

# The Signs of the Times.

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

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## The Signs of the Times

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Address, SIGNS OF THE TIMES, Oakland, Cal.

### God's Beautiful City.

FAR, far away, amid realms of light,  
Hid deep in the azure beyond our sight,  
Stands a beautiful city, so high and so bright,  
Where is known no sorrow, nor death, nor night.  
Beautiful city!  
O blest abode! O home of God!  
Whose streets by the feet of the sinless are trod.  
They roam through the gardens of endless spring,  
They crowd all thy portals on rushing wing;  
While the echoing domes of the palace ring  
With the hymns of the angels that shout and sing.  
Beautiful city!  
Hark! hark, again! the angelic strain,  
As gleams through the crystal that burnished train.  
There the life-fires brighten, and burn, and roll  
Over diamonds that sparkle, o'er sands of gold,  
Where to breathe the sweet air yields a bliss untold,  
And the dwellers immortal shall never grow old.  
Beautiful city!  
We pierce the skies with longing eyes,  
And yearn to inherit the golden prize.  
It is said that the King, in his power sublime,  
When the last sands drop from the glass of time,  
And our world shall be robbed in her Eden prime,  
Will bring down that city to gladden earth's clime.  
Beautiful city!  
Bright capitol where saints will dwell,  
And reign on the throne with Immanuel.  
As jewels flash on the brow of a queen,  
As the jasper and ruby in crowns are seen,  
God's city, wrapped in silver sheen,  
Will be set like a gem in the new earth's green.  
Beautiful city!  
City of flowers and beautiful bowers!  
Come down and illumine this dark world of ours.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally, and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan. 2. Here five



universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron, but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and to save all who would obey him, and believe in Jesus, has been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospect of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another\* we would inquire:—

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some,' so can we. They have wept as so few believed their report; so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take to all eter-

\*Preface to Voice of the Church.

nity to bring the millennium at the rate that modern revivals progress,' said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause?"

"No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look to Judson, who labored ten long years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves from the world, and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, Behold the commencement of a converted world.

"But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world then, if it is not done, it will prove a failure. But if the gospel was preached 'to take out of the Gentiles a people for His name,' then it is not a failure. If it was given that God might in infinite mercy and love 'save some,' then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation, and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might team with a holy throng who shall be 'equal to the angels, and be the children of God, being the children of the resurrection,' then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, 'How long! O Lord,' goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that long-

ed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death, it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained."

### The Power of Love.

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consists in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor in love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authorities, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were the wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that never is found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us, we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others, may produce a well-ordered life, and, frequently a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge present truth, and express humility and affection in the outward manner, yet the motives be deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life, and the fruits of true holiness, being destitute of the principles of pure love. Love, should be cultivated. It needs cherishing for its influence is divine.

Mrs. E. G. WHITE.

A TART temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.

## General Articles.

### Our Creed—The Bible.

WITH all confidence we appeal to the Book of books as true and inspired authority.

1. It is the oldest book in existence.
2. It gives the only rational account of the creation of our world.
3. It contains the best code of laws.
4. It foretells events to come with a certainty that should silence all caviling.
5. There is general harmony in all its parts.

We propose, therefore, to test all religious opinions by this divine standard.

Says the apostle Paul, "Prove all things."

Says Dr. Adam Clarke, "The doctrine which cannot stand the test of rational investigation, cannot be true."

Says Bishop Watson, "Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinions than with truth."

### The Millennium.

THE Sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And their numbers in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel must be preached to all nations. Thus God visits "the Gentiles to take out of them a people for his name." Acts 15 : 14. Among the finally saved will not be found all of any one generation, or all of any one nation; but some out of every age, and every tongue will join in the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5 : 9.

## The Pacific Mission.

JULY 18, 1868, Elders Loughborough and Bourdeau landed in San Francisco with their church tent to enter upon the work of proclaiming the great gospel message for our time, which embraces the soon second coming of Christ and the preparation for that event. For some years previous to this date requests had come up to our General Conference from two or three persons on this coast, who were in heart Seventh-day Adventists, that a missionary should be sent to the distant State of California. But from want of men to spare from the eastern field the Conference took no action upon the subject until its annual session in May, 1868.

The amount of funds raised at that time to purchase tent, pay the passage of the two missionaries to their new field of labor, and to give them a very humble support for a short time till the mission should become self-sustaining, was only \$1,700.

God greatly blessed the labors of his trusting servants so that in ten months from the time they left New York City, the mission was reported self-sustaining. Under the judicious management of Elder Loughborough the mission increased in numbers and efficiency so that in about three years from the time it was first opened the sum of \$3,000 in gold coin was raised by the friends in California and sent over the mountains and across the plains, for the benefit of our eastern institutions. Probably there has not been in any of the States during the brief history of our cause a more confiding, liberal people than in the good State of California. And could Elder Loughborough ever have had prudent, true fellow-laborers, none need to have been shaken in confidence.

We forbear to give names, or to enter into particulars. It is sufficient to remark here that in no State are ministers watched with a more suspicious eye than in California. And in no part of the world is it more necessary to take heed to the injunction of the apostle, to "Abstain from all appearance of evil," than on the Pacific Coast. This general distrust is mainly in consequence of the conduct of those ministers from the East who found it agreeable to their feelings to seek homes on this coast, leaving the plains between them and a broken down reputation. But as they did not succeed in leaving the Devil on the other side, they found it an easy matter to duplicate a miserable reputation in the West. Elder Loughborough's correct deportment, indefatigable labors, and firm purpose for the right in times of trial, have given him favor with the people and with God.

It is cruel in a minister to create a feeling of distrust in the hearts of a confiding people by imprudent movements, self-caring habits, and a willingness to take from the treasury for the good he has not done.

It was in the autumn of 1872 that Mrs. W. and the writer made our first trip to California. We attended the first California Camp-meeting held in the autumn of that year at Windsor, Sonoma Co. The brethren came to that meeting in rather a discouraged condition in consequence of the apparent failure of the tent-meeting in Woodland, which had occupied nearly the whole season, and the state of things in the church at San Francisco, caused by the imprudences and wrongs before alluded to. But the camp-meeting accomplished good. And by the united pleadings of Mrs. W. and the writer the tent returned to Woodland, where we assisted in reviving a wasted interest, which resulted in establishing one of the largest churches in the State.

But the work to be done in San Francisco was more difficult. There are preachers whose labors are so directed as to secure very strong personal friends, and, on the other hand, to make very decided enemies. Imprudence and rashness in the labors of such a man make a deep and lasting impression. The cause in San Francisco had suffered greatly by such labor, and when the tent was moved from Woodland to that city, we found, to our great discouragement, that differences of opinion existed, resulting from the imprudence before mentioned, and but few of the church were in a condition to co-operate with us in the work. Some precious souls, however, were reached by this meeting who are now with the church.

It has been one considerable branch of our work, for more than twenty-five years, to go into churches where divisions and fanaticisms have existed, and there labor to correct existing wrongs, and to restore union of sentiment and feeling. God has used Mrs. W. in this critical work, wonderfully. And to him be the glory for the state of harmony now existing generally among the Seventh-day Adventists. But in San Francisco we found ourselves among a people who were, with few exceptions, decided and im-

pulsive. And the position which the Lord would have us take to help all, suited the feeling of but a few. Some regarded us too severe on the one who had caused the difficulty, while others drew away from us because we made efforts to help and save him. We were, for several months nearly alone in that city, seeking every possible opportunity to help that church, and build up the cause in San Francisco. But the discouragements we met on almost every hand were injurious to the feeble health of the writer, and in March, 1873, we returned to Michigan.

And right here we wish to state, that we have not one word of reflection to cast upon the brethren in San Francisco. We state the facts in the sad history of that church to show how cruel it is for indiscrete and rash men to take a course to shake the confidence of a confiding people. Not only is confidence shaken in himself; but more or less for a longer or shorter time, in all others who may be associated with him. This makes the labors of those who follow him extremely embarrassing and hard.

But God has helped his people in San Francisco. At the several visits we have made to this State, each winter, it has been our pleasure to labor some with this people, and we have been happy to witness progress toward Bible unity, and real efficiency. None have been more liberal in helping to build up the Pacific S. D. A. Publishing Association than those of the San Francisco church who were able to help. And in addition to this they are at the same time donating liberally toward their house of worship, now being hastened toward its completion.

And we might here state that whatever affects the cause in San Francisco has its influence, more or less, in all parts of the State. The wrongs we have alluded to had their influence in other places. And when the cause took a favorable turn at the metropolis of the Pacific Coast, and prosperity attended judicious labor in Oakland and San Francisco, general good cheer, hope, and confidence were restored in all parts of this Western field.

For a time the influence of Elder Grant against the cause was felt on this coast. At his first visit he gained many personal friends by calling to his aid great affected piety and flattery in connection with what truth he set forth. But his warfare against our people, managed very badly by himself, exposed his real spirit, and weakened his influence, which met a death-blow at the Napa discussion with Elder Carrington. He succeeded in dividing his own people in this State, so that they took sides as the Grant party and the Fassett party. Of his course here, an appeal from seven Adventists of San Francisco, persons of the Fassett party, says:—

"Eld. Grant has had his way and sway. He fought it out on that line with an obstinacy untempered by common sense. His senseless assaults upon the Seventh-day people, who were not intruding upon ground occupied by us, provoked them to retaliation, and they have pitched their tent in Vallejo, Santa Clara, and San Jose, and drawn away members from and weakened all of these churches. The field was large enough, and Eld. Fassett's policy was to let them alone while they did not molest our churches. The result has shown the folly of Eld. Grant's course in this, as in almost every item of his policy on the Pacific Coast. In Napa City, Eld. Grant's boasted discussion has ended in helping the Sabatarians. Their society is stronger than ever, while of Elder Grant's influence there is scarcely a trace."

One of the most important periods in the history of the cause on the Pacific Coast was when the mission was opened in Washington and Oregon by Eld. I. D. Van Horn, and the tent meetings at Oakland and San Francisco in 1874. At Walla Walla, a large church has been raised up, and there are smaller companies in other places, in all at least one hundred active members resulting principally from the North Pacific Mission. At Oakland, a church has been established of eighty members, and the church at San Francisco received the same year valuable accessions. During the same year good work was done at San Jose, Santa Clara, and Vallejo. The labors of Eld. D. M. Carrington in connection with the cause in the State of California, including the Napa discussion, during the memorable year 1874 have by no means been over estimated by our people here. And we are happy to learn of his freedom in the word in a broader sphere of usefulness across the plains.

It was in 1873, while in the Rocky Mountains for health, that our mind was greatly exercised upon the subject of broader plans, and there we wrote articles which appeared in the *Review and Herald*, in which we suggested that the time was not far distant when the Seventh-day Adventist

press would be established both on the Pacific and the Atlantic. Had not difficulties been thrown in our way the press could have done sooner and better service on the Pacific, so that now we might have sustaining lists of subscribers, and not a debt on the SIGNS. The enterprise will prove a success. It is a matter of time only.

June 4, 1874, the first number of the SIGNS OF THE TIMES was issued at Oakland, Cal. And this, in the midst of a tent meeting at Oakland which demanded much of our attention, among strangers, and where the business customs of the people differ very much with those of the East, was a severe tax upon our strength. We soon found it necessary, on account of the high prices for printing at other offices in California, to purchase printing material, with the exception of printing press, sufficient to print the SIGNS. Here again, to get together at the least possible cost just that material necessary for present use, and which would constitute a valuable portion of a future complete Office, was still another pressure of care and labor in addition to a former double burden. But we here acknowledge to the glory of the sustaining grace of God, that the divine hand has guided and upheld.

The arrival of our son, J. E. White, a practical printer, was an important event in the history of our publishing work on the Pacific. With his assistance lists of subscribers were made up, and before the California Camp-meeting seven numbers of the SIGNS were issued. We left for the Battle Creek, Mich., Camp-meeting the last of July, so that several numbers were issued in our absence. Our small Office was in little, dingy, rented rooms, and the press work was done on the press of another, at quite a distance, at high prices, demanding considerable cash, patience, and hard work in moving heavy forms and paper on a wheel barrow.

Under these circumstances we looked forward with no small degree of interest to the time when we should have a good building and Office complete at our command. The time to lay this matter before our people, and make definite arrangements for a united effort, was at the California Camp-meeting in 1874. And right here a mistake was made. We should have been at that meeting, and immediately after the liberal pledges of our people in this State, should have been on the ground to conduct the SIGNS, and the incorporation of the Pacific S. D. A. P. Association, and to carry out our first plans relative to the circulation of the paper. But circumstances we could not control held us in the East, and decided the matter that the T. and M. Society should put 10,000 copies of the *Voice of Truth* in the very field we had designed for the SIGNS OF THE TIMES. And after this was done we were urged to come to California to take charge of the paper and the incorporation of the California Publishing Association.

