

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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A Prayer.

Oh! for that sanctifying grace,
Which beams from every feature;
That represents the Saviour's face
To every living creature.

That needs no advertising done,
Nor wordy proclamation;
But shines forth clearly like the sun,
Yet free from ostentation.

That purifies the seat of life,
Controls the inner action;
Subdues the mental war and strife,
Engendered by detraction.

That gives a restful, trustful frame,
Though compassed by commotion;
Is undisturbed from praise or blame,
Absorbed in its devotion.

That waits a gracious Father's time
For honored recognition;
Constructs a ladder faith can climb,
No matter the condition.

That prosecutes the cause of right,
Because the wrong is hated;
That finds in serving God delight,
Nor mourns a joy abated.

That rests content God's time to wait,
When Christ shall come from Heaven;
Nor suffers zeal to once abate,
Until the kingdom's given.

Oh! for that satisfying grace,
Relieving from complaining,
Adapting us to every place,
From every wrong restraining.

The Sermon.

THE CAUSE OF SPIRITUAL DARKNESS.

BY ELD. J. H. WAGGONER.

TEXT: "Walk while ye have the light, lest darkness come upon you." Jno. 12 : 35.

These words were spoken by our Saviour as an admonition to those who had the privilege of hearing his teachings. Like many other scriptures, they speak just as forcibly to us as they did to those who heard them, because they declare a principle of general application.

The word light is used metaphorically, meaning the words or instruction set forth before them. Says the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119 : 105. God's word is the lamp in the light of which we must walk, as darkness will surely follow the neglect of its teachings.

The proposition I deduce from this scripture, which I wish to impress upon your minds, is this: Darkness, or ignorance, in morals, results from sin, or neglect of duty. The opposite of this, viz., that people are wicked only because they are ignorant, is generally believed and taught; but the scriptures plainly teach that their ignorance proceeds from their wickedness. If this proposition is found to be true, it will remove a multitude of excuses and false refuges, and leave the charge of wrong just where it belongs, upon the wrong-doer.

But the Scriptures of truth are not a lamp to the feet nor a light to the path of the wicked. It is only on the straight path of righteousness that their light is shed. Of the wicked it is said, "Their feet run to evil;" and "are swift to shed blood." Isa. 59 : 7; Prov. 1 : 16; Rom. 3 : 15. "They have made them crooked paths;" and, "They are froward in their paths." Isa. 59 : 8; Prov. 2 : 15. Of course their way is in darkness; the light of Heaven does

not shine upon their steps. And we should all remember that when we walk in darkness, we cannot appropriate to ourselves the words of the Psalmist above quoted. It belongs only to those who walk in the light of the word of God.

Some err in seeking a great amount of light or knowledge without a proper regard for its use or position. We may believe all the truth in the Bible—"understand all mysteries"—and yet not fulfill the Saviour's injunction. "Faith without works is dead." To believe is good and necessary, but it must not be made a substitute for action. This error is manifested among those students of prophecy who pass by the "present truth" as taught in the message of Rev. 14 : 9-12, which stands just before the coming of the Lord, and look only for a great light to be developed in a "future age." I would liken them to men who build a bonfire on a distant hill in a dark night and attempt to walk thereby. The effect is only to dazzle and bewilder, and they will be more apt to stumble over obstructions in their path than if no light was in sight. A lamp, though giving a much smaller amount of light, shining on our present pathway, where we ought to step just now, is far more useful. Let us all see that we ever place our feet where the light of present truth is shining, and take no step in a dark or doubtful way.

The word of inspiration says, "Light is sown for the righteous." Ps. 97 : 11. Though it is said in truth that righteousness is right-doing, or walking conformably to the light, yet this text teaches us that there is a righteousness or uprightness to which God has respect, of persons even in darkness, and to such in his providence he will send the light. This fact is often recognized in the prayers of the faithful, when they ask God to send the truth to the honest-hearted. In this we find an explanation of the dealings of God with individuals in all ages. Aside from this, we might consider God a respecter of persons, which he is not. God knows what is in man; he sees the uprightness of the honest-hearted, though they may be unknown to men. "Unto the upright there ariseth light in the darkness." Ps. 112 : 4. Blessed assurance to those who hunger and thirst after righteousness, though dark clouds may encompass them. The Lord will not leave them a prey to the enemy, but will bring them out by a way they know not, and cause them to stand in a sure place, and guide them in judgment, for "he layeth up sound wisdom for the righteous." Prov. 2 : 7. In this text also is the same idea presented, that light and wisdom follow, and are given as the result of, righteousness. And as we grow in grace; as our desires for holiness increase; as our faith becomes more perfect by works, the light increases. And thus it is that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4 : 18. It would be very unreasonable to expect that the wicked should also find light while walking in the opposite direction. "The way of the wicked is as darkness; they know not at what they stumble." Prov. 4 : 19. And as the just by following after righteousness have their light increased, so the wicked in following out their wickedness add to their own blindness and to the darkness which surrounds them.

This truth is clearly set forth by the apostle Paul in his letter to the Romans. A few words in regard to the intent of this letter may not be out of place. It is generally claimed that the first chapter has exclusive reference to the heathen. That it has a striking application to them I admit; but on examination it will be found that this letter in every essential particular is parallel to that to the Galatians, and in that the abominations enumerated are called "the works of the flesh." As such I firmly believe they inhere in all flesh; they are the indications of that "carnal mind" which "is enmity against God." And what evil could not be expected from such a source? The time has been when I would have repelled this as a harsh or unjust accusation; and I presume many now judge as I did then. And why did I so judge? First, because to allow this

latitude to the scripture is to condemn self; and this the heart unrenewed by divine grace will ever seek to evade. Secondly, because these sins, or many of them, had not been fully developed in my life I did not think they existed in my heart.

We often take credit to ourselves for actual virtues when there is instead merely the absence of actual crimes. And in many cases the fear of consequences, or our love of approbation, prevents the crime which would readily be committed if we were left free from outside restraint. This is but a truthful view of our fallen nature, and it should cause us to confess ourselves "guilty of all," and firmly to believe that in us "dwelleth no good thing." Well may we ascribe to divine grace all that we are or do that is acceptable to God. Humility well becomes a race so degraded as we have become.

But allowing that the first chapter of the letter to the Romans refers exclusively to the heathen, it then stands as a confirmation of my proposition. That they are low sunken in darkness we know; but yet, that they have lost sight of the true God and his worship is no just ground for judging that they are entirely ignorant of the great principles of morality. In truth, they are not, though many think they are. Missionaries all agree in their statements that they are not destitute of a knowledge of morality, but appear to be entirely destitute of the love of it. In this consists their degradation. The worshipers of Buddha teach that he was once a man, but became a god by his strict conformity to the principles of morality. Now if they were as ignorant of moral principles as is generally claimed for them, how should such ideas be incorporated in their teachings? But while they worship Buddha for his morality, they show a real hatred to morality itself. Thus they may be said to "hold the truth in unrighteousness," and to "condemn themselves in the things which they allow," as really as the most enlightened sinner under gospel privileges.

But there was a time when all mankind knew God. Why, then, does heathenism exist? How has this moral darkness obtained its sway over these vast multitudes? Hear the apostle's answer to this question: "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1 : 21; and further in verse 28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," or to a "mind void of judgment." (Margin.) Here is a plain declaration that their darkness proceeded from their own will; it is the result of the gratification of their own hearts' desires.

