor Furnas for arms and ammunition, and he has ordered them forward from Lincoln without delay. The citizens will do all in their power to confine the desperadoes to the island.

The loss sustained by the late typhoon at Hong Kong, China, is estimated at £1,000,000. The shore for miles around was strewn with the wrecks of vessels that were destroyed.

It is estimated that three million dollars' worth of grain has been destroyed by locusts in South-western Minnesota.

The famine in India is decreasing. The government will cease issuing supplies on the 15th of October.

The Emperor of Germany, in a letter to the Pope, says Germany has done all in her power to live at peace with the Church of Rome, but that he is bound to protect the State against the attacks and conspiracies of the Catholic Clergy.

A project is on foot to fit out another expedition to the North Pole, and it will probably be vigorously pushed during the coming winter. It is proposed to ask Congress for an appropriation to build a vessel for the purpose, to be officered and manned from the Navy.

The work of laying the new direct cable from the Irish to the American coast has commenced.

The President has issued a proclamation setting apart Thursday, November 26th, as the day of National Thanksgiving.

WASHINGTON, October 31.—Internal Revenue receipts for the month ending to-day, were \$9,204,871; for the fiscal year, \$35,682,498.

The Bible Society at Allahabad, India, have begun, and purpose to continue until they shall have furnished a copy of the Holy Scriptures to every inhabitant of India.

BOSTON, October 29.—Official statistics of the Roman Catholic Diocese of Boston, show that there are in this episcopal jurisdiction 175 priests, 100 churches, 15 churches in process of erection, 34 chapels and stations, and a Catholic population of 311,000. There are 63 clerical students. These figures show an increase during the year of 18 priests, 19 churches, 3 churches building, 8 chapels and stations, and 10,000 Catholic population.

The London *Times'* Berlin correspondent writes that the body of Lady Dilke was burned on the 10th instant at Dresden, strangers being permitted to be present. The coffin was placed in the chamber of the furnace, and six minutes later it burst; five minutes later and the flesh began to melt away; ten minutes more and the skeleton was laid bare; another ten minutes and the bones began to crumble, and in seventy-five minutes after the introduction of the coffin what remained of Lady Dilke and the coffin was six pounds of dust which was placed in an urn.

Obituary Notices.

"I will ransom them from the power of the grave; I will redeem them from death." Hosea 13: 14.

DIED, near Healdsburg, California, Oct. 16, of Erysipelas, John Luther, son of J. W. and S. C. Bond, aged one month. Remarks at the funeral by J. C. Downing, Elder of the church.

J. W. & S. C. BOND.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, OCT. 12, 1874.

THIS WEEK'S PAPER.

THIS number of the SIGNS presents a little better variety of reading matter than No. 8. Still we had hoped to receive something for publication from the pens of Bro. and sister White before going to press. We know, by private advices, that they have by no means lost their interest in the prosperity of the SIGNS, and that they will write for its columns as soon as relief from other cares will permit.

The poetry "Our Work," is rich with thought. Dr. Cummings, of England, "Increasing Foretokens of the End," gives us a good statement of facts and figures which it is well to ponder. Bro. Canright's article on "The Devil," is clear and concise in its statement, and a convincing argument, showing that there is verily a real, personal devil. In the article by Bro. Cornell on "Commemorative Institutions," is a quotation from Alexander Campbell which is well worth preserving.

In the article on "Systematic Benevolence," we have collected some Bible statements, and presented a few thoughts relative to the true system of benevolence, and the Lord's plan for sustaining his cause. We have opened a Missionary Department in this paper, which we hope will contain not only instruction in the missionary work, but also tidings of glorious results of missionary efforts put forth. In the "News and Miscellany" department we design to call attention to casualties, crimes, and facts illustrative of the signs of the times; and under the heading of "What They Say," we present sayings of the people concerning such passing events as illustrate the words placed as the motto of that department.

Bro. Butler's statement relative to the "Publishing work in California," is full of interest. His statement relative to the "Removal of the SIGNS" presents the simple facts in the case, and gives our readers to understand that for the present the SIGNS OF THE TIMES will stay in Oakland.

Reports of labor, both on this coast and in the East, are encouraging. As we are about to close our columns, the Review of Nov. 3rd comes to hand, in which are reports of success in Rhode Island, Michigan, Wisconsin and other States. Everywhere, as humble efforts are made to advance the truth, success crowns the work. Since our last issue, several new ones have come out at Oakland, Cal. From brief reports in this paper you will see that the SIGNS is reaching some souls. Let us do all we can for the support of the paper; praying for its success, extending its circulation, and contributing to its finance.

What They Say.