But the golden period to extend the circulation of the SIGNS and make it self-sustaining, was past for awhile, and the accomplishment of this object made more difficult, which has resulted in a debt on the paper. But with united vigorous action the past can be redeemed, and the paper can soon be self-sustaining. As we now contrast the past with our present ample, light, and pleasant rooms, and the best press in the Union at our service, which saves cash, perplexity, and much hard labor, we devoutly thank God and take courage. We have no rents to pay; and better paper than that which cost us in small lots from San Francisco \$4.40 per ream, now costs, by the car-load from Michigan, only \$3.60 per ream.

Not far from \$14,000 has been expended in the purchase of the site, and on the new building. The amount of the \$20,000 pledged in 1874, by the friends in California already paid, is \$11,000, leaving a debt of \$3,000, which greatly cramps our business. At the same time \$10,000 has been actually paid by eastern brethren for a complete Office. And less than \$7,000 of this has been laid out for presses and material, leaving \$3,000 on hand. Not one dollar of this liberal sum of \$10,000 will be used up in publishing. It will be kept for the very object for which it was donated.

The cost of printing in California is at least twenty per cent. above eastern prices. And from careful estimates of Michigan prices, the *Review and Herald*, the size of the SIGNS, has been repeatedly reported at \$8,000 for 4,000 copies one year. But in spite of the higher prices for labor and stock in California, 4,000 copies of the SIGNS have been sent out, postage paid, for \$6,190.93. The receipts during the year, in coin value, have amounted to \$2,658.05, leaving still due, \$3,532.88. Add to this sum the excess of expenditures on the building of \$3,000, and both show a debt of \$6,532.88, every dollar of which is needed today to meet demands, and properly carry forward the business of publishing.

Our relation to the cause in California makes it necessary that we should plainly state facts relative to our financial management.

1. The brethren in California have not paid one dollar of the expenses of the several trips we have made to and from the State. This has been paid by the General Conference.

2. We have drawn from the *Review and Herald* Office \$12 per week as our salary for our entire services in the several branches of the work, which has amounted by way of support during the time we have been in the State, to the sum of \$10.50 in coin. Mrs. W. has received from the California S. B. treasury for a few months when actually laboring from church to church in the State. Besides this, we accepted about one-half the sum raised at the Windsor Camp-meeting at the time of our first visit, to meet traveling expenses in the State, and a few other incidentals.

3. We have already paid \$1000 in coin as a donation to the house of worship now being built in San Francisco.

4. When the California Conference put \$500 into the General Conference in 1874, we put it back again into their treasury in view of demands for means in this State, at this time, which we saw then as clearly as now.

5. We have never taken one dollar for our services on the SIGNS OF THE TIMES from first to last. And it is proper here to state that Elder Loughborough has taken nothing for his labors in the SIGNS Office; but has drawn his support from the S. B. treasury.

6. We paid out \$1000 in coin for the printing material of the SIGNS Office, took nothing for the use of it ten months, and when the Pacific S. D. A. Publish-



ing Association was formed donated the entire Office to the young institution.

7. We have paid from our own purse \$650, with neither wish nor expectation to receive it back again, which is the amount of fare of five persons from Michigan, now connected with the SIGNS Office. Our object in this was simply and solely to secure experienced help, with whom we could leave the Office when duty called us to go the round of eastern camp-meetings. Such help was not to be found in California.

8. Three members of our present family, selected from the most efficient help of which we had knowledge in Michigan, or anywhere else, have labored at the SIGNS Office, editing, proof-reading, book-keeping, type-setting, and mailing the paper, the past six months for less dollars than they have done hard days' works. We gave them the rent of our house on Eleventh street, and they boarded themselves at trifling cost to save expense to the SIGNS, and to help bear the incidental expenses of the church.

By this time the reader will be able to see how 4,000 copies of the SIGNS can be sent out, post paid, one year for \$6,190.93, when the same amount in Michigan costs \$8,000, where printing can be done at least twenty per cent. lower than in California.

In the foregoing we have labored to give a correct report. The task has been a painful one as we have been in a strait betwixt a desire that the friends of the cause should know the true state of things and understand how to govern their actions, and the disgust we have felt in making them public. A sense of these things pressed upon us toward the close of the late camp-meeting and made us very unhappy. But, in deciding to toil on, and to hope on, whether our labors and sacrifices be few or many, and whether they be appreciated or not in this world, we find relief. Our highest ambition is to labor to establish the publishing house in Oakland on a self-sustaining basis, as we have succeeded in establishing the one in Battle Creek, Mich., then we will cheerfully leave this, as we have left that, for others to manage and to enjoy, while we will, with God's help, take another new field. But while laboring to do this without drawing a dollar from the Association for support, and while sacrificing more means in it than any one on this coast, we do ask the confidence and co-operation of all who profess to be governed by the great law of equity and love which is the basis of the Moral Code.

JAMES WHITE.

### The Seventh-day Baptists.

UNDER the caption, Visit to Alfred Center, N. Y., Elder Uriah Smith, reports his visit to the S. D. Baptist General Conference as follows:—

In company with Bro. Canright we left the Flint, Mich., camp-ground, Sept. 21, to look after some matters which called for our presence together in Western New York. Bro. C. being the regularly appointed delegate from our General Conference to the S. D. Baptist General Conference, as the alternate of Bro. White, who found it impossible to attend to this appointment and meet other imperative obligations, we had the pleasure of accompanying Bro. C. to this Conference, which was held in Alfred Center, N. Y., Sept. 22-26. In this sketch we shall speak simply of our observations and impressions as a visitor, leaving Bro. Canright to make such report as his position as delegate may require.

This being our first visit to Alfred Center, we cannot forbear saying a word about the place. Nestled high among the hills of Allegany Co. the situation is romantic, and to one like myself, reared in New Hampshire, with a love of its mountains, hills, and valleys, born and bred within us, it is very pleasant and beautiful. The real estate, not only of the village, but of nearly if not quite the entire township and adjoining neighborhoods, is in the hands of S. D. Baptists. For thirty-seven years no liquor has been sold in the place. No billiard tables, saloons, low places of resort, or other disreputable attractions, here present themselves to the young. This fact, in connection with the quiet and retirement here to be found, renders the place peculiarly well fitted for the location of Alfred University, the leading school among the S. D. Baptists, which has

so long been in successful operation here.

The buildings of the University consist of a three-story brick building with basement capable of accommodating eighty students or more with rooms and board, a separate building for the primary department, a building erected and fitted up for a gymnasium, an observatory, and the chapel building containing lecture room, recitation rooms, reading room, and library, and rooms for the literary societies. They are about erecting another building, a Memorial Hall, in honor of President Kenyon, the founder of this institution, to be in the form of a Greek cross, sixty-six feet each way, three stories in height. If carried out according to the plans and specifications, this will add greatly to the facilities of the University, and be a noble ornament to the University grounds, and to the place. Ground is already broken for this building, and subscriptions for it were freely taken at this Conference. The present attendance is a little over two hundred.

At the solicitation of Eld. N. V. Hull, the delegate to our late General Conference, we made it our home with him. Here we shared the most ample and generous hospitality, and had the pleasure of sitting for a while in the editorial chair of the *Sabbath Recorder*. At this place we were happy to meet, for the first time, Eld. V. Hull, of Iowa, and others prominent among them, whom we have never before met, and to renew acquaintance with still others pleasantly begun at their Conference in Illinois four years ago.

The attendance by delegate at this Conference was quite full, the meeting being as large as any ever held by them, and larger than any other but one. Their house of worship, fifty-five by eighty, is capable of comfortably seating a thousand persons. This was filled to its utmost capacity on the Sabbath, and there being more present than could possibly gain admittance; another meeting was held in the University chapel. Twelve hundred persons in all were present.

Eld. A. H. Lewis presided over the business sessions of the Conference. The questions that arose were often complicated, and the duties of his office trying and arduous. But he discharged them all with marked ability and success.

In connection with the Conference the usual meetings of the Missionary Society, the Tract Society, and the Educational Society, were held. Many interesting items pertaining to their operations might be given had we space.

We were happy to note quite an active element of opposition to the practice of tobacco-using. One of their leading ministers subscribed \$10 to one of their denominational enterprises to keep it from the hands of his boys, he said, who by some unhallowed influences had been seduced into the evil practice of using tobacco.

Another item of interest to us was the presence of Eld. L. Andrews, now in his seventy-ninth year, who was the pastor of the church to which Wm. Miller belonged while engaged in the study of the prophecies and commencing the great movement in reference to the second advent of Christ. Eld. A. was therefore conversant with the arguments on the question at that time, and is still very naturally interested in subjects of a prophetic nature. He stated before the Conference his belief that the prophetic periods had ended, and that the 1335 days, terminating about 1844, marked the era of the great awakening on the Sabbath question of the past thirty years.

While our S. D. Baptist brethren believe we hold some unwarrantable and perhaps dangerous views, we think we discovered at this meeting the evil tendency of one of the cardinal doctrines of their religious creed, on this wise: An essay was presented on the subject of the state of the dead. In defending the common view of the state of man in death, the essayist in conclusion denied the doctrine of the literal resurrection of the body. We were glad to hear a vigorous protest against such a view in the subsequent discussion of the essay, but we could not help querying why it was not a natural and legitimate conclusion from the position taken in the first part of his essay, which he held in common with most of his brethren. For, if the soul is immortal, and capable of a higher and more intensified being after the death of the body than before, what need is there of the resurrection of the body, and what consistency in that doctrine? The doctrine of the immortality of the soul destroys the doctrine of the resurrection of the body by rendering such an event unnecessary and therefore unscriptural. And the necessity of the resurrection of the body once established the immortality of the soul is disproved; for Paul expressly states that there is no other avenue to the future life except through the resurrection of the body. 1 Cor. 15. The

subject is destined to be still further agitated, and we shall be sorry to see that principle of interpretation which would lead to a denial of the resurrection of the body find any countenance among them.

By invitation, Eld. Canright spoke to a full house on Thursday evening taking, for his subject the scriptural relation of Faith and Works. He was subsequently requested by vote of the Conference to write it out for publication in the *Sabbath Recorder*.

On Sunday, when the subject of future labors was under consideration, a good deal of enthusiasm was manifested in devising ways and means for the prosecution of their work. Bro. Canright was called out on the subject of tent labor, to explain the method of tent operation and its advantages, which he did quite fully. They have come to look upon this kind of labor with such favor that they voted to procure a tent and put it into the field properly manned next season. May much success attend them in this step.

We were made very welcome while among them. The expressions of confidence and friendship could scarcely have been more cordial. We do not say that this is the feeling of all, some evidence to the contrary appearing on the part of a few. But we think we can safely say that generally the feeling on the part of that body toward S. D. Adventists is friendly—a feeling which our people everywhere, as a matter of courtesy and duty, would do well in all proper ways to reciprocate.

The next S. D. Baptist General Conference is appointed to be held with the church in Walworth, Wis., commencing fourth day preceding the last Sabbath in September, 1876.

Eld. Whitford, President of Milton, Wis., College is appointed their delegate to our next General Conference.

### An Appeal to Ministers.

DEAR BRETHREN: You know that there is no calling so sacred, so high, and so infinitely responsible as that of professed ambassadors for Jesus Christ, the Lord of glory. They take upon their hands the eternal destiny of many souls for weal or woe. God will require these souls or their blood at our hands.

How important, then, for others and ourselves, that we stand in the counsel of God. Says the Lord, "When I say unto the wicked, Thou shalt surely die; and thou givest not the warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3: 18, 19.

Among those who will receive the severest punishment at the Judgment will be unfaithful ministers. This the Bible everywhere teaches. No class are in greater danger of perdition than ministers themselves. Their profession is higher; their responsibility is greater; the people look to them for instruction and example. While we are "subject to like passions" as other men, we cannot disguise the truth that there is often a strong temptation presented to the minister to seek to please his people and to gain the sympathy and applause of his congregation, to lower the standard for those whom he would not otherwise win, and to court the favor of the world to build up his church.

Again, we are in danger of being satisfied with the reforms which our fathers wrought, without carrying forward a work which is crossing to our feelings. Jesus said, "Every scribe instructed unto the kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasures things new and old." God's word of truth, especially the prophetic portion, is progressive in its development, and we must advance with it or be left in darkness.