The same idea is again presented to the Corinthians. "But if our gospel be hid, it is hid to them that are lost." And here the carnal mind, ever ready to catch at excuses to justify self, imputes the wrong to the providence of God, and skeptics wonder why they should be blamed for being lost if the gospel is hid from them. But the next verse shows how or by what means the gospel is hid from them: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4 : 3, 4. I doubt not there are many now who have once known and even believed the truth, who never think of it; from whose minds its evidences are entirely obliterated; who are as ignorant of truth as if they had never heard of it; and only because of their earnest devotion to the "god of this world." Selfishness and avarice drowned their convictions; the Spirit of God was grieved away; their light is gone out. The plea of ignorance, always so ready to be offered, will avail them nothing when called to give an account for their privileges so abused. The celebrated Rowland Hill once gave an illustrative reproof to such a darkened mind. Arguing a point with a minister of the "established church," his opponent continued to assert that he "could not see it," though Mr. Hill quoted the scripture plainly proving his position. Wearied with his resisting the ev-

idence, Mr. Hill took a piece of gold from his pocket, and laying it over the text, said: "There, now, I cannot see it, neither." Many a minister has covered the truth with his salary—many a man has laid his farm, his shop, or his friends and interests over the commandment of God, and then put in the plea that he "could not see it." Fatal deception! the "god of this world" will afford no refuge in that day when the wrath of God "shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

Again, we read of certain ones that "God shall send them strong delusion, that they should believe a lie; that they all might be damned." And here, again, the self-justifying fault-finder cries out against God for tyranny and injustice for so treating his poor, helpless creatures; or the professed minister of Christ equally dishonors God by talking of his "decrees," and the "mysteries of his grace," in thus appointing some to destruction, while others were predestinated to eternal life. But God is no respecter of persons; he looks at the heart; he that is wise is wise for himself, and the scorner shall bear his own scolding. God does not act with causeless partiality. Why is it, then, that he sends strong delusion upon some? "Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2 : 10-12. Thus we see that the cause of their blindness and delusion is in themselves; in their own unbelief of the truth and love of iniquity. God has a choice; he chooses such as believe the truth and love righteousness. But he gives over to blindness and a "reprobate mind" such as do not like to retain him in their knowledge, but walk in their own evil ways. The "predestinarian" ascribes their blindness and wickedness to the fore ordinance and determination of God who (he says) chose to "pass them by" without any provision for their salvation. Thus he reverses cause and effect, and really throws back the wrong from man upon his Maker. But the word of God vindicates his ways; places the cause of their reprobation in their own evil doings, and in that they will not come unto him that they may have life; and thus renders the throne of God clear in the judgment. Ps. 51 : 4.

It has often been a matter of query why men of the best judgment and of superior intellect can see no force in a plain argument for the truth. This subject affords an answer: the cause is in their own hearts. The Lord says, "The wisdom of their wise shall perish, and the understanding of their prudent shall be hid, when their heart is removed from him, and his fear is taught by the precepts of men." Isa. 29 : 13, 14. They do not "walk in the light," and the light they have becomes darkness. "The wayfaring men, though fools, shall not err therein." The wayfaring man is a traveler; he is moving onward; such the Lord will shield from error and delusion; their light shall arise even in darkness.

By the course of some we should be led to think that the word of God was, to them, only a lamp to the head or a light to the tongue. Their boast is of their understanding of the truth; their readiness to talk is their evidence of grace; it is their "gift." But look at their "path"—mark the steps of their feet, and we shall discover that no light shines there. And if a doubt be expressed of their judgment, their discernment, or a word said of their want of the graces of the Spirit, they are filled with astonishment. How can they be mistaken who have so good an understanding of the truth? they will ask. We pity them in their blindness. Love is proved by obedience; it walks in the light; and without it we may understand all mysteries, and yet be nothing.

Look at the present condition of the world. War, oppression, drunkenness, licentiousness, "and every evil work" are seen in every direction. And so benighted are men that they not only tolerate but justify all these abominations. What has caused all this?

We attribute it to "the fall of man." But why did man fall? Not for want of the knowledge of God, but for lack of obedience. Heathenism, and all the vileness with which man ever debased himself, had their only origin in sin. So it has ever been; so it will ever be. The refusal or neglect to walk in the light is certain to bring darkness of heart and blindness of mind.

Look at the case of Pharaoh. When Moses and Aaron went in before him with a message from the Lord to let the people go that they might serve him, he answered that he knew not the Lord, nor would he let the people go. And when miracles were shown to confirm their message, he called for the magicians, hoping to receive opposing evidence to justify his course. And when the power of God rested in judgments even on the magicians, till they were brought to confess the hand of God, Pharaoh still clung to the weaker side, and believed where he found the least evidence, and all because his selfishness inclined in that direction. So have we seen many a man trembling before the argument of truth; perhaps overwhelmed with evidences in favor of "the Sabbath of the Lord," yet settling down complacently in the observance of the "rest-day of man's invention," with his conscience quieted with a mere cavil or weak objection. In such cases, the motive is not analyzed; people often mistake the confirmation of their prejudices for the establishment of their faith; they think they desire to know the truth, when they really desire to gratify their selfish aspirations.

A most remarkable case of this kind is found in the case of Baalam. The Lord told him not to go with the messengers of Balak; yet when Balak sent again saying to him, "I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me," he said to them, "Tarry ye also here this night, that I may know what the Lord will say unto me more." Num. 22. The temptation was too strong for his weak principle. With so great riches and honor set before him, he was not satisfied with the first order of the Lord; he must needs wait to see if the Lord would not change his word! How many seek the word of the Lord as Baalam did? And the Lord gratified his selfish desire so far as to tell him to go. But his journey was an unprofitable one; he lost the favor of God, and was driven from the presence of Balak in disgrace. Had he rested content with what the Lord had told him, and steadfastly obeyed his word, instead of seeking to change it, God would have been with him still; even Balak must have respected him; and his name had not been handed down to all generations as one who "loved the wages of unrighteousness." 2 Pet. 2:15.

Abraham, on the other hand, was chosen of the Lord. The great purposes of God were revealed to him. Light was shed on his pathway above all that lived in his day. When the Lord was about to execute judgment on the wicked inhabitants of the plain, he said, "Shall I hide from Abraham that thing which I do? . . . For I know him that he will command his children and his household after him, and they shall keep the way of the Lord," etc. Gen. 18:17-19. Thus it is that light is sown for the righteous. God, who sees the heart and understands all its intents, deals with man exactly according to his character. Thus it was also with Noah. Why did God reveal his will and purposes to Noah in preference to the multitude beside? "For thee," said the Lord, "have I seen righteous before me in this generation." In his uprightness he gladly received the word of the Lord, and walked in the light of his instructions, condemning the wicked world by his obedience of faith; and it did not avail the multitude that they "knew not till the flood came," seeing their ignorance was caused by their unbelief, and that the imaginations of the thoughts of their hearts [or purposes and desires] were only and continually evil.

But "the time would fail us" to trace the dealings of God with his chosen servants. One notable instance only we further notice. It is that of Cornelius. Living in an age when national prejudice was exceedingly strong; a Gentile, and as such despised of the Jews who exclusively claimed the favor of God, he was yet humble and devout, and loved the Lord; and through him God made known more fully to his servants his purposes of grace to the nations. First, an angel was sent from Heaven to direct him to send to Joppa for Simon Peter who should teach the gospel to him and his house. And another angel was sent to Peter to give him a vision, and by this means to instruct him that God was no respecter of persons, nor cared for national distinctions. Difference of character is the only difference of which he takes account. Though this was a most remarkable case, it was strictly in accordance with God's revealed purpose, and with his uniform

dealings with man. Two angels were sent from Heaven; a vision was given to the apostle; he and his friends went to Caesarea; and all to inform this Gentile that Jesus was the Christ, the Son of God, the Saviour of man. And why him in preference to others? Because he was "a devout man, and one that feared God." The angel said to him, "Thy prayers and thine alms are come up for a memorial before God." What mattered it though he was not a Jew—though he knew not that Jesus was the Christ, or that faith in him was necessary to salvation? His honesty of heart and devotion to the cause of God rendered him beloved, and the inhabitants of Heaven and earth must unite their service to place before him a knowledge of what he ought to do. On the other hand, how many who dwelt under the full blaze of gospel light, who boasted that they were Abraham's seed and children of the promise, had their foolish hearts darkened because of their vain imaginations, and their neglect to walk in the light which God so graciously set before them. And, as could only be expected, they proceeded to more blindness and ungodliness until they even clamored for the blood of the meek and inoffensive Son of God, and chose to liberate a robber in his stead. Do we wonder that blindness could be so great, and hatred of all that is holy and good so intense, under such privileges as they enjoyed? Then let this be a constant warning to us; for such are our hearts, and such will surely be our course if we neglect the light that shines on our pathway.