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

THE above is the statement of Christ as to what would be in the last days. The following shows a striking fulfillment of his word.

"Father Hyacinthe and Victor Hugo have joined Mr. Disraeli and the Pope in prophesying the approach of a tremendous war, which shall rage all over Europe and elsewhere. Mr. Disraeli predicted that the war would be a religious one, and that it would convulse the globe. The Pope described the impending struggle as one between the armies of the Archangel Michael and the hosts of Satan. According to the prognostication of Father Hyacinthe the coming war will be three-fold, and will include a fearful conflict between popular rights and the power of capital, in which the combatants will tear each other to pieces. According to the vaticination of Victor Hugo, the great and inevitable encounter is to be "between two principles, Republic and Empire." He says that "we have before us—in Europe—a series of catastrophes which engender each other, and which must be exhausted;" that "we can get a glimpse of peace only across a shock of arms;" that "between the present and the future there is a fatal interposition;" that the "Kings must expiate their crimes;" and that the separation of the people will result in federation and fraternity. He thus closes his prophecy of the "Universal Fatherland." "The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty; and for God—that is to say, for peace." There must surely be something in the atmosphere of Europe that leads so many prophets to prophesy the approach of war

—war about religion, republicanism, and the rights of human nature."

NEW YORK, October 25.—A Paris telegram to the London Times of the 13th, says: "It is undeniable that things are not pleasant in Europe just now, and whatever calm there may be on the surface there is an undercurrent of anxiety as to eventualities which some believe are not very remote. The assurances of the Great Powers as to the prospects of long, enduring peace, have not sufficed to dispel uneasiness, which has for its cause the alleged determination of Germany to harass and humiliate France to keep alive in her breast the sting of defeat, and use towards her at every opportunity a sort of petty pressure which may serve to remind her that she met her master, and that it behooves her to be modest in her attitude and submissive in her tone. This charge is brought by the French against their late conquerors; but the latter, on the other hand, repudiate the vexatious intention imputed to them, and still more strongly deny the possibility of a fresh conflict."

LONDON, October 26th.—A Paris dispatch says that authentic information has been received here that Russia is fully convinced that she will in the course of three or four years, be engaged in a desperate struggle with Germany.

ST. PETERSBURG, November 2d.—A telegram reports a serious rupture between Turcos and Khiva, which will attain serious results. The interposition of Russia will be rendered necessary.

PARIS, November 3d.—A new army bill is to be introduced by the government providing for raising a force of 930,000.

THE chief authorities of the church have decided to hold a great International Catholic Congress in London, with the object of maintaining the doctrine of Papal infallibility, re-asserting the Pope's right of temporal as well as spiritual power, and proclaiming it to be the duty of all Christians to retain allegiance to Rome. It is stated that this determination is the result of direct instructions from the Vatican. Archbishop Manning, in a speech at Westminster, admitted that the spiritual influence of the Pope had greatly increased since the loss of his temporalities. If arbitration was ever to supersede war, the Pope would be the only possible authorized arbitrator. The Catholic world, he added, was threatened with controversy on all the decrees of the Ecumenical Council. There was undoubtedly approaching one of the mightiest contests the religious world had ever seen; therefore it was necessary to fearlessly assert through the free press of England the Pope's rights, and his pretensions to world-wide allegiance.

THOSE who pledged to the publishing interests on this coast, or to the tent fund, who can pay immediately a part, or all, of their pledge are requested to do so, as we wish means to purchase a stock of paper in the East, and cannot wait for it to come in in the shape of subscriptions to the SIGNS. And further, we learn from private letters that there are others west of the plains who were not at the camp meeting, who wish to subscribe to the Publishing and Tent Funds. Let such send their pledges to the SIGNS OF THE TIMES, Oakland, Cal., stating what they can pay on the Tent Fund by October 1st, 1875, and what they can pay to the Publishing Fund by January 1st, 1876.

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

IN seeking to comply with postal law as published in No. 5, we may have neglected to send to some who have promised to read and pay postage. Be patient friends, write again; we will try to get this matter of the list all straight as fast as we can. So help us.

A LITTLE TOO MUCH.—We receive letters in which we are requested to send papers free to Canada, England, and other foreign countries; that the parties will pay postage. That is all very well, but on all papers sent out of the United States we have to pay at least two cents a copy, or \$1.04 a year. To ask us to send the paper free and pay \$1.04 postage on it, is more than we have ever proposed to do.

ALL letters or business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal." All drafts or money orders should be made payable to the SIGNS OF THE TIMES.

Quarterly Meeting Appointments.

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

The district quarterly meetings will be held as follows:

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

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

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

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

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

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

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