All past ages afford us warnings in these respects. When a reform is needed God, in his providence, unfolds new light on the Scriptures. And in the times of all past reforms there have been found ministers who sought their own glory instead of the glory of God, who opposed the reforms and turned away the people from the truth. So it was in the days of Christ, of Luther, and of Wesley. Human nature and the allurements of the world and of worldly influences are ever the same. Let us heed the warning thus given us in the Bible and in history, and not follow the example of those who lamented the blindness of their fathers who stoned the prophets, and yet themselves condemned the chief of the prophets to a like fate. We condemn ourselves in applauding the reformers of past ages if we do not carry out in our lives the spirit of reform for this age.

### Who Hath Believed Our Report?

THIS was the question of the prophet, as he saw the disposition of the people to reject the counsel of God. When they who were bidden to the supper began to make excuse, each offered a reason which was satisfactory to his own mind,—but not to the mind of the king. *No excuse* is admissible when God calls. When Jesus and his disciples taught, although they preached just what the Scriptures foretold, their word was rejected because the people *thought they had enough truth*. So it was in the days of Luther; so in the days of Wesley. *He who teaches in harmony with the popular feeling cannot be a reformer*. A true reformer must, in the very nature of things, take an unpopular position.

Friend, do not neglect or refuse a matter because it is unpopular: because the proud and the worldly treat it with scorn. It may be the message of God to you. "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1: 26.

### Prove All Things.

THE apostle Paul says, "Prove all things; hold fast that which is good." 1 Thes. 5: 21. The first injunction is necessary, in order to fulfill the second. For the only way to determine whether a matter is good is to prove it. Prejudice condemns or accepts without a hearing. Solomon says: "He that answereth a matter before he heareth it, it is even a folly and a shame unto him." Prov. 18: 13.

Our appeal is to the reason and the judgment. The Scriptures are our rule of evidence.

### Only a Grain of Sand.

A MAN who had for years carried an old and cherished watch about him, one day called on its maker, and told him it was no longer useful, for it would no longer keep time correctly.

"Let me examine it," said the maker; and, taking a powerful glass, he looked carefully and steadily into the works, till he spied one little grain of sand.

"I have it," he said; "I can get over your difficulty."

About this moment, by some powerful but unseen power, the little grain, suspecting what was coming, cried out:

"Let me alone. I am but a small thing, and take up so little room I cannot possibly injure the watch. Twenty or thirty of us might do harm, but I cannot, so let me alone."

The watchmaker replied: "You must come out, for you spoil my work, and all the more so that you are so small, and but a few people can see you."

Thus it is in the home. One cross feeling, one hasty word, one angry look, may mar and hinder the running of the perfect machinery. We may go alone, and with God set again the time-piece; but if we do not trust in his keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works, and hinder the wheels, and present a false face to all who are around! Let us then look to our Saviour as one who is able to "keep us from falling," and trust him as the God who will deliver in the temptation, and keep the home watch running perfectly. —Selected.

EXTRAVAGANCE OF THE DAY.—Some interesting facts concerning the extravagance of rich Americans are given by a writer who takes New York as his field of research. He states that there are ten thousand New York ladies whose costumes, when in full dress, cost at least \$1,000 each. Fifteen years ago the same number of fashionable ladies would have appeared adorned quite as attractively at an average expense of \$250. Ten thousand children under ten years of age are elaborately arrayed at an expense of from \$100 to \$150 each, while the children of wealthy citizens fifteen years ago were simply, but appropriately attired at an expense of \$20 to \$25. And it is painful to reflect that in consequence of this lavish expenditure upon a class that never earned a dollar, there are other tens of thousands without employment and suffering for fuel, food, and raiment.

WE accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty.

The Bible dwells upon essentials. When the Lord in his word gave his people a rule of faith and practice, he carefully left the non-essentials all out.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCT. 21, 1875.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH. } EDITORS.

### The Signs of the Times.

CLOSE OF THE VOLUME.

WITH this number closes the first volume of the SIGNS. The first number was issued June 4, 1874. The volume of forty-eight numbers covers seventeen months, in consequence of the paper having been issued only once in two weeks for a considerable part of the time. In many respects the SIGNS OF THE TIMES has been an excellent paper; but under the circumstances, having been called from the Office to attend Eastern Camp-meetings, and subjected to the embarrassments, cares, and perplexities of establishing the Pacific Seventh-day Adventist Publishing Association when at the Office, we have not been able to make the paper all that we intended, and what it must be in the future. It has accomplished great good, the full sum of which cannot be known until the day of final decisions and rewards.

POSTAGE PRE-PAID.

It was before the change in postal arrangements that the proposition was made to give fifty-two numbers of the SIGNS for the small sum of \$2.00 a year. And when the change was made requiring the pre-payment of postage on periodicals it was thought the better course to reduce the number of copies in the volume, than to charge an extra sum for postage. In fact, we are rather pleased with this item of postal law which offers a good excuse for cutting the volume short, to give editors and printers a chance to breathe once a quarter, to go to camp-meeting, and otherwise enjoy something of the outside world as well as other good people.

PRESENT CONDITION OF THINGS.

The report of the Pacific Mission given on another page, shows the financial condition of our young Publishing Association, and of the SIGNS OF THE TIMES. It states the sacrifices made by those connected with this work, and shows that they deserve the sympathy, and must have the support of the friends of our general cause in order for the work to go forward. It is conceded that the action of our people in this State has been liberal in purchasing the site and putting up a fine building at the cost of \$14,000, and that the action of our eastern people has been very charitable in raising \$10,000 to furnish presses and material for a complete Office. One thing more, with the blessing of God, and only one is now needed, that all the friends of the cause East, West, North, and South, unite in giving the SIGNS OF THE TIMES their cheerful and hearty support until the cause on this coast shall grow, and patrons shall be gathered to make the paper self-sustaining on this coast. This accomplished, it will then be time to plant a third office of publication on the Atlantic.

TERMS OF THE SIGNS OF THE TIMES.

The regular price for the SIGNS one year, embracing a volume of forty-eight numbers, postage paid, will be \$3.00. Those who wish to send it to their friends can have it, postage paid, at half price. Tract and Missionary Societies can also be furnished with our paper for half the regular price. We are in want of cash. Those who are able and liberal are invited to donate to make up arrears. We send out large quantities of the present issue and of the previous one, to officers of the T. and M. societies, and to others, to inform them of the debt on the SIGNS, and of our future plans. We ask for immediate action on the part of all our friends, and the co-operation of the T. and M. societies.

WHAT THE SIGNS MUST BE.

On the very start we designed that our paper should be a pioneer sheet, adapted to new fields, to go in our country and in others, wherever the English language is read. The *Review and Herald* is our church paper. And while we recommend its circulation as such on the Pacific Coast, we do urge that the SIGNS OF THE TIMES, being more adapted to the household, and containing general religious and secular news as well as the doctrines of our people, should share the patronage of our eastern people, and of all our Tract and Missionary Societies. Great care will be taken to make our paper such as can be recommended everywhere as a family religious and news periodical.

In the next volume we shall commence

sketches of life incidents since our connection with the cause, and other matter of deep interest to our people and the reading public. Those who wish to commence themselves, and for their friends, with the volume should lose no time in responding to our call for a large list of subscribers. The very time to help is when help is most needed. We wait in hope for thousands of prompt responses. J. W.

### The Great Work.

THE position taken by S. D. Adventists, that the present is the period for the closing warning to the world, shows a great work to be done in the brief future. And evidences multiply from all parts of the world-wide harvest field that God's hand has been set to the accomplishment of this vast work. We wish now to speak more particularly of the cause in Europe.

One mail before that which brought Eld. Andrews' report in this week's SIGNS of the discovery by Eld. Ertzenberger of more Christian Sabbath-keepers in Prussia, brought a letter from Eld. H. W. Decker of Wisconsin stating that he and Bro. Bartholph of that State had visited a company of Prussian Sabbath-keepers in the city of Milwaukee who believe in the soon coming of Christ, and have given up tobacco and have a leader, not long since from Prussia, who is a good speaker. They receive a monthly magazine from Eastern Prussia published in defense of the Bible Sabbath. Their leader says that there is quite a large company of Christians in that part of Prussia who observe the Sabbath of the Lord.

The very next mail brought us the statements from Eld. Andrews that Eld. Ertzenberger had found another company of Christian Sabbath-keepers in Prussia, and that they had received the light from still another body in Eastern Prussia. Without doubt Eld. Andrews and Eld. Decker both speak of the same body in Eastern Prussia. Three bodies of Christian Sabbath-keepers have been found in Prussia: first, the two score or more first found by Eld. Andrews; second, the eight souls recently visited by Eld. Ertzenberger; and, third, those in Eastern Prussia referred to by Elders Andrews and Decker. And it is quite evident that the first and the third did not know that each other existed, from the fact that Eld. Andrews learned nothing of the third nor of their magazine, when with the first in Prussia.

And now we wish to mention the remarkable agreement of these three companies on four important particulars, both among themselves and also with the Seventh-day Adventists in America: first, the Bible Sabbath; secondly, the near second coming of Christ; thirdly, Christian baptism by immersion only; and, fourthly, Christian temperance that excludes the use of tobacco. And what makes this agreement really wonderful is that the two larger companies knew nothing of each other, and none of those in Prussia, nor the company in Milwaukee, Wis., had any knowledge whatever that there was such a body on the globe as the Seventh-day Adventists.

We look upon our own existence as the wonderful work of God as we follow the car of Providence down the track of Prophecy in the messages of Rev. 14:6-12. But what seems still more wonderful in the existence of these Prussian Sabbath-keepers is their agreement with themselves and with us on the four points named, while having no knowledge of each other, or of our people. This can be accounted for in no other way than that God by his word and Spirit has moved directly upon the hearts of these Prussians, and has put in their minds and written upon their hearts the very truths for this time which he was moving out men to preach and to publish in America. And be it understood that these Prussian Seventh-day Adventists do not trace their existence back to past centuries; but their conversion has been in the period of the third message, since 1844 when the temple of God was opened in Heaven Rev. 11:19, at the close of the 2,300 days of Dan. 8. and there was seen in his temple the ark of his testament.

How wonderful is the work of God? As we view this work in the light of the revelation and providence of the great God we are led to repeat the words of Eld. Andrews, "God has gone out before us. It is most certainly a call to us to follow." In answer to Eld. Andrews' inquiry, "What shall be done for Germany?" we answer, Let the light shine in Germany, to which thousands of Seventh-day Adventists in America will respond, Amen. The time has come for action. A thousand pages of our best tracts and pamphlets should be translated and printed in the German language before New Years. Urgent calls for our smaller works in German to circulate in our own country have been growing more urgent for the last fifteen years. And now the

call comes over from Europe. Our people are ready to contribute to any amount needed to meet the expense. Elder Smith, Prof. Brownberger, and Doctor Kellogg, who stand at the head of the work at Battle Creek, should at once provide for the accomplishment of this. Small editions should be hastened through the press for immediate use. If we wait to secure that degree of perfection we may desire, we may incur the displeasure of Him who requires the best we can do now, to be improved upon as we have opportunity. And may God make Eld. Ertzenberger a blessing to the German people, and may he raise up others who, with the aid of our publications in their language, shall let the light shine in Germany. This brother had a free ticket at our table and in our home during nine months when he was in America, and we feel that we have some claims on him as interpreter for the French and German, should God send us to Europe.

It is evident that Eld. Andrews needs the help of some one who can speak and write in French, and assist him in translating and publishing. And as Eld. D. T. Bourdeau has had his mind greatly exercised in reference to a mission to France, it may be the will of God that Eld. B. should join Eld. A. in the work in Europe. Especially for those who read and speak the French language Eld. B.'s labors are needed in this country where he has labored ardently and successfully, both with the Americans and the French. But God may have a still more successful field of labor for him among the crowded masses of the kingdoms of Europe to whom he could speak in his mother tongue. We can only suggest, and pray the Lord to direct.

There is nearly \$3,000 in the missionary treasury at the disposal of the General Conference Committee. Eld. Andrews is one of that committee. We need not state that when he needs means for his own personal wants, or to publish he has only to send his orders to *Review and Herald*, Battle Creek, Mich., and the required sums will be immediately forwarded. We make this statement for the benefit of those in limited circumstances who have had their sympathies greatly moved by Bro. A.'s frequent allusions to means in his reports. Before the treasury shall be emptied a thousand liberal and able friends of the cause will of their abundance cast in more. God speed the cause in Europe. J. W.

### The Ohio Camp-Meeting.

IN company with Bro. Canright, we reached the Ohio Camp-ground, Thursday, Sept. 20, in the forenoon. We found that the brethren had been quite tardy in coming together. Scarcely a sufficient number were present to hold a meeting in the afternoon. A few more came in by evening. But the first day was measurably lost on account of the absence of so many of the brethren and sisters on that day. In addition to this, the weather was quite cold and wet; and altogether the prospect seemed quite unpropitious. The attendance was quite small. There were only fifteen tents up, against thirty last year; and there were about one hundred and seventy-five brethren and sisters in all at the meeting.