What is recorded in God's word is for our example and admonition; and in vain shall we search the Scriptures; in vain shall we learn its facts or its principles if we fail to make an application to ourselves, so as to profit by them in our temptations and trials. All may look dark and discouraging; cares and sorrows may weigh you down; but if you are true to God and faithful in your duty to him, he will cause the light to shine around you and fill you with joy and gladness. But some look on the dark side of every object; all seem conspiring against them; their brethren are their enemies; trials are destroying their faith, and zeal and love grow cold under their burden of sorrow; and much they complain of the roughness of the way. But let them look within, and examine carefully their own hearts, and there they will find the cause of their darkness and trials. None can pluck you out of the Saviour's hand; but you can leave his fold and fall by your own worldliness or neglect. Some get discouraged, and are ready to give up all, because others neglect their duty, or do something to grieve them. Vain excuse! Not the faults of your brethren, but of your own selves, will prove a snare to you. It is not an outside, but an inside influence that will cause faith to decline and love and zeal to grow cold.

"But of all the foes we meet,
None so apt to turn our feet,
None betray us into sin,
Like the foes we have within."

We have often been pained to see the influence of our most devotional meetings or best conferences entirely lost to some, and they would go away complaining of darkness and wrongs. But the trouble was with themselves; they carried the darkness in their own hearts. Others were blest; why not they? Because they were watching for evil, and everything was viewed with a jealous eye; everything discolored by a sour disposition. Had they gone to the place praying for the Spirit of God; had they worshiped lamenting their own lack of grace; had they hungered and thirsted after righteousness; they might have been filled with the peace of God and gone on their way rejoicing. Oh! that we might all realize that we carry the cause of our darkness within us, in our own hearts!

I cannot close without calling attention to the apostle's description of the happy state of those who walk in the light. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." But we could not highly prize the fellowship of those who walk in darkness. Nor can we walk with those with whom we disagree. In order to have fellowship one with another, our faith, our feelings, our desires, our efforts, must be in harmony. And if it be sweet to enjoy the fellowship of saints, of the best and holiest and loveliest on earth, what must it be to enjoy that of which the apostle writes? "And truly our fellowship is with the Father, and with his Son Jesus Christ." But we cannot expect to have fellowship with the Father and Son unless we are in harmony with them. "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." For "God is light, and in him is no darkness at all;" and as light and darkness cannot be united, so it is impossible for us to have fellowship with him unless we

walk in the light. "And these things," says the apostle, "we write unto you that your joy may be full." This is your privilege; a fullness is yours in the gospel if you seek it. Twice the Saviour promised it; and his apostle assures us of it if we walk in the light. I leave this subject with these glorious thoughts before you: Cleansed from all sin; having fellowship with the Father, and fullness of joy. May the Lord by his Spirit assist us to hunger and thirst after righteousness, that this fullness may be ours.

The Closing Message of the Gospel.—No. 4.

We are now ready to say that the third and last message of the series, the closing message of the gospel, has been announced and is doing its most solemn and fearful work. It was kindly promised and clearly described in the prophecy, Rev. 14:9-12, so that, when it should have its fulfillment, it might be received with full assurance of faith. The beast, the papacy, has arisen, and has done his work of blasphemy against God and persecution of the saints, and has had his full time of forty-two prophetic months, that is, twelve hundred and sixty years. His power is taken away, and he is about to be destroyed by the brightness of Christ's coming. Daniel says, "They shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26. And Paul says of him, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

But the part of the blasphemous work of the beast, by which he has led the people away from God and his truth most effectually, making the nations drunk with false doctrines, is his change and perversion of the law of God. By comparing the prophecy of the beast of Rev. 13:1-10 with that of the little horn of Dan. 7, it will be seen that the subject of the two is the same. And of this power it is said, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws." It is not the least of the blasphemous acts of the papacy to change the law of God, putting the first day of the week in the place of the seventh day which is the Sabbath of the Lord. Hence the last message is intended to restore to the people of God the commandments as given by God himself. Therefore the warning against the worship of the beast and his image is followed by the assertion, "Here are they that keep the commandments of God and the faith of Jesus."

It is not my design at present to give a full explanation of this message. Those who would have a full explanation are referred to our published works. But I wish to call especial attention to the fact that a warning precisely like the one foretold in the prophecy is now being heralded over the earth. And it is having its effect. There is a general agitation of questions respecting the Sabbath, and many are turning to the observance of the original day found in the law of God, that law which was spoken by the voice of God and written with his finger in tables of stone.

The present movement on the subject of God's commandments is not a matter of chance. Step by step the great chain of prophecy has been fulfilled till we have come to the last warning message. This message is the last message of the gospel. It warns of the day of wrath which will immediately follow its proclamation; and obedience to it will prepare the people of God for the second advent of Christ which is at hand. It is testing the people whether they will keep the commandments of God, or still follow the traditions of men. The true hearted will hear the good Shepherd's voice in this message and prepare for the close of their probation, and for the glorious appearing of the Lord Jesus Christ.

This work began in a small and humble way, soon after the close of the 2300 days in 1844, and has slowly and steadily advanced to the present time. Now offices of publication are established with power presses and all the facilities for doing a large work. And the message is encompassing the earth. There are believers, not only in our own country from Maine to California and Oregon, but in several countries of Europe, in Africa and Australia and the islands of the Pacific.

The part that our own country is to act in the closing scenes of earth, is described under the symbol of a beast with two horns like a lamb, in Rev. 13:11-18. The persecution there described is the last persecution of the people of God, the people described in the last message as those "who keep the commandments of God." An attempt will

be made to compel them to keep the commandment of the papacy, by keeping the day which the Roman church has put in the place of the Lord's Sabbath. And already there has been organized an association, called the National Reform Association, the object of which is to secure a religious amendment of the Constitution, an important item of which is to procure a national Sunday law, so as to compel people to keep that heathen festival of the sun, put by the beast power, the Roman church, in the place of the Sabbath of the Lord. A great crisis is coming. While God warns us to keep his commandments, and not submit to the dictation of the beast and his image, on pain of the fierceness of his unmingled wrath, the way is preparing for the image of the beast to demand submission to the opposing power on pain of death.

Which shall we choose? Shall we obey the laws of men which contravene the law of God, and brave the wrath of God? or shall we obey God at the risk of persecution from earthly powers? Dear reader, let us be found on the Lord's side, putting our trust in him and keeping his commandments. He is able, and he has promised to shield and deliver us. Those who are truly and wholly his will soon stand upon Mount Zion with the Lamb. Rev. 14:1-5.

R. F. COTTRELL.

Ye Are not in Darkness.

"But ye, brethren, are not in darkness that that day should overtake you as a thief." It is very evident from the above scripture that God's people may know when the day of the Lord is near, and that they are not left in darkness concerning the great event. Now if we are not in darkness on the subject of the coming of the Lord, it must be that we have light somewhere, and we have only to go to Peter to find what it is that constitutes the light. He says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19. Here we find that the prophecy is designed to be a light and we are told that we do well to take heed to it, and this is what we are trying to do.

But let us examine for the dark place. Is it in the past? No; that is lit up by the page of history. Is it in the present? It is not. Is it in the future? It surely is. And now as we take the light of prophecy and hold it up we see that we are just about to pass the last waymark on the road of time, and the great day of the Lord is soon to burst upon a slumbering world. Are these things so? Surely they are.