Some of the many who staid away may now say, "Well, I am glad I didn't go." But do not be too fast. We believe you lost much by not being present, and we know from their own testimony that most of those who were there felt well paid, before the meeting was through, for the time and expense of attending. If we may judge from the directions of the Lord to his people anciently, in regard to appearing before him three times a year, these gatherings must be in accordance with his will; and in the present condition of our cause, while so little preaching can be done among the churches, it seems to be almost a matter of absolute necessity that as many as possible should meet together at least once a year to have the benefit of the labors of the preachers for a brief space, and to quicken and revive their own interest in the work by the presence and good words of each other.

As the meeting progressed the interest increased, and before the close we found many as warm and zealous friends of the cause as we have anywhere met. The great pillars of our faith are the pillars of truth itself; and whenever the brethren together review the grounds of our belief it results in firmer convictions and stronger confidence than ever of the truthfulness of our position. These things are so; and insensible indeed must be that heart which cannot be made to feel the force of them.

Between twelve and fifteen hundred were out upon Sunday, who gave good attention to what

they heard. On Monday a meeting of great interest occurred, beginning at half past eight in the morning and continuing till noon. After very impressive and stirring remarks by Bro. Canright, a call was made for those who wished to start in the service of the Lord to come to the front. Deep feeling was upon the congregation. They came pressing forward with the deepest emotion. Between fifty and sixty made a move in this direction. But while so many yielded, others, alas! though powerfully convicted, suffered the gracious opportunity to pass unimproved. A good proportion of those who came forward were starting for the first time to be Christians, and some to commence the observance of the Sabbath of the Lord. As they bore their testimony, twenty-seven expressed a desire for baptism. These candidates were examined, and in the afternoon a few brethren accompanied the candidates and Bro. St. John, who was to administer the ordinance, to the Maumee River nine miles distant, while the rest remained to attend to Conference, and Tract and Missionary Society business. The baptism was reported to be a blessed season.

The business sessions passed off pleasantly and harmoniously, and the action taken was such as to cause the brethren to feel very hopeful for the cause in Ohio for the coming year. It is expected that Elds. H. A. St. John and T. J. Butler will be permanent laborers in the State at least till another Conference, and many hopes are entertained and prayers go up for abundant success to attend their labors.

In this State as in others the necessity was seen of more promptness and system on the part of ministers, church clerks, and s. v. treasurers in keeping their records and accounts, and quite lengthy remarks were drawn out upon these points which we expect will not be without their results. There is more importance attached to these matters than many seem to be aware of. A minister may go to a church and preach like an angel, and stir the whole community, and the church be greatly strengthened and revived; but if there is not accuracy and promptness thereafter in those who are to look after its spiritual, temporal, and financial interests, that church will soon be like a garden overrun with weeds. Its life will be choked out, and spiritual decay will follow. An air of new life would spread over some of our Conferences, if the minor officers in all the churches would awake to do their whole duty.

The brethren at this meeting were not unmindful of the financial wants of the cause. Pledges were given for eighty-two shares in the Pacific Publishing Association, and, besides these, we transacted business for the offices of the SIGNS and *Review* to the amount of over \$1,000.

The Lord blessed and set the seal of his approbation to the meeting, and we think we risk nothing in the assertion that those who attended have gone to their homes thankful that the meeting was held, and that they were present to enjoy it. U. S.

### Editorial Correspondence.

We are very happy to give good reports from the work in Europe. August 29th Bro. Andrews says:—

I have no word of discouragement to write from this mission. God is here by his Holy Spirit to help in the accomplishment of his work. I am certain of this, though I have plenty of things to try my faith. I see the hand of God in the work, but it does not follow that there are no obstacles to be surmounted. I find as many as Satan is permitted to throw in the way, but hitherto the Lord has helped me. What he has done in the past he will still do in the future. And with his help nothing is impossible.

In Germany things go well. The Lord is blessing the labors of Bro. Ertzenberger not only for the instruction of the Sabbath-keepers but for the benefit of the public. He is at work in an entirely new field, the city of Solingen. His first congregation was 300 persons, and it has continued to increase. There seems to be deep feeling among the people. With God's blessing there is reason to hope for important results from this series of meetings. I feel that God is truly with Bro. E. But I will say that he has had to meet the cruel working of Satan in Germany. It is here as in America. If there is any thing to do for the Lord, Satan will do all in his power to injure and to defeat the work.

The first object which I am seeking to accomplish is the publication of a paper in French. I cannot express the intense anxiety of my heart to bring this to pass. Nor can I well state to those not here the difficulties in the



way of the undertaking. This work will not be delayed an hour after it is possible to begin. Suitable help is lacking; those that are most competent to assist are so situated that they need to spend nearly all their time in their own business. But I hope with the help of God's providence we may soon make a commencement. This may seem to our friends in America like a small thing, but it will be to us a great event. It will be as though we had ascended one hard hill, though we are well aware that other hills not less difficult are before us. But with God's help all things are possible. I cannot doubt that God will grant success. What could be done in America if we had no papers? Comparatively little. And here in Europe, if possible, such instrumentality is even more necessary than in America.

Our brethren and sisters stand firm in the truth as far as they have learned it. But their courage and their missionary spirit are less than they were before their troubles came upon them. I have no doubt but they will regain the lost ground, and yet stand far in advance of their past attainments. But the brethren in America know well that this is not accomplished without earnest effort, and that even then time is necessary. I have sought by every means in my power to change this state of things. But I have not found the task an easy one. I have found very kind friends, but I cannot say that they know the value of reproof, even as fully as do our brethren generally in America. The German brethren were cut to the heart and melted to tears by words of admonition and reproof which would by no means produce the like effect among the Swiss.

I have received from the Office a generous supply of *Health Reformers*. I have taken some pains to procure the names and address of those who have some interest in Christian temperance, and who are able to read the English language. I shall, therefore, if God will, send them to every person of this class whose address I can procure. I have already sent to persons in Paris, Geneva, Lansanné, and Basel. With these also I have sent *Reviews, Voices, Signs, and Instructors*. I intend also to send them to Germany and to Holland. Though I have received many papers from our Office since coming here, I have only a few on hand; for I have freely distributed them wherever I could find readers. I hope to report good fruit from the seed thus sown.

Yesterday another person was baptized; she has become a Sabbath-keeper since our first baptism. We have here several persons who might make valuable laborers in the cause of God; but the most are so circumstanced that I know not how to get them into the work. My anguish of spirit is very great to see the work thus hindered. I long to witness the great salvation of God. I have had to labor under great difficulties. I think God is about to work in power in Switzerland, and to place in my hand greater facilities for the advancement of his work. I want men who can and will throw their whole energies into the work. I think I am willing to labor and to suffer. If I am not, God give me a heart that shall be thus willing.

Again, Bro. Andrews writes, Sept. 20:—

Before the assembling of the General Conference my interest with respect to it was great. During all its sessions, my heart ascended to God for his presence and his help at this important gathering. It seems to me that God has heard prayer. My heart has been cheered by what I have read, and my hand strengthened for renewed toil in the work of God. It is true that I cannot participate in all the labors and burdens which come upon those who work in America, but I have others in their stead which make my life one of great anxiety.

God is with Bro. Ertzenberger in Germany. The way is opening before him, so that God's hand is very manifest. He is at work in Solingen, an entirely new field, and there is much interest among the people. He learned of a company of eight Sabbath-keepers, perhaps thirty or forty miles north of S., and visited them. He found them observing the Sabbath from sunset to sunset, holding the immersion of adult believers as the only scriptural baptism, and also believing in the near coming of Christ in the clouds of heaven; and though living in a land of inveterate tobacco-users, they wholly discaid the foul and poisonous weed.

What is of still deeper interest, he learned from them that in Eastern Prussia, near the Russian frontier, there is a considerable number of Sabbath-keeping Christians, and that from them these persons received the Sabbath. These things awaken in my heart the most intense interest. What shall be done for Germany? God has gone before us. It is most certainly a

call to us to follow. Bro. E. is faithfully laboring in a place where there is great interest on the part of the public. His hands are more than full already. Yet very soon, if God will, these Sabbath-keepers of Eastern Prussia must be visited. The German Methodist brother who has commenced to observe the Sabbath this summer bids fair to become a useful laborer among the Germans. He seems to me to have the true spirit of the work. I hope much from him. It is for his use especially that I desire German tracts.

In Italy there are a few Sabbath-keepers. The first person in Europe to receive the Sabbath and the Advent faith from Eld. M. B. C. was sister Catherine Revel. She resides not very far from Turin. Her faith has continued steadfast under great discouragements. The truth having been planted there, I am not willing that it should receive no attention, and be left for Satan to extinguish. My anxious care for a long time has been to find some one who would go with me to Italy as Bro. E. went with me to Germany, and who would stay to labor in Italy after I should finish my work and return.

My anxiety for Switzerland is inexpressible. Here are between seventy and one hundred good, sensible, kind, true-hearted Christian Sabbath-keepers. None among them are wealthy; perhaps none are above a very moderate competence, but none are in distressing poverty, and none are so helpless as to be entirely dependent upon others. I think highly of these dear Christian friends, and yet the first great want of the cause in Switzerland is the thorough conversion of the Sabbath-keepers. The real missionary spirit is certainly lacking. They will give of their means, but I fear they have not yet learned but in part to give themselves, to God. It seems to me that they do not understand what it is to be a living sacrifice themselves. In this important matter I cannot report the progress that I would. I hope sometime, with God's blessing, to speak of the great things which he has wrought for the Swiss Sabbath-keepers. In many things God has sent us help, but the burden upon my heart is still heavy. Among these brethren are several persons who seem to me capable of becoming public laborers in the cause. But each one now has the burden of his own affairs upon his hands, and this is about all that each can well attend to, and they have not the zeal and interest in the cause of God which would carry them very far beyond this.

In the matter of publishing a French paper no one is thoroughly competent to assist in the difficulties of the French language, and those most competent to help, especially if they could take some time to post themselves, do not see how to devote much time to such work. It is in the highest degree important to have a paper at the earliest day possible. Under difficulties which have severely tried my courage and patience, I have labored to prepare for this. I pray God for such helpers, and for such assistance from his Spirit and providence, as shall make this possible. We have printed three thousand copies each of the first five tracts which have been prepared for translation. We have funds for printing others so soon as they shall be translated.

Individual Sabbath-keepers are scattered in Holland, Denmark, Norway, Sweden, and in Central Europe. With respect to these, I renew the suggestion made in a former letter. It is true that we lack experienced laborers for the work in the United States. I will therefore make no direct request for the coming of any of these useless in the providence of God it shall seem duty for some of these to be sent. But I do ask whether there are not young men of some or all of the above nationalities who have a good understanding of the truth, a knowledge of English as well as of their own language, a voice adapted to public speaking, and a real missionary spirit, who might be sent as helpers! If the General Conference Committee can find such persons, and if they see fit to send them, I will go with such brethren to their several fields of labor and remain with each till he shall be fairly under way in his work, and then as I shall be compelled to leave him. I will maintain constant correspondence with him and hold myself in readiness to go to his assistance at any time. I ask special attention to this suggestion, unless some other seems better. But I beg for something to be done. God has been at work in these countries, not only through Sabbath publications from America, but, that he may show that this is his work, he has been raising commandment-keepers among people who have no knowledge that such Christians exist in the United States. I plead, then, for strong young

men in the cause of Christ. And if in addition to these any of our experienced laborers may be sent to Europe I shall be more grateful than I have words to express. Undoubtedly we shall need pecuniary assistance. Yet I do not plead for this. But I beg with tears for men, true-hearted men of God, to enter this great harvest field. As to means, I feel safe to pledge the brethren in Switzerland and in Germany to do their whole duty. I have frankly said that in my judgment those of this country are not fully possessed of the true spirit of consecration and of sacrifice. But they have experienced reverses which have had their natural effect. I am encouraged, however, to hope that they will yet stand in the front rank with those who live alone for Christ.

As it is God alone who can give the increase or make the work in Europe a success, I request that all who have an interest in this work will offer fervent prayers to God that his special blessing may attend it. Deeply do I feel that the period for our work is now. We are hastening to the Judgment, where we shall be rewarded according to our works. It will be a terrible mistake if we come up to this great day of decision with our work undone, or done in so imperfect a manner that the Judge will not accept it. My heart is wholly bound up in this sacred work. I have no desire but to live in the service of God. I do not ask that my burden shall be light, nor my situation pleasant, but I pray that while I live I may be the means of leading men from sin to righteousness.

J. N. ANDREWS.

### Unity of the Church.

It is natural to the carnal heart to endeavor to win, not only its own share of riches, honor, and happiness, but to aggregate to itself, all, without regard to others. This is the carnal heart; but the people of the Most High God are not thus governed and led. They are taught to regard the good of others, to love their neighbor as themselves.

The child of God regards himself as only a part of the great whole. He has duties towards others which he cannot evade if he would. This principle of unity is comprehended in the command to love the Lord with all the soul, and mind, and strength. This command, if obeyed, lifts man out of the deep ruts of selfishness, and exalts him to high and noble motives and aims.

It is always ennobling to love those who are our superiors in rank, ability, and goodness. This being so, it must appear that love and reverence for the greatest, and best, and noblest Being in the universe, conclusively shows that the one who exercises this love is on the way to a higher and more excellent life; for he cannot continue to love God without aspiring to be a partaker of his divine nature.

Union with God will also produce in the soul union with those who are like God, and with those who are members of his family. All the teachings of the word of God go to prove this unity, not only with God and his people, but they show a divine compassion for the sinner, and a desire for his present and future good. Those who do partake of this nature, stand ready when occasion demands the sacrifice, to lay down time, and talent, and treasure, and even life itself, if it is called for, in behalf of the salvation of their fellow-men.

The Saviour, in teaching his disciples to pray, regards this principle of care for others, and recognizes the unity of our race. Instead of praying, "My father," he prays, "Our father who art in Heaven." And so in the whole prayer, there is not one petition for favors in the singular number, but all of them are carefully worded so as to include all the race: "Forgive us our debts," not forgive me my debts. Me and mine, or I and mine, are not once used; but "ours" and "us," in all cases.

This is a remarkable thing, that the Saviour, in teaching his disciples to pray, should so carefully guard against egotism and selfishness as to frame this model prayer in such a way as to frown upon any prominence or undue setting up of one's own case as of superior merit; but it does teach, by this style of petition, that when we ask favors from God we should ask it for others also. Forgive us our sins; give us daily our needful food; keep us from temptation; deliver us from evil; not merely ask for blessings upon self and family, but for all our race wherever they may be.

Sympathy for the race, of which we form only an infinitesimal part, will not detract from our dignity, nor will it prevent the divine blessing;

but it will elevate us in the scale of purity and holiness, and bring us into the most sacred union with those holy beings who are God's messengers, and with that Being whose name is too sacred to be spoken by unhallowed lips.

JOS. CLARKE.

### A Sensible Spider.

THE subject of the intelligence of the lower animals and of insects has become one of great interest since the assumed evidences of the natural immortality of man have been more closely examined. A few years ago no argument was more ready than this: "Matter cannot think; matter cannot reason. Thought and reason are attributes of spirit, and evidences of immortality." But as the evidences accumulate that the lower animals and even insects do think and reason, this argument loses all its force. One by one the props of superstition give way, and the truth is being acknowledged by thousands that Jesus Christ "brought life and immortality to light through the gospel."

Among the incidents which have been published of late years we have seen none more interesting than the following:—

"Some years ago, when living in a lonely way, I took pains to cultivate the acquaintance of a remarkably well-developed spider, who had formed a beautifully symmetrical web in one corner of my room. In order to propitiate his favor, I fed him regularly with such food as I thought adapted to his taste, and after a while he seemed to rely upon me entirely for his supplies, relapsing, as human beings often do under similar circumstances, into a condition of luxurious ease and inactivity. One morning, by way of testing his temper, I threw a small bit of wet tobacco into his web. He, supposing it to be his usual morning fly, rushed toward the tobacco with hungry avidity, and instantly ran away to a remote quarter of his premises with still greater velocity.

"I was aware that the presence of such a nauseous substance as this in his domicile would be very offensive, and I also knew that he would not venture as near to it a second time, as would be necessary in order to remove the article; and my curiosity was excited to see what course he would pursue. After a while he crawled to the upper part of his web and shook it with all his might, but was unsuccessful in dislodging the offending substance. He then returned to his accustomed place in the center of the web, and for a few minutes appeared to be thinking the matter over. At last he stepped out with an air of confidence that satisfied me. He had hit upon something, though I was unable to conjecture what it would be. True enough, he had solved the problem, and accordingly he went to work at once to saw away a circle round the tobacco, some two or three inches in diameter, until the whole concern fell out together, after which he repaired the damage and all was right again. I think, however, that from this time my spider-friend never gave me his entire confidence."

We admire, not only the method and calculation displayed, but the good sense to so apply skill as to get rid of such a filthy enemy without coming in direct contact with it. How much wiser than many human beings. How many dwellings there are in the land which ought to be served as the spider served his, broken up to get rid of this abominable nuisance. Until our senses become so blunted and our taste so perverted that we should prefer a scorpion to an egg, or a serpent to a fish, we too would withhold our confidence from him who would try to satisfy our wants with tobacco. We would banish it from our household even if we had to break up a board or remove a beam. Noble spider! how many "half-unreasoning" humans might profit by your example. J. H. W.

THE GREAT WANT.—In view of the corruption that exists in the political world to-day, the words of Dr. Holland, which we insert here, speak volumes of the great want of the day:—

God give us men! a time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men who the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue,  
And spurn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty, and in private thinking;  
For while the rabble with their thumb-worn creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

## What Hast Thou Done for Me?

I GAVE my life for thee,  
My precious blood I shed,  
That thou might'st ransom'd be,  
And quickened from the dead.  
I gave, I gave my life for thee;  
What hast thou given for me?

My Father's house of light,  
My glory-circled throne,  
I left for earthly night,  
For wanderings sad and lone.  
I left, I left it all for thee;  
Hast thou left aught for me?

I suffered much for thee,  
More than thy tongue can tell,  
Of bitter agony,  
To rescue thee from hell;  
I've borne, I've borne it all for thee;  
What hast thou borne for me?

And I have brought to thee  
Down from my home above,  
Salvation full and free,  
My pardon and my love;  
I bring rich gifts to thee;  
What hast thou brought to me?

Oh, let thy life be given,  
Thy years that yet remain,  
World-fetters all be riven,  
Give me thy joy and pain;  
Give thou, give thou thyself to me,  
And I will welcome thee.

—Miss Frances Riddleley Haversal.

## Missionary Department.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

## Minutes of the Annual Meeting of the Cal., State Tract and Missionary Society.

THE society convened 9 o'clock, Sunday, Sept. 26, on the Fairfax Camp-ground.

Meeting opened with Eld. Loughborough in the chair. Minutes of the last meeting read and accepted. Remarks were made by Eld. Loughborough that it might prove to be desirable to redistrict the State, and elect new officers.

*Moved and Carried* That the Chair appoint a committee to consult concerning redistricting the State and appointing new officers for the coming year. A committee was appointed to scatter tracts and SIGNS OF THE TIMES to visitors who might come upon the ground during the day. This committee consisted of the district directors who were present, as follows: District No. 1, T. M. Chapman; No. 2, Wm. Harmon; No. 3, J. W. Bond; No. 4, J. S. Howard; No. 6, J. H. Disher; No. 7, D. B. Riekey; No. 8, H. H. Stevenson. The director of No. 5 being absent, Alfred Mason was appointed to act in his place. The directors were instructed to use the help of such district secretaries as might be needed to assist them during the day. After remarks of caution and advice as to the manner of working, the meeting adjourned to the call of the Chair.

## SECOND SESSION.

Sunday, 5:30 P. M. The President appointed as Committee on Nominations, M. G. Kellogg, J. Dimmick and Ruel Stickney; Committee on Resolutions: J. H. Waggoner, R. A. Morton, Wm Saunders; as a committee to inspect the books of directors and secretaries: J. W. Bond, Lucie Bush and May Kelsey. Report of the workings of the society for the past year read as follows:

No. of families visited, 745; of ships, 65; of letters written, 676.

Money received for memberships - \$ 99.00  
" " By Donations - 154.10  
" " From Booksales - 46.36  
" " For Widows and Orphans 4.50

Total amount received, \$303.96

No. of new subscribers for *Review*, 67; for *Instructor*, 216; for *Reformer*, 147; for SIGNS, 415.

No. of *Reviews* distributed, 645; *Instructors*, 223; *Reformers*, 297; SIGNS, 1,783.

No. of pages of tracts and pamphlets loaned 75,740; value of the same, \$61.57.

No. of pages of tract and pamphlets given away 286,319; value \$259.14.

Books furnished to Libraries 4, value \$4.00.

Total No. of pages 362,059, value \$324.71.

The report which showed more than 3 times the amount of work done this year than last, was accepted. Eld. Loughborough suggested that the directors consider themselves a committee to solicit memberships. Remarks were made by Elder White concerning the publishing interest as connected with the society, saying that efforts should be made by the members for the extension of the circulation of the SIGNS; and giving encouraging

reports of what has been done by the eastern societies by the circulation of tracts and papers only. Meeting adjourned to the call of the Chair.

## THIRD SESSION.

Monday, Sept. 27, 5:30 P. M. Report of the Nominating Committee read as follows: "We nominate for President: J. N. Loughborough; for vice president, and to act as director of district No. 1, T. M. Chapman, of Petaluma; Secretary, Lucie Bush, Woodland; Treasurer, W. C. White, Oakland; for director of district No. 2, Wm. Harmon, Healdsburg; No. 3, W. A. Pratt, St. Helena; No. 4, John Judson, San Basquol; No. 5, G. C. Martin, Woodland; No. 6, J. H. Disher, Red Bluff; No. 7, D. B. Riekey, Oakland; No. 8, H. H. Stevenson, San Jose; No. 9, Charles Chittenden, San Francisco. We also recommend that District No. 4 as now existing be united with No. 3, and the two hereafter be designated as district No. 3. That the counties of San Bernardino, be separated from district No. 9 and a new district be formed to be designated as district No. 4." Report excepted to be thought upon and taken up for action at the next meeting. Adjourned to call of the Chair.

## FOURTH SESSION.

Wednesday, Sept. 29, 5:30 P. M. Nominating Committee's report changed as follows: Bro. Mavity should retain his old position as director of district No. 3, instead of Bro. Pratt as suggested. J. N. Loughborough was then elected President for the coming year; T. M. Chapman was elected vice president and to act as director of No. 1. W. C. White declined to accept an election, and Emma L. White was elected Treasurer. Lucie Bush elected Secretary for the coming year. Board of directors elected in a solid vote.

Treasurer's report was read showing:  
Cash on hand, Oct. 9, 1874 - \$554.89  
Received on SIGNS - 5.25  
" " Book Sales - 157.54  
" " for memberships - 121.00  
" " By Donations - 166.30  
" " On T. and M. fund - 41.00  
Interest - 15.95

Total receipts, \$1061.93  
Paid out for books and freight - \$603.21  
For extra copies of SIGNS for missionary work - 111.30  
For postage - 10.87  
For wrapping cord - .40  
Review subscription - 2.00  
For printing 5,000 supplements - 10.00  
Pasting supplements in SIGNS - 1.13

Total amount paid out \$738.91  
Amount on hand - \$323.02  
G. D. Hager, Treas.

Report was accepted and remarks were made concerning finances of libraries. It was inquired if the Danish and Swedish publications could be drawn from the libraries the same as American, and was answered that they could although costing a little more. The Danish brethren donated the money due them from the camp-meeting fund, to the society. Remarks were made on finances and future operations.

*Moved and Carried* That the doings of this meeting be published in the SIGNS OF THE TIMES. Meeting adjourned.

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

## San Francisco Tent Meeting.

THIS meeting, which has been in progress nearly two weeks, is well attended with a class of intelligent hearers. We have tried to heed Bro. White's counsel to advertise thoroughly which has served to draw in the people. Four numbers of a little paper called *The Tent Meeting*, have been circulated, and besides these 17,000 bills have been distributed in the cars and otherwise. These bills and papers not only advertise our meetings but each contains choice reading matter, and a piece of music which gives them a tone far above ordinary bills. They are not only eagerly sought for but read and preserved.

The Lord has given freedom to the preaching, a deep interest is awakened, people take books quite freely, and we hope for good results. Pray earnestly for the success of this effort in San Francisco.

J. N. L.

## Rolla, Missouri.

It may possibly interest some to learn how the cause prospers in this distant quarter of the field. It will be remembered that Bro. Nelson W. Allen and myself came here with the tent in the beginning of the season, and that at the last report some sixteen or eighteen had signified their intention to keep the Sabbath. Since that time, our experience

has been peculiar. We have continued here much longer than we intended. But there never has seemed to be a time when we could feel clear to leave, as quite a number seemed almost decided, and there was still a good interest to hear.