Prophecy is the foretelling of future events. Then let us look at some of the events which are the subject of prophecy, and see which side of them we are living. The prophecy of Daniel states that there would be four universal kingdoms on the earth in its present condition. History plainly shows these to be in the past. Babylon, the first, was succeeded by Medo-Persia; Medo-Persia, by Grecia; Grecia, by the Roman kingdom. The fourth kingdom was to be divided into ten kingdoms corresponding to the ten toes of the image of Daniel 2, and also to the ten horns of the fourth beast of Dan 7. Between the years 356 and 483 A. D., Rome was divided into exactly this number, so this we see is also in the past.

What more does the prophecy say: "And in the days of these kings shall the God of Heaven set up a kingdom." Dan. 2:44. Let us come down still closer to our time. Paul says, "This know also that in the last days perilous times shall come." Are we living in perilous times? Cast your eyes over the papers of our day and see the catalogues of crime, murder, and bloodshed, and it will answer the question. You may say that there is only a few, comparatively, who believe in the soon coming of the Lord, and therefore you do not think it truth. Listen to the words of Jesus, "But as the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. And right here let us notice a few scriptural facts. We see in all ages of the world whenever God was about to send a judgment upon the world, he has always sent a message in advance to warn the inhabitants of the event. It was the case with the antediluvian world which was destroyed by a flood of water. So in the case of the destruction of Sodom and Gomorrah. So in the case of Nineveh. And, as we come to the first advent of our Lord to this earth, we hear John the Baptist announcing that event. So we see there is ever a present truth applicable to the present time. What was the truth for the Noachian world is not the truth for us. What was the special truth for the Jews in their time and generation is not the truth for us. And

we notice also that those who heeded the warning given were saved, while those who heeded it not were left to their own destruction.

Although the Jews had evidence upon evidence that this same Jesus was the Saviour that should come into the world, they nevertheless disbelieved, and why? Because they did not look into the sure word of prophecy and discern the signs of the times. They could discern the face of the sky, but they could not discern the signs of the times. Read Matt. 16: 2, 3. And while we wonder at the blindness of the Jews and their hardness of heart and unbelief in not seeing and appreciating the truth of his first advent, let us be careful that we are not equally blind in regard to his second advent.

Dear reader, look into this matter for eternity. Do you excuse yourself by saying that when the signs that mark his coming shall take place they will be so plain that all the world will believe? This cannot be the case, else how can it be as it was in the days of Noah. The signs are plain, but the great masses of the world will never believe them. "Nevertheless," says Jesus, "when the Son of man cometh shall he find faith on the earth?" Yes, there will be a few who will be waiting and watching for their Lord to return. Paul speaks of his coming as "after the working of Satan with all power, and signs, and lying wonders." 2 Thess. 2: 9. Satan is truly working with signs and wonders and deceiving thousands through modern Spiritualism. The prophecy will be fulfilled to a mathematical calculation. Does your minister tell you that it does not make so much difference about the coming of the Lord as this people would make it appear, and that it does not make any difference which day you keep for the Sabbath if you only believe it is right? Stop, dear reader. What does your belief have to do in the matter? "Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord." Jer. 23: 16.

Reader, have you "Thus saith the Lord" for all you believe and practice? Remember God means what he says. Let us dig down and see the foundation upon which we are building, and may God give us willing hearts to obey the truth.

C. C. WARD.

Maiden Rock, Wis.

Political Aggressions of Papacy.

MANY have blamed Prussia for her determined action against the Church of Rome. But how any government can protect the rights of its citizens and pursue any other course than that pursued by Prussia, is not easy to see. Gladstone has conclusively shown to the minds of the English people that Romanists cannot be loyal subjects of any power but that of the pope. The following from the *Christian Statesman* shows how the matter is one of constant agitation:

"Not many years ago, England repealed her laws debarring Roman Catholics from Parliament. This measure was hailed as a sublime triumph of liberal principles, and a pledge of peace, in politics at least, between Catholic and Protestant forever. To secure it, Catholic prelates most solemnly affirmed that nothing in their faith impaired the perfection of their loyalty in civil matters, to the sovereign and the laws of the land, and generous minds believed that English Catholics would henceforward be found the most trusty subjects of the realm. To-day, while Mr. Gladstone, a leader in the act of Catholic emancipation, is still in the fulness of his strength, the prelates of Rome in England, with the almost unanimous assent of their followers, declare that their obedience in all things, civil and ecclesiastical, is due first of all to the infallible teacher of morals who sits at Rome. Mr. Gladstone himself is engaged in a strenuous controversy, maintaining with a logic which no one seriously attempts to gainsay, that a consistent Catholic cannot be a trusty citizen of the British realm. The *Pall Mall Budget*, recently, without attempting to solve the tremendous problem, confessed that England has failed, as yet, to obtain a settlement of the question. Its words are significant, and some too sanguine Americans may learn a lesson from them.

"What reflecting Englishmen clearly perceive is, not that Roman Catholic emancipation was demonstrably unwise, but that it has in no way solved the most formidable of problems, the question of the proper mode of dealing with the Roman Catholic Church. It might have been reasonably supposed that the grant of absolute equality would have turned the Roman Catholics into citizens of the State like any others, and that the special

creed of Ireland would no more affect the interests and policy of the empire than the special creed of Scotland. But they find that a religion with world wide affinities is not as the faith of a limited community, and that they have given an enormous advantage to a system of aggressive spiritual legislation of which the basis is the denial, and the object the suppression, of most things which Englishmen believe and prize. We may be quite alive to the coarseness of the measures by which German statesmen endeavor to cope with this difficulty; but there is not one Englishman in ten who now thinks that we have successfully or finally dealt with it by leaving it to solve itself." J. H. W.

Dumb Bells.

"WHEN I was managing a cotton-mill," said Mr. J—, "the girls in the weaving-room used to complain that they could not make the *bobbin-boys* hear them call for more bobbins. I finally bought several bells, and for a little time they worked well. No matter if the boy was at the other end of the room, the bell made itself heard above the clatter of the looms, and the girl was supplied with full bobbins.

"But by-and-by the girls began to complain that the boys were getting careless about the bells, that they did not pay attention, and they were hindered worse than before. The boys answered that they did not hear the bells, the girls did not half ring them any more. I charged them both to be careful; but things kept growing worse, till finally the overseer came one day and said there would soon be a pitched battle between the weavers and bobbin-boys if something was not done.

"So I went up to the room and took position by one of the looms. When the bobbin-boy was not very far away I rang the bell, but he paid no attention. I studied over the cause a little, and it flashed upon me. A great deal of oil is used about the machinery, the girls' hands were greasy, the bell-metal porous, and often snatching up the bells by the metal instead of the handle, they had become filled with grease, and would give scarcely more sound than a wooden bell.

"I made a strong solution of sulphuric acid, stood the bells in it awhile, and after they were cleansed and returned to the weaving-room there was peace again between the boys and girls."

But those dumb bells furnished a text for many reflections to me. I thought, to how many people has the once clear, decisive voice of conscience become a dull sound. When Mrs. A— asked me to take a dollar chance in an easy chair that somebody had given to a church, and I asked her wherein lay the difference between venturing a dollar there and in any gambling saloon, she told me that she was once just so prudish; but she had thought and prayed over the subject a great deal, and had received light. "The good end justified the wrong means!"

When I asked Mr. B—, the liquor seller, how he dared to deal in the accursed stuff that made widows and orphans, and filled hell with victims, he coolly answered, "Well, to be frank with you, I did have a great many qualms of conscience at first, but I reasoned on the subject, and did not allow myself to be guided by any morbid sentimentality, and as I never sell but to men of means and good pay, who could and would get it somewhere else, I concluded I might as well sell it and get the profit as any one else, and my conscience never disturbs me now at all on the subject." His dumb bell was saturated with whiskey—perhaps I ought rather to say—muffled with greenbacks.

Miss C— reminded me again of the dumb bells when she told me a few days ago, "When I first joined the church I didn't care to dance any more; I really was so squeamish as to think dancing and card-playing were inconsistent with a profession of Christ. But after a little I fell in with many other church members who enjoyed these amusements, and theatre and circus-going, just as much as ever, and I concluded I had been over-nice and self-conceited in my ability to judge as to the propriety of the matter. I concluded if I set myself up as too good to do what other Christians did, I might be a stumbling-block, and in that way fail to be, as Paul says, 'all things to all men, that I might win some,' or something to that effect. And the more I do as the rest do, the more I am convinced that my later conclusion was the better one."

"My poor young lady," thought I, "what a very dumb bell yours is—soaked in pleasure and self-seeking!"—M. H. W. J., in *American Messenger*.

ONE judicious step backward is better than any number of false steps forward.

What Decision Did.

IN the West lived a very, proud, wealthy infidel, and irreligious father, who having one day called his family together, told them if they went to the prayer-meeting and "got religion" he would disinherit them, and banish them from his house. The wife and child were included in the threat. The daughter, however, continued to go to the prayer-meetings, and soon found peace in believing in Jesus. When an opportunity was afforded to make a profession, she merely arose and spoke of the "great change" in her heart, and of her faith in the Saviour.

The news was immediately carried to the family of the young lady. Having come home that night, she was met at the door by her father, standing with the Bible in his arms.

"Maria," said he, "I have been told that you publicly professed, to-night, that you have religion. Is that so?"

"Father," said the girl, "I love you; and I think I love the Saviour, too."

Opening his Bible to a blank leaf, and pointing his finger, he said:—

"Maria, whose name is that?"

"It is my name, sir."

"Did I not tell you I would disinherit you if you got religion?"

"Yes, sir."

"Well, I must do it. You cannot come into my house." And tearing the leaf out of the Bible, "There, so do I blot out your name from among my children. You can go."

She went to the house of a pious widow in the neighborhood, and heard no more from her father for three weeks. But one morning seeing her father's carriage driving up to the door, she ran out and said to the driver:

"What is the matter, James?"

"Your father is very sick, and thinks he is going to die; and he is afraid he shall go to hell for his wickedness and the grievous wrong he has done you in disinheriting you, and turning you from his house. He wants you to jump into the carriage and come home as quickly as possible."

She found her father sick, sure enough, on going home; but she soon saw he was only sin sick. She talked with him, prayed with him, and endeavored to lead him to Christ. In three days, the father, mother, two brothers and a sister, making the whole family, were all rejoicing in hope.—*Religious Intelligence*.

Cato's Ink Bottle.

"WELL, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old colored man, whose life was not in harmony with his profession.

"Been baptized, massa," replied Cato, placing marked emphasis on the word "baptized."

The minister vainly tried to convince Cato that mere baptism could not make him a Christian. Cato was stubborn on this point, for he had been taught that the water of baptism cleansed the heart of its sinfulness. He believed in baptismal regeneration. The poor fellow knew nothing of the work of the Holy Spirit on the heart.

Just then a happy thought struck the minister's mind. He led Cato into his study, took an empty ink bottle from the shelf, and holding it up, said:

"Cato, do you suppose I can clean this bottle by washing the outside with water?"

"No, massa; you must wash de inside too, if you would have him clean," said Cato, with a grin of self-approval.

"Very good, Cato," rejoined the minister; "now do you suppose that water applied to the outside of the body of a man can cleanse sin from his heart, which is within him?"

"I see it now, massa; I see it," said Cato, placing his hand on his brow. "My heart is like de inside ob dat bottle. Baptism ob cleanse de inside. I see will seek de power ob de Holy Spirit to make my heart clean inside."

Thus, by means of an old ink bottle did this worthy minister overthrow Cato's faith in baptismal regeneration, and lead him to seek the inward washing of which baptism is only the symbol.

Reader, are you like an ink-bottle washed on the outside only? Have you, like Cato, substituted the form for the spirit of religion? If so, ponder the following words of the apostle:—

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we shall be made heirs according to the hope of eternal life."—*Messiah's Herald*.

Honeycombed.

WE sailed up the East River the other day, and noticed at Hell Gate a huge rock lifting its brown back up from the boiling waters. It had been there from the time the earth had taken its shape and looked as if it would remain until the elements should melt with fervent heat. But it was only a mock stability, for the engineers have been for years down in the depths cutting tunnels in the foundation of this rock, and extending their galleries this way and that, until it has been completely honeycombed. And some day they will fill these tunnels with nitroglycerine, and then, stand back! What an explosion! and after that the steamers will plow their way right over the spot, for no rock will ever be seen there again.

And then we have thought of some characters which have stood long and firm in the very centre of worldly strife, in the busiest channels of human intercourse; how solid they appear! But underneath, sin has been busy at work eating their strength; nothing is left but a shell; and some day a fall! Men will say how surprising, what an unexpected catastrophe! But if we could watch the silent, continuous progress of secret transgression, and see how rotten and hollow the interior has become, we would not wonder at all.—*Church Union*.

A HEATHEN'S OPINION OF OUR LORD.—The most eminent among the Pagans themselves, it ought to be remembered, who, having no other resource, were best acquainted with its weakness and its power, never dreamed of denying the necessity of a revelation. This they asserted in the most explicit terms, and on some occasions seem to have expected and anticipated the communication of such a benefit. We make no apology for citing from the present work, the following remarkable passage out of Plato, tending both to confirm the fact of a revelation being anticipated, and to evince, supposing nothing supernatural in the case, the divine sagacity of that great author. He says, "This just person (the inspired teacher of whom he had been speaking) must be poor, and void of all qualifications but those of virtue alone; that a wicked world would not bear his instructions and reproofs; and therefore, within three or four years after he began to preach, he should be persecuted, imprisoned, scourged, and at last be put to death."—*De Republica, Lib. 2d*. In whatever light we consider it, this must be allowed to be a most remarkable passage, whether we regard it as merely the conjecture of a highly enlightened mind, or as the fruit of prophetic suggestion; nor are we aware of any absurdity in supposing that the prolific Spirit scattered on certain occasions some seeds of truth amid that mass of corruption and darkness which oppresses the pagan world.—*Robert Hall's Review of Gregory's Letters*.

MORE GOSPEL.—The American style of preaching is radically wrong. The oration is the model. This is favorable to rhetoric and oratory, but not to instruction. The Bible is used as a mere suggester of themes, texts are chosen to preach from, not to be expounded and enforced as the word of God. Here it is the preacher who holds the chief place before the people rather than God; his words rather than God's words; his skill, eloquence, reasoning-power, rather than God's authority and grace. The minister represents himself more than his King, preaches himself more than he does the gospel, and results are small, superficial, intransient. The real business of the preacher is to open and enforce the word of the Lord, to interpret his message, to make the people feel that the King is talking with them, that they have to deal with Jehovah, not with mortal man. In order to this, preaching must be expository rather than topical; it must be the aim of the preacher in his preparations and addresses to bring forth what God has put into the text, and, as nearly as possible, bring him face to face with the hearers. That will give a power to the pulpit which it does not now possess, a power greatly needed, from the lack of which the very churches are losing faith in the gospel. They employ men to feed them with the word of life, and they give them human words, gilded chaff; discouraged, dissatisfied, and not comprehending the cause, they fall into skepticism, and lose the fire of love. Preachers must give the people more gospel, or zeal in religion will never be revived.—*Baptist Union*.

It is better to have no opinion of God at all than such an opinion as is unworthy of Him; for the one is unbelief and the other is contumely.—*Bacon*.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, OCT. 7, 1875.

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

How We Find Things.

AFTER an absence of five months we reached Oakland in the evening of the 24th ult., and lodged at our good home that night on Eleventh street, near Castro. The carpenters had but commenced this house when we left last April. The next object that called our attention was our Office building on the same block, commenced some weeks after we left, and brought very nearly to completion more than a month since. When rooms were finished sufficient to receive the new presses and other material sufficient to carry on the business of the Pacific Seventh-day Adventist Publishing Association, our builder, Bro. O. B. Jones from Michigan took his men to San Francisco to build a house of worship in that city for our people. We learn that the house is progressing finely, and will be ready for dedication at the close of the tent-meeting to be held in that city by Elders Loughborough and Waggoner during October and November. When that house shall be finished Bro. Jones will return and finish the Office building, and furnish it with tables, desks, shelves, drawers, &c.