From the first, there has been great opposition, and efforts have been made from all quarters to keep the people away from the tent. There have been public efforts against us from the pulpit, and insinuations have been made by ministers of the gospel that it was not a respectable place to go. But the fact was, some of the most respectable people in the place were constant attendants, and not a single disorderly act of any consequence was seen there during the whole season.

After a while, however, the local clergy got tired of attacking us and left us in quiet, as they found to their cost they were hurting themselves more than us. Since that time, several from abroad have come in on purpose to break our influence. One Disciple minister came and preached night after night. The people soon got sick of hearing him, and many of his own church would not attend his meetings. He said he "had been fighting this doctrine for fifteen years, and was going to keep on fighting it, and when he could do so no longer, he would stand off and make mouths at it." He stated this in the pulpit. Our interest continued good. We knew, however, that the Disciple church were trying to get some one from a distant who they thought would be sufficient for the task of destroying our influence here.

About this time I went to the General Conference, and it was over three weeks before I came back. Bro. Allen continued meetings alone as he had strength during my absence, and kept up the interest very well. When I returned, I found Dr. A. G. Lucas here fighting us with all his might. He had given five or six sermons, and was evidently intending to do his best to hurt us. They had sent some two or three hundred miles for him, and their most prominent member here stated in public before he came that he did not suppose there was a man in the United States better prepared to show up our views than he was. Dr. L. is an old debater, and ten or twelve years ago held three debates with Elds. Cornell and Snook, so he was pretty thoroughly posted. The people greatly desired him to speak one evening and hear me speak the next; but he would not consent to this, so I commenced reviewing his discourses. Bro. Allen took notes of his sermons at the court-house, and I reviewed at the tent. This did not please him, as I took the larger part of the congregation with me. This continued several days. He found he was gaining nothing in this way, so he put out a hand-bill concerning "S. D. Adventists and Mrs. E. G. White." In his discourse he made many statements which were untrue, and did his best to bring us into contempt and derision, getting his inspiration, partially at least, from Mr. Carver and Miles Grant. We put out a hand-bill the following day, in which we stated that his discourse would be reviewed and his false statements exposed. His whole effort only hurt himself and his own influence.

At last, seeing he could accomplish nothing this way, he sent me a written challenge for a discussion. I had thought I never would engage in discussions with any one. I have such a distaste for them that I have always been careful not to throw out banter for them. I never had held one in my life, while he was old in the business. But circumstances were such that I saw no other way. We had been contending against opposition every step of the way, and now to decline when squarely challenged, I felt would jeopardize the cause in this whole section of country, and our young friends would never hear the last of it. The people voted for the discussion, and I finally consented.

The discussion is just closed, after holding eight continuous night, most of the sessions being two and a half hours in length. The subjects of the Sabbath, the first-day, the state of the dead, the end of the wicked, and spiritual gifts, have been canvassed. We feel that God has given us a glorious victory on every one of these questions. On some of them, I think I never saw a disputant so badly worried. He is a shrewd, keen, wily man, ready to attempt any advantage, whether fair or otherwise. But his dodging and throwing dust did not save him in the eyes of the community. All our friends feel greatly pleased over the result, while we have made many friends from those who were prejudiced against us, and many of his own partisans have admitted his defeat. Some of his members have said that this debate was the worst thing for them they could have had. I think I never felt more free in speaking than in this debate. I know the Lord helped me to show up his sophistries, and make the truth stand out clearly. My great effort was to make

the weight of evidence in favor of the truth appear, rather than to follow his dodges and quibbles. The debate has decided several, and the prospect of good from it, I think, is great. We were morally forced into this fight, and now I think they will leave us in peace to close up our work here, and go to other fields. Of all the debates I have ever attended, I think this is the most decisive victory, on the whole, in the eyes of the community. So, as the result of his three weeks' effort against the truth here, after coming two or three hundred miles, and laboring very hard, he leaves our friends double in number, the present truth standing firmer and clearer than ever, and his own adherents discouraged.

The Lord has been greatly blessing us and to him be all the praise. As nearly as I can learn now, there are from twenty-five to thirty keeping the Sabbath here and near here as the result of our efforts in this place this summer. We shall stay here but a short time to close up the work as well as we can, and then I shall return to Iowa to labor. I never felt to more highly appreciate the strength of our positions, and the privilege of laboring in this cause, than now.

Bro. Allen has greatly assisted me in taking notes and in other ways. God is blessing him. His health has been very poor, so that probably he will work with his hands to recover his health. When I first returned he was unfit to labor at all, but we believe God has heard prayer in his behalf, and he has been steadily gaining ever since. My health and courage are good.

GEO. I. BUTLER.

SISTER SCHRACK WRITES FROM STOCKTON:—"I feel to thank God daily that my eyes have been opened to a knowledge of the truth of God's holy commandments that I was ignorantly transgressing. It is evident to me from what I hear on every hand and in every land, that the time draweth near when our Saviour will appear; and I often shudder as I realize my imperfections; a weak, sinful creature. But the desire of my heart is, that I may live nearer to God than I have ever done. I read the Signs of the Times, and derive great consolation from it."

## Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

## A Lesson from the Arabs.

THE old proverb says, "It is right to be taught by an enemy." So it is right to receive instruction, if we find ourselves in need of it, even from a class whose name has become a synonym for all that is wild and uncultivated, mischievous and evil. However much the Arabs may be deserving, in some respects, of the epithets that are applied to them, in others they furnish an example of good sense and wisdom, by which the nations of Christendom would do well to profit.

About the middle of the eight century, according to Gibbon (vol. v., p. 300), their correct habits of living reduced their physicians to a starving practice. He says:—

"Under the reign of the Omniades, the studies of the Moslems were confined to the interpretation of the Koran and the eloquence and poetry of their native tongue. A people continually exposed to the dangers of the field must esteem the healing powers of medicine, or rather of surgery; but the starving physicians of Arabia murmured a complaint that *exercise and temperance* deprive them of the greatest part of their practice."

We have italicized the words to which the reader's attention is especially called. Such was the picture exercise and temperance held up before the world a thousand years ago. Such is the lesson they have ever taught when their claims have been heeded. Nature is ever true to her own laws. The same beneficent results will follow obedience to those laws on the part of the human family, now as then. All that nature wants is a chance to act. For this she has all along been pleading; and that compliance with her claims would secure a blessing, she has all along been demonstrating. Yet the world seems to be farther to-day than ever before from learning the lesson. Why have such an unparalleled regard for the doctors as to be willing to support them at the expense of our own health, comfort, time, and money? In exercise and temperance, with their accompanying health of mind and vigor of body, let us be Arabs, though the doctors starve.

U. S.



## Why I Gave Up Smoking.

BY A MISSIONARY.

I WAS a smoker and the son of a smoker. I began to smoke when I began to preach; that is, when about twenty years of age. Most of the preachers of my acquaintance did the same; I thought it preacherly to imitate them. I smoked during the time I was at college; that was contrary to the rule of the institution; but then the President was a smoker, too. In after years, however, when we were having a friendly chat over our pipes, he positively and solemnly assured me that if he had found me out, he would have expelled me from the college *instantly!* When about to sail as a missionary to a distant land, I recollect having the honor and felicity of having, in a little room, not three miles from Paternoster Row, London, a pipe with a veteran in the service, whose praise was and is in all the churches. "A fine thing," said he with a little Scotch accent, "is a pipe of tobacco in a hot climate. Let me recommend you, my young brother, to take with you a good stock of pipes and tobacco."

You need not ask me whether I did so. In the course of time, however, when laboring as a missionary, I felt compelled, for the sake example, to become a teetotaler, and to throw myself, heart and soul into the total abstinence movement; but I still adhered to the beloved pipe.

In a parcel of temperance tracts kindly sent me, was one headed, "*Dost thou smoke, Bill?*" I read it, and it made me feel uncomfortable. Some copies had got into circulation among my people before I was aware. A fine young black man came to me one day, and after bowing and scraping, and bidding me "good morning," said, "Will massa please gie me one leetle tract?"

"Yes, Quamina, and welcome. Which will you have?"

"Dat tract called, '*Dos you smoke, William?*'" (He thought it would be too vulgar in my presence to say "Bill;" politeness led him to say "William.") I gave him the tract, but I felt I would rather he had asked me for any other than that, and my uneasiness was increased. The tract was evidently exciting some attention. It was condemning among the people their pastor's habit.

One night soon after Quamina's visit, having knocked out the ashes of my last pipe, before retiring to rest, a colloquy took place between my conscience and myself, of which the following is a faithful report:—

*Conscience.* You have given up all intoxicating drinks and you have done well. Why not give up that smoking too?

*Myself.* I cannot. It is a pleasant habit, to which I have been addicted for fifteen years.

*C.* Does it do you any good?

*M.* I must confess that it does not.

*C.* Is it not, in a variety of ways, positively injurious to you?

*M.* It is; both my judgment and my experience are against it.

*C.* Do you not, at temperance meetings, feel that many of the arguments urged against alcoholic drinks tell with almost equal power against the use of tobacco?

*M.* I cannot deny that I do.

*C.* How much have you spent on tobacco during the fifteen years you have been a smoker?

*M.* Oh! not much; I never smoke cigars, except when some ship captain makes me a present of a few; they are otherwise too expensive; the pipe is much more economical.

*C.* But how much has the pipe cost you since you became a preacher? Try to form an estimate.

*M.* (After a long pause). The amount, I find, is larger than I thought it was; I cannot, however, exactly say how much it is.

*C.* But I insist upon knowing. Honestly, now, can it have been less on an average than ten dollars a year, or one hundred and fifty dollars in the fifteen years?

*M.* I believethat will be somewhere about it.

*C.* And how much, during the same period, did you contribute directly toward the spread of the gospel?

*M.* I really cannot tell, for I try not to let my left hand know what my right hand doeth.

*C.* Come, come, none of that cant and nonsense. I insist upon knowing. Call to mind your contributions, and give me some approximate idea.

*M.* (After another long pause). I believe about fifty dollars.

*C.* (In a thundering voice). What, only one-third of what you have spent upon tobacco?

*M.* Only one-third.

*C.* And yet you are a minister of the gospel?

*M.* Yes, I am.

*C.* A missionary sent out to this distant land?

*M.* Yes.

*C.* Supposed, of course, to be a very good man?

*M.* Yes.

*C.* And your business as a Missionary is to try to make these black and colored people around you good?

*M.* Yes.

*C.* You tell them that their money is not their own; and you urge them to deny themselves, and to make sacrifices in order that they may be able to contribute toward the support and spread of the institutions of Christianity?

*M.* I do.

*C.* You urge even the children not to spend their pocket money in oranges, mangoes, sugar-canes, and saponillas, with other fruits and sweets, but to give it to send the gospel and to plant its institutions where they are not yet known?

*M.* I do.

*C.* A pretty fellow, then, you are! During the time you have had the honor of being a minister of the gospel, you confess that you have spent three times as much of God's money on that worthless weed, or rather that injurious poison, tobacco, as you have given for the spread of that glorious gospel, which you call "Heaven's best boon to man!" And yet you have the face to call upon others to deny themselves for that purpose! Shame, shame upon you!

*M.* I am ashamed and confounded. I scarcely ever felt more despicable in my own eyes than I do at this moment. *From this night forth, I vow that I will never spend another penny in tobacco.*

*C.* Good, good! Stick to that and you will be more worthy of your position and office.

So ended the colloquy. Having asked God to forgive me the great sin of which I had been guilty, and to grant me grace and strength to carry out the resolve I had just made, I went to bed.

The next day was the commencement of a great conflict. At the usual time for taking the pipe the craving for it was very strong. I managed to resist it, however, by putting to myself a few simple questions, such as, "What is the matter with you? Why are you restless and unhappy? Have you a headache?" "No." "A toothache?" "No." "Have you pain in any part of your body?" "No." "Are you cold?" "No." "Hot?" "No." "Are you hungry?" "No." "Thirsty?" "No." "Then why, in the name of all that is rational are you not contented, and even thankful to God, for the exemption from pain which you enjoy?"

"In this manner I lectured myself against the unnatural craving. Every time I resisted the appetite, I felt I had achieved a victory; that I was rising higher in the scale of being; that my moral strength was augmented; that I was getting more in harmony with God's laws, and my own conscience; and that my example in regard to the youths of my congregation was becoming more worthy of me as a Christian missionary and pastor. Ere long the craving ceased and the appetite died away; I was emancipated! And now I would not be again enslaved for all the world calls good or great." Most devoutly do I thank God for my deliverance, both from alcoholic drinks and from tobacco. Against them both I am determined to battle till I die.—*Advocate and Guardian.*

## Religious Miscellany.

—Moody and Sankey begin their revival work in New York, October 31, in the Brooklyn Rink, which has a capacity of 7,000 to 8,000. The services will be on the same general plan pursued in Great Britain.