The appearance of this building from the outside is fine. The arrangement inside from the basement to the attic is admirable. The room in the basement is valuable. The several rooms of the two stories of the building are next to perfection in arrangement and conveniences. And there are four valuable finished rooms in the attic. In the rear of the main building and separated from it the distance of eleven feet, is the brick engine house. And all will cost less than first calculated, and are much better than first expected, owing principally to the ability and faithfulness of Bro. O. B. Jones who took successful charge of our three printing houses, and our College building, at Battle Creek, Michigan.

We left the SIGNS Office in charge of our sons, J. E. and W. C. White, with advisers and helpers who had a lively interest in the work. They have succeeded beyond our expectations. And to our happy surprise we found the Cottrell and Babcock, First-class, Four Roller, Air Spring, Drum Cylinder Printing Press, and the Universal Job Press in the new building in complete running order, driven by the New York Safety Engine from Babcock and Wilcox. Only six weeks before these were doing good printing on the Pacific Coast they were lying at the freight warehouse across the continent in New York City waiting for shipment. Having run one of the large presses from Cottrell and Babcock, No. 8 Spruce street, New York, for nearly two years in our Battle Creek Office, we knew just where to go for a second press for our Oakland Office. These gentlemen are evidently taking the lead on printing presses in our country.

The friends of the cause in this State are meeting their pledges as well as could be expected considering the condition of money matters; and it is expected that they will, by New-Years, raise an amount sufficient to pay for the Office building and the site.

Our eastern brethren have come nobly up to the work of raising means to furnish the Oakland Office with presses, engine, types, binders' machinery, &c. We have already two presses, engine, paper cutter and book trimmer, standing press, and types and material sufficient to print the SIGNS. These are all paid for at a cost, including transportation and setting up, of \$6,500, and there are eastern funds on hand to purchase more material, and more pledged by our liberal eastern people to make the SIGNS Office a complete book and job printing Office where as good work may be done as anywhere on the continent. It is with great pleasure that we report the success of this enterprise thus far.

CIRCULATION OF THE SIGNS.

But now the greatest work is still before us. To secure to the SIGNS OF THE TIMES a wide and judicious circulation that will soon be self-sustaining, is the most difficult task of all. And yet, by the request and vote of the Board of Directors of the Pacific S. D. A. Publishing Association, we have consented to undertake this work as local editor and general agent, to report to the Board at the close of each three months. And as we enter upon this work we return at the very start to our first plan when we issued the first number of the SIGNS, to make

it a pioneer sheet to be circulated in our own country, and in all others where the English language is read.

No one with the least knowledge of publishing would for a moment suppose that the SIGNS could be sustained by its limited circulation among the comparative few friends on this coast at present. And to sustain the paper by donations from this people alone, would be found to be a heavy tax upon their liberality. Already a debt of not less than \$3,000 is upon the SIGNS because of circumstances we could not control, which broke up our first plans to make the SIGNS a pioneer paper, and which put 10,000 copies of *The Voice of Truth* in the field we had designed for it.

The *Voice* is circulated by the Tract and Missionary Societies. The SIGNS would have been the choice of our people, and we now set about the work to make it just the paper that all our people, East, West, North, and South, will be pleased to send to their friends, and that the Tract and Missionary workers will send to the ends of the earth. The *Voice* will cease for the present at the close of the volume, which will have to be cut short to prevent loss upon it. The proposition to furnish a sheet the size of the SIGNS for \$1.00 a year, or one-half the regular price, and pay the postage for that small sum, was a hazardous one. One-fourth discount to those who were not regular, full-paying subscribers would have been liberal.

We now suggest that the price of the next volume of the SIGNS OF THE TIMES, postage paid, be put at \$3.00, and that it be offered to Tract and Missionary Societies, and to those who wish to send it to their friends, at one-half that sum, or at \$1.50 a year, postage paid.

Our patrons on this coast will not object to raising the price of the SIGNS to \$3.00 a year when they consider, first, that it is below the usual price of such papers here, and, secondly, that we provide for them to circulate it to others on the coast at one-half this sum. And our eastern friends, who wish to help our young Publishing Association, can do it no better than to pay \$3.00 a year for the SIGNS.

In order to circulate the SIGNS everywhere, and make up large lists to extend its influence in every part of our land and to other countries, we make the liberal offer to our missionary workers, and also to individuals, to furnish a volume of forty-eight numbers of our paper, common postage paid, for the small sum of \$1.50.

There will be no paper next week. Meantime we shall issue in pamphlet form a report of the condition of the Pacific S. D. A. Publishing Association, and state more fully our plans, with an appeal to all the friends of the cause from the Atlantic to the Pacific for active co-operation in the work of circulating the SIGNS OF THE TIMES. We shall be very happy to receive letters from friends in all parts of the field. Their suggestions will receive attention, and have a bearing upon our movements. The important work of the Tract and Missionary Societies will be carefully considered at the earliest possible moment. J. W.

Reflections by the Way.

(Copied from the *Review and Herald*.)

WE are now nearing the Rocky Mountains. We have been on the Union Pacific from Omaha twenty-four hours, and in two hours our train is due at Cheyenne, the capital of Wyoming. Thus far, our journey has been very pleasant. There is no dust, by reason of recent rains, neither is there excess of heat or cold. And what time has not been spent in sleeping, which has been fully one-half since we left Battle Creek in consequence of being short of time for sleep the ten days previous, we have occupied in reflecting upon the

WANTS OF THE CAUSE.

During the past six months, our labors have extended from the Pacific to the Atlantic, as far north as Minnesota and Maine, and as far south as Missouri and Southern Illinois. And it is apparent that the greatest want of the cause is men of God, to preach the word, and labor for the conversion of men and women to Christ and the truth. The destitution of real laborers among us as a people is very great. In some of our Conferences credentials are given year after year to men who have been doing next to nothing, and very few young men are entering the work. This course of things goes too far toward giving the impression that it is a small thing to fill the ministry of the last message, and that but little should be expected of those who enter upon it. These things are hindering young men of moral worth and energy, and are against us.

And it is a painful fact that we as a people have been letting some of the best talent slip through our fingers. For want of the very best school in the land, which by the help of God the Battle Creek College shall be, not a few of our young people have patronized other schools where they have lost interest in the present truth and to-day are hardly within our reach. Others, who should now be in the ministry, or preparing for it, or be connected with some working department of the cause, have left their homes to seek positions in the world, and, to say the least of many of them, they are lost to the cause at present.

And what gives this matter a most painful aspect is that these are generally the most enterprising and talented of our youth, the very ones the Lord wants in his cause. The fact is well-nigh heart-rending that in the older fields, such as New England and New York, the general gatherings at our camp-meetings are made up of persons of middle and advanced ages, while the young, in whom we should hope for the future, yield to the claims of this world.

The more promising young ladies among our people are pressed to give their hands in marriage at an early age, and many of them are overwhelmed with the cares and toils of household duties before they have matured real womanhood. And these, who might be laborers and shining lights to the world, are nearly lost to the cause, destined to spend the little time of probation left them in the perpetual rounds of the narrow home. And many of our young men marry before they have any well-defined plans for the future—before they have proved themselves capable of filling any important position; and later sometimes find themselves disappointed in choice, and thereby embarrassed and hindered from preparing themselves to fill important positions in the cause. Some of these, after throwing away five or more years of the best of life, seek the ministry with a helpless family on their hands. Under these circumstances it is exceedingly hard for them to become fullgrown ministers. Indeed, if the church ventures to give them encouragement, a great and doubtful burden is sometimes taken.

The world with its deceptive power is holding our people, young and old, back from the duties of the present hour. It can hardly be expected that our young people will consecrate themselves to the Lord, give up the world, and devote their lives to the work of God, while their parents still hold their worn energies in devotion to the interests of this life to such a degree as to deprive themselves of many of the means of grace. What is wanted, and what must be in order for the cause to move forward as would please God, is a general turning to the Lord by repentance, confession, and a spirit of sacrifice.

OUR SCHOOL.

There is no want of means among our people to carry forward the several enterprises at this time. Hundreds of men among us have grown wealthy since they embraced the doctrines of S. D. Adventists. And there are no good reasons why the debt still remaining on our College should not be lifted, and ten thousand dollars more raised before New-Years, to purchase much needed apparatus, and to give free tuition to those young men who should be urged to enter the ministry, but are hindered for want of means. Our people are making a terrible mistake in relation to our school. That debt must be lifted. Our school must possess all real advantages and be the best in our country. Our most promising young men and women from the Atlantic to the Pacific should be induced to fill our College rooms, and hastened to active service in the cause of God. We are losing time in this matter. While our people are sleeping over it, Satan is stealing a march upon us, and is securing to himself and the world precious talent which should be sanctified to the cause of Christ.

Neither is there want of ability among the S. D. Adventists. From the very nature of our specific message, based upon the prophetic word and the moral code, it is an appeal to the moral and the intellectual, and necessarily develops the higher order of mind and talent. Fortunately we have not our share of the superficial and dashy; while our ranks are largely made up of people of conscientious, reasoning, God-fearing minds which need urging to their proper position. That a large proportion of our male membership are first-class mechanics is remarkable. This may be accounted for in the perfection with which the great doctrines pertaining to life and salvation harmonize as taught by our people.

Again, the children of our people are, or should be, separated from the corrupting influences of this fast age, and their minds are compar-

atively free from that false and feverish excitement which is dwarfing and belittling the intellect of those who are carried away by the follies of our time. God save and bless our dear youth! At school they excel because in addition to a good mental inheritance they are in a healthy mental condition to attend to, and make rapid progress in, their studies.

And again, the priceless doctrine of Christian temperance, so fully diffused among our people, is of the highest physical, and, consequently, mental, benefit to our young people. Their parents rejoice in the great physical improvement, the mental clearness, and buoyancy of spirit, obtained by adopting improved habits of life. How much greater benefits may be realized on youthful constitutions and minds! With these advantages our young people should and will excel. It is really a disgrace to our people to do a second-class job at anything. God and his cause call for our best talent, and demand immediate, energetic action of all our people. We have beat the world in publishing, and a little time will show that we can equally excel in health institutions and schools.

It is of no use to talk to us of accomplishing the great work demanded of our people with second-class talent in a corner. May the spirit of still broader plans be diffused among the friends of the cause everywhere, and may energetic, united action follow. We shall be glad to hear from the presidents of our State Conferences, and other interested persons, relative to the foregoing, at Oakland, Cal. As our train shall speed its way to the Pacific, we shall endeavor to continue our train of reflections for other numbers of the *Review*. We close with a few words relative to

GOSSIP AND SLANDER.

People will talk. And from the abundance of the heart the mouth speaketh. Some hearts are so full of envy and bitterness that they would burst unless they could let off steam. In such cases the organs of speech constitute their safety valve. Poor creatures, let them talk. But such should not be allowed in the church of Christ, until the heart becomes converted and the tongue sanctified.

Church organization is for at least a three-fold purpose: first, to secure co-operation and mutual benefit; secondly, to prevent impostures; and, thirdly, to execute that discipline necessary to the purity of the church. The first two benefits are secured to S. D. Adventists in their simple and Scriptural organization. But our people fail in the third.

True discipline is greatly neglected in many of our churches. So far as discipline partakes of the nature of law, penalty must exist. But law without penalty is void. Therefore, any acting association without the observance of law, or rule, becomes a mob. This mob spirit prevails in gossip and slander in some of our churches. But investigation and wholesome rebuke have wilted and withered it as a frozen tomato vine wilts and withers in the heat of the sun. Certain friends of the cause, who stand at the head of matters and things at Battle Creek, are under a vow to each other and to God to stand for the right, and expose this lawless spirit that would corrupt the moral and religious atmosphere at head-quarters. We covet a humble place with them.

Of course, this spirit will attack our Washington. No loyal city was fortified and guarded during the American civil war, as was the seat of our general government. Had Washington been no better fortified and guarded than other cities of the loyal North, she would have been the object of successful confederate attack. And how certain will the dragon, who was to make war with those who keep the commandments of God, and have the testimony of Jesus Christ, hurl his poisonous missiles into our head-quarters. The time has fully come to arouse to the situation.

Our leading men must be men who love mercy, deal justly, and walk humbly with God. And our people must have confidence in such men, in order for the cause to move forward. No official in the church, or one managing in any of our institutions, should object to the most careful investigations of his course and management. If he is faithful and true he will covet this. And there is a way to come at this without the assistance of the vulgar ignorance of gossip, or the malice of slander. Wherever doubt exists as to the management of an official, there should be a call for investigation by persons appointed at the session of our General Conference, and the report be made officially. This should be decisive with all who regard that Conference as the highest earthly authority of our people. J. W.

California Camp-Meeting.

THE California Camp-meeting is in the past, and we trust that it has not been without some good results to the cause. The location was chosen not only because it was central and would well accommodate all the churches, but because it was near to San Francisco, the central point of labor in this State. To find shade and water at any point accessible by rail road is difficult in California, and the free offer of a ground fitted for "picnics" so near the City, with good water and reasonably good shade, seemed providential.

This much in its favor. But its situation in Marin Co., north of the "Golden Gate" west of the Bay, makes it almost isolated; and as it is only reached from the City by steamboat and rail road, and the times of sailing were not frequent, the meeting was not so largely attended as was expected. We were informed that the attendance was not as large as it was last year in Napa Valley. Yet there was a number from the City sufficiently large to thoroughly spread abroad a knowledge of our work, and we hope it may be the means of adding to the success of the tent-meeting which it is contemplated soon to hold in San Francisco.

The attendance of our people was good. Besides the preaching tent, 60 by 96 feet, there were 88 tents, and about 400 people camped on the ground. We were much disappointed that Bro. and sister White were detained by the deeply interesting work going on in the East, so that they could not arrive on the ground before Sabbath morning. But all took hold with courage to carry on the meeting till their arrival and the interest seemed to rise from the beginning. The speakers enjoyed considerable freedom, and the social meetings were generally good.

Bro. and sister White arrived on the ground about 11:20 A. M. on Sabbath. Bro. White immediately took the stand and gave a timely discourse on 1 Thess. 5. The argument showed that there was a time pointed out in the prophecies when we are to look for the coming of the Saviour, and to know that his coming is near; that it would have been wrong and unscriptural to look for him before that time; and that a special work will be done for the people of God during that time to prepare them for the coming of that day, and that special responsibilities rest upon us in view of this work. It was instruction suited to the hour.

Sabbath afternoon sister White spoke on the subject of the barren fig tree. Though clear and forcible in her statements of the truth, she was laboring under a severe cold taken on her journey, and it was with great difficulty that she could occupy her time on account of hoarseness.

But the word took effect, and when an invitation was given to come forward for prayers, many willingly moved out. Having been present on many such occasions we are free to say that we never saw a time when there was a more general deep feeling in the congregation. Not only those who came forward, but the whole people seemed moved, and the Lord came near in our prayers.

On First-day, the preaching was designed to meet the wants of those who do not understand our faith as well as of the church. But a large number of believers seemed to think that the labor was altogether for the former class, and thus lost sight of their own need. This caused a declension of feeling from which we fear they did not recover during the meeting.

Monday was a profitable day. All the meetings were spirited and the speakers enjoyed freedom.

Tuesday morning at half past eight we repaired to a stream fed by mountain springs where Bro. Loughborough baptized 17. The speaking was generally in the freedom of the Spirit during the day.