—A Waldensian colony of six or seven families, consisting in all of sixty persons, passed through St. Louis in July, to Southwest Missouri, with a view of making that their future home. Others will follow as soon as they can dispose of their property in the old country.

—Advices from Munich announce that the Ministry has received permission from the king to support, in the Federal Council of the Empire, a proposal for the extension of the "Jesuit Laws" to the Franciscans, Capuchins, and Carmelites; that is to say, for the banishment of the members of those orders from the whole German Empire.

—It is reported that the New Lebanon Shakers are slowly dying out. Within a few years several outlying societies have given up, many young people have left the sect, and there have been few additions from without. This year they have been obliged to dispose of some of their farms, and much of their

work has been done by hired men from "the world." The community, however, is still vigorous and shows no weakening of faith in its peculiar principles.

—A correspondent of the *Methodist* gives a graphic account of Methodism in Salt Lake City: "The elegant new structure so prominent before the Church for pecuniary help was dedicated, in August, by Bishop Haven. It is the finest church structure in the city, and will seat one thousand two hundred. Its Sunday-school, with two others that have been established in other parts of the city, numbers eight hundred scholars. One year ago they numbered only two hundred. A large proportion of them are ex-Mormons and actual Mormons."

—In a late speech Cardinal Manning said: "I think it is a shame and a scandal to the Christian world to see the misery and the scourge which the sins of governments have created and brought about by the apostles of revolution, who made it their first and chief object to pull down the temporal power of the Vicar of Jesus Christ. I will venture to prophesy—and my prophesy is this: If the Christian world be destroyed, he will never again reign over it; but if the Christian world is to survive, the sense of justice will one day put him back again in his seat. But the Christian world will not be able to do even that without scourging itself by a European war, which it has prepared for itself."

## News and Miscellany.

—Marshall Bazine is reported dead.

—In London one hundred workmen were injured on the 16th, it is feared fatally, by an overflow of molten metal at the Walsam Iron Works.

—The loss by the burning of the Kaizer Hotel, of Berlin (Ger.) on the night of the 10th is estimated at 1,000,000 thalers, or about \$730,000.

—It is rumored that the Sublime Porte has offered Hon. William E. Gladstone £50,000 yearly to establish a sound financial administration in Turkey.

—An enthusiastic meeting to protest against Vaticanism, was held at Glasgow, Oct. 5. A letter was read from Gladstone expressing sympathy for the object of the meeting.

—A lot of wild hemp brought from the Colorado basin, and worked by a cordage company, proves equal to the best American article. Thousands of acres have been discovered in Colorado.

—The little republic of Switzerland has no less than 7,000 schools, and attendance is compulsory in all the cantons but two. Another fact of kindred importance is that Switzerland has always retained her freedom.

—Army officers in India say that no attempt is made to conceal the hostility of the people there to the British Government. The object of the Prince of Wales's splendid visit to that country was to remove this feeling.

—The *London Daily Telegraph* Sept. 16, stated that the pope recently informed cardinal Borromeo that the Vatican Council would re-assemble to complete its labors in 1876.

—In Sacramento, a Chinese parent has petitioned to have his children admitted to the public schools. Instead of holding the privileges of American citizenship in contempt they will soon be clamoring for their rights under the starry flag.

—Some idea of the immense capacity of our large ships, is gained from the fact that on the first Saturday and Sunday in October, six special tea trains were forwarded to the East from San Francisco, conveying 102 car loads of tea which arrived a few days since by the steamer *Oceanic*.

—Dispatches from Bombay report the occurrence of disastrous floods in the province Guiserat. The town of Ahmedabad has been been inundated and many of the inhabitants drowned. The destruction of lives and property has been very great. Over 20,000 people have been rendered homeless.

—The *Official Gazette* states that in the month of July, 1875, were sold 836 lots of church lands for the sum of 2,352,579 lire. In the preceding months of the same year, 1875, were sold 3944 lots, at prices amounting to 10,666,833 lire. From the 26th of Oct. 1867, to the end of the year 1874, the total number of lots of church lands sold by the State in public auction was 106,342, and the total sum they realized was 480,778,827 lire.

—Education in Japan is assuming a hopeful state. The officer at the head of the educational Bureau, who decided that no clergyman should hereafter be engaged in government schools, has been dismissed, and his place is filled by a Christian, one of the returned students converted in America. In consequence of this change, missionaries in the college at Yedo, whose terms of service were about to expire, have been invited to remain, and an order has been issued permitting the people to employ foreign teachers wherever and whenever they chose to do so.

—The salaries of the different monarchs of Europe are given as follows by a German statistician: Alexander II., \$9,152,000, or 25,000 a day; Abdul Azir, \$900,000,000, or \$18,000 a day; Francis Joseph, \$4,000,000, or \$10,050 a day; Fredrick William II., \$3,000,000, or \$8,200 a day; Victor Emmanuel, \$2,400,000, or \$6,840 a day; Victoria \$2,200,000, or \$6,270 a day; Leopold \$600,000, or \$1,643 a day. In addition to this salary, each of these individuals is furnished with a dozen or more first-class houses to live in without any charge for rent.

## The Growth of London.

THE *Leisure Hour* in speaking of the growth of London says: "The metropolis of the British Empire, the largest city the world ever saw, covers, within fifteen miles radius of Charing Cross, nearly 700 square miles and numbers within these boundaries 4,000,000 inhabitants. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, more Scotchmen than Edinburgh. The port of London has every day on its waters 1,000 ships and 9,000 sailors. Upward of 120 persons are added to the population daily, or 40,000 yearly, a birth taking place every five minutes and a death every eight minutes. On an average, twenty-eight miles of streets are opened and 9,000 new houses built every year. In its postal districts there is a yearly delivery of 238,000,000 letters. On the police register there are the names of 120,000 habitual criminals, increasing by many thousands every year. More than one-third of all the crime of the country is committed in London, or at least brought to light there. There are as many beer-shops and gin-palaces as would, if their fronts were placed side by side, reach from Charing Cross to Portsmouth, a distance of seventy-three miles, and 38,000 drunkards are annually brought before its magistrates. The shops open on Sundays would form streets sixty miles long. It is estimated that there are above a million of people who are practically heathen, wholly neglecting the ordinances of religion. At least 900 additional churches and chapels would be required for the wants of the people."

"Who," saith an old divine, "chides a servant for taking away the first course at a feast when the second consists of far greater delicacies?" Who then can feel regret that this present world passeth away, when he sees that an eternal world of joy is coming! The first course is grace, but the second is glory, and that is as much better as the fruit is better than the blossom.—*Spurgeon.*

NONE so thoroughly over-estimate as they who over-estimate themselves.—*Frederic R. Marvin.*

## Business Department.

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

## Received for the Signs.

\$2.00 EACH. M Fallon 3-1, J Harrington 3-1, Mrs. Balch 2-48, F Lyttaker 3-1, Solomon Jackson 2-1, J Eggleston 3-3, Thos H Forbes, 4-12, Thos Housen 2-1, J N Palmer 3-1, S E White 3-25, D B Goode 3-1.  
\$1.00 EACH. Albert Benton 2-24.  
MISCELLANEOUS. C. H. Hurt 50c 2-12, John Kimberlin 50c 2-12, P F Philpot 20c, Thomas Brott 25c, Polly A. Frizzell 25c, C L Jones 20c, Mrs. A J Hutchins 57c 2-7, Mrs. Wm B Bierce 57c 2-12, J F Wood 1.30 1-32, Henry Robinson 25c.

## California Publishing Fund.

E W Rice \$5, J Collie \$14, A sister \$20.

## California Tent Fund.

W P Hammond \$2.

## Donations to the Signs.

A sister \$1, A thank-offering \$5, A sister \$14.40, E & A. Dratt (a free-will offering) \$5.

## Cal. T. and M. Society.

Received from District No. 9 \$30, District No. 7 \$6.

INDEX TO VOL. 1.

POETRY.

A

Afterward 169
A Riddle Solved 216
A Prayer 230
A Little While 137
A Curious Literary Production 360
A Prayer 369

B

Behold He Cometh 49
Both Sides 214
Be Careful What You Say 262

C

Christian Laborers 134
Cross Wearing 249
Charity 353

F

Finish Thy Work 1
Forward 73

G

God's Love and Mine 254
Give Me Not My Own Desire 337
God's Beautiful City 377

H

Hold the Light 57
His Angels 217
Hold the Fort 256
Heavier the Cross 361

I

Impatience 86
I Need the Precious Jesus 104

L

Life 112
Looking Inward 142
Lost for Want of a Word 222
Looking for His Appearing 225

N

Not Yet 273
Nearing Home 289

O

Our Work 65

P

Precepts 129

S

Show Me Thy Way 94
Sinier's Invitation 102
Song of the Reapers 112
Secure 145
Sunlight in the Heart 161
Stewardship 174

T

The Day of the Lord 17
The Judgment 33
Temptation of Christ 41
Two Pictures 70
The Resurrection 81
The End is Near 89
The Doer 113
The Glorious Proclamation 120
The Saviour's Triumph 121
The Firstfruits 153
The Remnant Church 160
The Christ Alphabet 168
The Night Cometh 177
The Righter of Wrongs 185
The Family Alter 190
The Barren Fig Tree 198
The Golden Side 209
The Inward Christ 213
The Healing Fountain 238
The Ark 241
The Better Land 257
Thy Comforts Delight My Soul 297
The Saviour is Coming 305
Trials are Blessings 321
The Wanderer's Return 345

U

Under the Shadow 265

W

Who is My Neighbor? 9
What are You Doing for Jesus? 25
What Pleases God 97
Watchers 193
What of the Night 201
Why Stand Ye Idle? 278
Watching for the Morning 313
What Hast Thou Done for Me? 382

Y

Yearnings 105

GENERAL ARTICLES.

A

A True Picture 1, 9
A Sign of the Times 11
A Wonderful Achievement 19
An Indictment 23
A Sign of the Day of God 26, 30
A Dish of Eables 43
Answer to Prayer 43
Appeal to the California Brethren 45
Answer to J. W. B. 86
Among the Nations 100
A Profitable Day 116
A Wife Overjoyed 117
Arrival 120
Absurdities of Doctrine 125
Armageddon at Hand 125
An Interesting Letter 133
Address to the S. D. Baptists 134
All Along the Line 142
An Encouraging Rumor 143
A Man Who Never Tasted Meat 143
A Sermon on a Card 155
Articles of Incorporation 176
A Good Foundation 212
A Mystery 216
A Personal God 216
Almost Persuaded 219
A Peculiar People 237
An Appeal to Mothers 255
An Exposition 298
A Reason of the Hope 312
Apostolic Mode of Preaching 348
A Solemn Question 348

Answer to a Correspondent 356
Arrogance of Popery 362
A Word to the Tract Societies 365
A Word for the Sabbath 365
A Sensible Spider 381

B

Bad Air vs. Religion 39
Biblical Institute 100, 109
Bible Hygiene 159, 167, 175, 383, 191
Breathing 247
But One Life to Live 175
Battle Creek 315, 373

C

Christian Recreation 5
Catholic Policy and Strength 16
Condition of Austria 22
California Camp-Meeting 32, 56, 61
Christ with Moses 61
Cheering News 52
Commemorative Institutions 67
China and Japan 69
Christianizing the Constitution 93
Conference Proceedings 126
Circumcision of the Heart 148
Consistency 157
Christian Union 165, 277, 291, 296
Christ and the Law 173
Care of the Teeth 175
Christian Sensitiveness 187
Clothe the Babies 207
Camp-Meeting 20, 224, 232, 272, 296, 304, 320
Church Officers and the Signs 238
California as a Missionary Field 253
Constantine 265, 273, 285, 292, 300, 308, 316
Catholicism in Italy 267
California Tent Fund 296, 304, 312
California Tent 301
Certificates of Stock 304, 312
Christ's Work 350
California Camp-Meeting 373

D

Distress of Nations 103
Deacon Gray's Lesson 119
Disguised Infidelity 160
Debts of the World 184
Doings at the Hub 190
Directors' Meeting 200
Disgrace of Christianity 205
Denmark, Europe 207
Delaying Obedience 244
Duties and Rights 259
Did Moses Write on the Tables of Stone? 340
Duty of Parents to their Children 349
Disintegrating 356
Diet and Peace 375

E

Estimates of New York Society 19
Encouraging 61, 221, 246, 356
Editors of the Signs 84
Europe Expectant 96
Every-Day Life in Palestine 101, 187
Encouraging Report 116
Explanation 127
Equality and Co-operation 134
Exposition of Col. 2:14-17 157
European Mission 206, 296
Examination of Acts 15 234
Eastern Camp-Meetings 268
Editorial Correspondence 340, 380
Every-day Duties 342

F

Fundamental Principles 3, 108
Frankness 34
Facts for Patrons 36
Force 103
Family Religion 127
Fashion 134
Famine in Diverse Places 171
Found at Last 190
Feet Washing 214
Flesh as Food 254
Free Will Offerings 310
From Meeting to Meeting 318

G

Grace and Glory 17, 25
Giving Broken Things to God 142
Gladstone and Vat. Coun. 155
Great Guns 167
God is Good 174
Gathering of the Elect 220
God's Commandments 227
Gilroy 238, 246, 254, 264, 293, 309, 349
'Greatly Beloved' 277
Grasshoppers by Measure 288
Good Meetings 304

H

Hight of the New Jerusalem 39
Hear Ye Him 46, 54, 59
Herkimer Co., N. Y. 158
How Readest Thou? 188
Hope of the Gospel 258, 266, 274, 282, 290, 298, 306, 314, 322, 330
How We Shall be with Christ 292
How to Do It 302
Hollister 309, 317
Hints for Life 318
How We Find Things 372

I

Is Sin Immortalized? 21
Iowa Camp-Meeting 22
Increasing Foretokens 65
Instructions 102, 110, 118, 222, 230, 238
I'm a Stiff Methodist 135
Is the Bible Sufficient 182
Incidents at the Tent 214
Iowa Camp-Meeting 260
Isaiah, Chap. 65 169
In the Field 252
Improved Opportunities 254
Infant Baptism Impossible 362

J

Just Anger a Virtue 184
Joy in Heaven 364

K

Keep It Before the People 324
Kansas and Mo. Camp-Meeting 376

L

Leadership 4, 12, 20, 28
Letter from Denmark 5
Local Option 23
Like Father Like Son 38
Letter to a Relative 69
Love to God Unselfish 75
Last Day Treasures 92
Left to Himself 151
Life of William Miller 156, 165, 168, 173
Light and Digestion 214
Luther on the Advent 219
Living on Others' Faults 229
Lovington, Illinois 264
Let Your Women Keep Silence in Churches 332
Law and Gospel 365

M

Moses Like Christ 36
Ministration of Angels 34, 42, 51, 62, 66, 74, 82, 90, 98, 106, 114, 122, 130, 138, 146, 154
Michigan Camp-Meeting 52, 336, 340
My Visit to California 60
Morality of the Sabbath 75, 83, 91, 99, 107, 115, 123, 131, 139, 147
Missionary Spirit 78
Missionary Work 87, 102, 294
Meetings in Oakland 100
Millennium 2, 104, 186
Meetings at Santa Clara 124
Mission to Prussia 150, 156, 165, 172, 180
My Experience 151
Matthew Twenty-four 164
Ministers vs. Tobacco 167
Models of Prayer 195
Mission to Europe 214, 268, 276, 284
More Confusion 221
Modern Church Worship 236
Meetings in Missouri 245
Make Them Feel at Home 245
More Opposition to the Law of God 324
Mothers and Their Daughters 327
Moral and Physical Law 342
Meetings in California 374
Minutes of the Cal. T. & M. Society 382

N

Noah's Time and Ours 6
North Pacific Mission 8, 16, 24, 32, 40, 142, 230, 262, 294, 296, 334
Now for the Work 61
Not a Bit Afraid 158
News from the Field 197, 222
News from the East 262, 270, 279, 301
Nazareth 250
New England Camp-Meeting 356

O

Oakland 16, 109, 120, 222, 238, 277
Obedience 16
Our Mission 29
Our Fast Age 40
Odium Theologicum 53
Oregon Mission 61
Our Missionary Work 70
Our Present Position 73, 81, 89
Our Work 78, 86, 89, 110
Our Message 117
Our Mission to the World 152
Our Turn Must Come 211
Our Specific Work 222
Order 230
Origin of the Potato 230
One Year Ago and Now 286
Our Camp-Meeting in Wisconsin 295

P

Progress 16, 29
Prophecy 37
Proceedings of Cal. Conference 63
Passing Calamities 88
Publishing House 104, 124
Postage 104, 136
Petaluma 136, 150, 173
Pendleton, Oregon 166
Publishing Association 168
Progress of the Work 172, 190
P. S. D. A. Pub. Association 176, 236
Pre-Millennial Advent 178, 187, 195
Popular Capacity for Scandal 198
Proper Education 199
Progress of the Cause 204
Present Work 206
Perpetuity of Spiritual Gifts 209, 217, 225
Purple, Scarlet, and Precious Stones 212
Prophetic Time 227
Physical Degeneracy 238
Prepare to Meet Thy God 245
Perseverance 269
Preaching the Bible 288
Preparation for the Work 310
Practical Thoughts on Bible Subjects 332
Policy of Romanism 339
Proceedings of the Fourteenth Annual Session of the S. D. A. General Conference 350
Political Aggressions of Papacy 371

Q

Questions and Answers 78, 86, 94, 102, 118, 158, 326
Quarterly Meetings 92, 100
Quarterly Report T. & M. Society 174
Questions on the Sabbath 228
Question 244, 302, 310, 312, 318
Questions on the Sanctuary 308, 316

R

Retrospective 4
Redemption 12
Report from Vallejo, Cal. 55
Report of T. and M. Society 59, 101
Reports of Success 70

Responsibilities of the Work 118
Reporting 158, 318
Report from Lake County 160
Religious Self-Deception 164
Remarks on Joel 226, 235, 243
Repentance and Baptism 234
Random Thoughts 348
Reflections by the Way 372
Rolla, Missouri 382

S

S. D. Baptists, S. D. Adventists 22
Still Onward 40
Seven Reasons for Sunday 41
Santa Clara County Cal. 55, 77, 87
San Francisco 61, 120, 128, 224, 280
Systematic Benevolence 70, 78
Sabbath-Keepers in Russia 85
Seventh-Day Adventists 93, 116
Signs of the End 97, 105, 113, 121, 153, 129, 137, 145, 148
Success Everywhere 118
System 118
Special Session Cal. Conf. 120
Sabbath Items 125
Spiritual Opiates 135
Search the Scriptures 143, 283
Sabbath in Scotland 163
Spiritualizing 163
Still Drifting 174
Study of Prophecy 179
Stirring Themes 182
Seven Reasons for Renouncing Spiritualism 189
San Francisco and Oakland 192
Signs of the Times 197, 208, 197, 230, 238
Stockholders' Meeting 200
Spiritual Gifts 201
Sunshine in Dwellings 207
Success in the East 230
Sanctification 236, 250
Success of the Cause 246
Salvation and its conditions 261
Salted with Fire 269
Shall We have the Bible? 277
System 278
State Quarterly Meeting 278
Seven Years 300
Selections from My Scrap Book 323
State Conf. of S. D. Adventists 374

T

The Reasons Why 4, 40
The Present and Future 4, 124, 44
The Present Truth 5, 44
The Sabbath vs. Sunday 7
The Second Advent 10
The Temptation of Christ 12, 21, 37, 44, 53, 117, 125, 133, 141, 149
The Coming of the Lord 14
The Cause is Onward 14
The Last Supper 15
The Plan of Redemption 20
True Courage 24
The Saints' Inheritance 26, 38, 46, 54, 59, 67, 74, 82, 90, 98, 106, 114, 122
The Law of God 27
The Gospel Dispensation 28
Turkey in Asia 29
The Ten Commandments 30
Two Kinds of Preaching 30
The Fourth Commandment 31
The Judgment 33
Temperance Meeting 35
The Right Sort of Religion 39
The Table and the Altar 39
The Press at Arrarat 40
The End 44
The Kingdom of God First 55
The Sanctuary 57
The Ark and Mercy Seat 60
The Publishing Work in California 68
The San Francisco Tent Meeting 69
The Cause in Europe 76, 92
The S. D. Adventists 76, 84, 92
The Canon Against Ritualism 79
Thanksgiving 84
The Sabbath in England 92
Things that Last 93
The Bible 91, 109, 293
The Cause in the East 68, 77, 85, 92, 100, 109, 238
The Mercy Seat 101
The Missionary Work 102
The Voice of Truth 108
The Sermon of To-day 109
The Christian Use of Money 110
The Truth Gaining Ground 110
The Day of the Lord 111
The Work in Europe 116, 166
The Book of Psalms 116
The Late Conference 124
The Cold Spell 128
The Law and the Gospel 132, 140, 148, 156, 164
The Holy Spirit of Promise 132
The Work Going Forward 136
The Liquor business in the U. S. 136
The Power from on High 140
The Cause in Europe 142
The Cause of Truth 144
The Carnal and Spiritual Man 151
The Signs of the Times 152, 208, 224
The Old Way Marks 157
The Command for Keeping Sunday 157
The Hygienic Platform 159
The Faith of Abraham 161
The Unity of the Faith 162
The Law and the Testimony 170, 170
The First and Great Com. 170
The Sin Against the Holy Ghost 172
The Lord's Converts 174
The Sinner's Fate 178
The Book of Revelation 179
The Time of the End 180
The Law of God 181, 233, 241, 249, 257, 267, 275, 281, 289, 297, 305, 313, 321, 329, 337, 345, 353

Try the Spirits 185, 245
Tithes and Offerings 189, 196, 205, 305
The Saving Name 192
The Great Commission 193
The World's Jubilee 194
The Patience of the Saints 196
The World's Expectation 198
The Two Laws 202
That's All 203
The Remedy 204
The Pacific Coast 204
The Fall of Demas 204
The Father's Duty 211
Tribute to a Mother 211
The Law of Types and Shadows 218
The Present Time 219
The Second Coming of Christ 220
The Law in Gal. Examined 226
The Spirits in Prison 228
The American Cardinal's Oath 229
The Burden of Proof 236
The Coming Camp-Meetings 236
The Adventists and the Rest of Us 237
The American Cardinal 240
The Tent Meetings 242
The Tongue that Speaketh Proud Things 244
The Milky Way 244
The Two Tills of Matt. 5:18 245
Tradition 250
The Commission 254
The Quarterly Meetings 248
The Gilroy Advocate, Adventism 259
The Illinois Camp-Meeting 260
The Cause on the Pacific Coast 261
The Main Points in the Gladstone Controversy 270
The Camp-Meetings 276, 340
The Undying Worm 276
The Appetite 279
The Minnesota Camp-Meeting 284
Talk—Its Worth 286
The Work of the Lord in Other Tongues 286
The Sparta, Wis., Camp-Meeting 292
The Terror of the Lord 300
The Sabbath in Continental Europe 308
The California Printing House 304
The Mother's First Duties 310
The Sabbath Memorial 312
The True Missionary 326
The Hour and the Day of Judgment 333
The Magnitude of Missions 334
The Closing Message 338, 346, 354, 370
The Man of Sin 338
The New Office 341
The Work in Africa 344
The Lawless One 346
The Essex Camp-Meeting 346, 355
Thou Knowest 349
The New York Camp-Meeting 352
The Little Horn 354
The Same Words 356
The Names and Unchanged Order of the Days of the Week in Various Languages 357
Thinking 361
The Maine Camp-Meeting 364
The Question of Job's Wife 364
The Plagues Precede the Coming of Christ 369
The Cause of Spiritual Darkness 369
The Flint Camp-Meeting 376
The Millennium 377
The Power of Love 377
The Seventh-day Baptists 379
The Signs of the Times 380
The Great Work 380
The Ohio Camp-Meeting 380
The Pacific Mission 378

U

Unbelief of Pretended Science in reference to Lord's Coming 211
Unity of the Church 381

V

Vallejo, Cal. 47
Visit to Woodland 109
Value of Good Manners 109
Voltaire Dying 126
Vermont Camp-Meeting 348

W

Which? What? Why? 13
What They Say 31, 72
Who Changed the Sabbath 49
Walla Walla, W. T. 55, 77, 136
Weeds in Society 75
Where are They? 85
Work to be Done 94, 358
Well Done 124
Who Believes! 130
Why Should They Do So? 144
What are We Doing? 158
Where are the Dead? 158
What We Have Done 196
Work While the Day Lasts 198
What has Hindered? 204
Will the Belief of a Lie Save a Man? 210
What is the Truth Worth? 213
Worshiping in Letter and Spirit 220
Why We Reject It 221
Waiting 236
Worldliness 244
What God Foreknows May not Come to Pass 261
What do These Things Mean? 309
Word for Home Missionaries 326
Who will Be Saved? 333
Work and Health Reform 334
Work Among the Swedes 366
Why I Gave Up Smoking 383

Y

Ye and We 182
Your Paper 269