On Wednesday also there was great power in the word spoken. In the afternoon, instead of the usual sermon, another baptismal season was enjoyed. Bro. White and Loughborough both officiated. It was a season ever to be remembered by all present. The pool of water was about eight feet wide, the trees overhead interlocking their branches in a beautiful arch affording a welcome shade from the rays of the clear shining sun. The sloping banks were literally packed with interested spectators, and more than all, the Spirit of God was present to bless. Twelve more were baptized making 29 in all. A number of these there made their first start in the Christian life, and several others had but recently embraced the faith.

One case we cannot forbear mentioning. A daughter of Elder Z. Campbell, the Elder being extensively known as a preacher and more especially as a writer among the no-law Adventists, and her husband, came to the meeting with some personal friends through whose kindly

influence they had become somewhat interested. Hearing the clear evidence of our faith they both embraced it fully, and she was baptized, rejoicing in the light of God's moral law. Her intelligent testimony coming from a full heart thrilled the hearts of the whole assembly with joy. Many other interesting incidents we omit for want of time to mention.

We would be pleased if we had nothing to record of a more unpleasant nature than this. Some things incidentally brought out in the closing business session of the Conference developed the fact that the same spirit of jealousy and fault-finding which has followed the servants of God in other fields existed here. They had passed by four other important camp-meetings which they were urged to attend, and had resisted the solicitation of leading Seventh-day Baptists to attend their General Convention, to meet with the friends in California. They had labored in Battle Creek in a glorious work till the last moment, and packed up and started on their long journey in the night; they had come upon the ground wearied with their constant labor and journeyings, and the thought that any professed friends of the cause would entertain jealous feelings and a fault-finding spirit almost overwhelmed Bro. White. He had established the office of publication here by his own personal efforts, and through his influence, and by his aid, a meeting-house is in process of erection in San Francisco. By means of his efforts, also, the friends in the East have stocked the publishing house with the best printing machinery on the Pacific Coast; and it has been his constant study and aim to make the SIGNS OF THE TIMES a self-sustaining concern, to do which will require rigid economy, and skillful financing. He had certainly done enough to earn the confidence of all who love the cause and who earnestly desire its success, and no one could wonder that he was greatly astonished and grieved to find any number of supposed friends who would overlook all his labor and service to the cause and pick up trifles of which to complain. For the time it seemed as if the meetings would close under a cloud.

While the above will describe the course and feelings of some, we do not by any means believe the number is very large. The cause of present truth has true-hearted friends on the Pacific Coast. And the Lord is with them to give success to his own cause. This work is of God and not of man, and it must triumph gloriously.

The closing meeting was advertised for 5:30 Thursday morning. But as a large number had to remain on the ground till near the middle of the day, another meeting was called for 8 o'clock. This was one of the best social meetings, if not the very best, enjoyed on the ground. The testimonies were all brief and pointed, and they manifested a love for and confidence in the truth which was truly cheering. Every lover of the third angel's message who attended this meeting left the ground comforted and strengthened.

We hope that more experience in this work will remedy one fault which extensively prevailed. It was the neglect of children by the parents. Many did not seem to realize that the children might be benefited by the meeting, and seemed inclined to let their children play away from the meetings while themselves went up to worship. By the direct efforts of Bro. and sister White a great change was effected; and we hope the remembrance of nearly two score of children who came forward for prayers, some of whom were baptized, may incite the parents to labor for their children, even at their homes. This is the closing message of salvation, and its work is to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Children love this truth wherever proper attention is paid to them, and the parents must feel a responsibility to lead them to the Saviour.

As the church in San Francisco have resigned their Hall in anticipation of the tent being pitched there after the camp-meeting, a large body of that church came over to Oakland, Sabbath morning, Oct. 2, and, with the Oakland church, crowded the Hall full. After speaking to them we gave room for a social conference season, and the testimonies were all in one direction, namely, that they had all received a blessing in the camp-meeting, and were thankful that it was their privilege to attend it. This was to us the very best evidence that the camp-meeting was a success, and will tell to the final good of the cause of truth.

Personally we must confess to the gratification it afforded us to form a large acquaintance with the friends in this State. We met a few

old friends, dear to us in "the States," and many new ones, equally dear for the truth's sake. God bless the cause and its friends in California.

J. H. WAGGONER.

The New York Camp-Meeting.

(Copied from the Review and Herald.)

1. The location. This meeting was held Sept. 9-14, 1875, about two miles north of the city of Rome, N. Y., according to appointment in *Review*.

2. The place. This was a beautiful beech and maple grove, level, and excellently shaded, skirted by a lively stream of pure running water, proceeding from a boiling spring a few rods distant, affording ample provision in this respect.

3. The arrangement. The tents were arranged in a perfect square. A well-executed plan of the grounds showing the location of each tent according to its number, the position of large tents, speakers' stand, &c., was posted at the entrance. The stand was constructed after a new model, and was a convenient, comfortable, elegant, and pleasing structure.

4. The attendance. There were thirty-four tents pitched, one sixty-foot and one forty-foot; and there were between three and four hundred brethren and sisters present. This was considered a good attendance under the circumstances.

5. Social meetings. These passed off with a good degree of activity and freedom; though here, as elsewhere, that depth of feeling was not manifested which would lead to such rending of heart, and humiliation before God, as would be appropriate to the church of Christ in these days of danger and peril. A portion of the time usually allotted to social meetings was taken up in appropriate and timely remarks from Bro. White relative to matters in the N. Y. Conference.

6. The speakers. Bro. and sister White were present according to the change of appointment made at the earnest solicitation of the brethren in New York. They, and others who spoke, enjoyed a good degree of freedom in the presentation of the truth, and the word was listened to with eagerness and was cordially received by the people.

7. The Sabbath. In the afternoon of this day a victorious season was enjoyed. A call was made for backsliders and sinners to come forward for prayers. About thirty responded. A season of prayer followed. Bro. White was led out in great freedom. It was thought best to continue the meeting. A spirit of exhortation came upon the ministers. And when Eld. Whitney said he felt like putting himself among those who had come forward, and invited as many as felt likewise to join him in the move, there was a break in the congregation. They came pressing forward till all distinction was lost between them and the rest of the assemblage. There was deep feeling; and the testimonies that followed were of the greatest interest. A woman recently rescued from Catholicism gave the story of the work of the Spirit of God upon her heart, to lead her from that delusion. She was powerfully convicted of sin, and the need of forgiveness. Instructed as she had been, the confessional was the only way of relief that came into her mind. She repaired on three successive Saturdays to the house of the priest, but did not find him at home. She turned to the Bible, and learned that she could go to God for herself, and joyfully accepted the privilege. Her husband became alarmed and sent for the priest. Listening to the story of her experience, he urged her to the confessional. She told him she had found a better way, and asked him to pray for her. He would not do it. This opened her eyes still more to the fraud and deception of that system of religion. In the midst of persecution she has followed on in the truth, till now she is rejoicing in the commandments of God and the faith of Jesus.

8. Sunday. On Sunday the attendance was large, estimated at about three thousand. The attention was good, and the impression made very favorable, judging from remarks which many were heard to make. The speaking was with freedom and power, and, taken as a whole, the day was one of very gratifying success. Some of the citizens assured our brethren that if the meeting should be held there another year the turnout would be double what it was at this meeting.

On Monday, sister White spoke with great freedom, in a most impressive manner. Bro. W. spoke on the subject of baptism. After his discourse, Bro. B. L. Whitney and J. Wilbur were ordained to the work of the ministry. This was also throughout a good day.

U. S.

Battle Creek.

(Copied from the Review and Herald.)

LEAVING the N. Y. Camp-ground Monday evening, Sept. 13, in company with Bro. and sister White, we reached Battle Creek, Tuesday, the 15th. As Bro. and sister W. designed to leave for California on the 16th, they had only 48 hours to spend there, but had about two weeks' business in connection with the institutions at Battle Creek to accomplish in that time. This did not promise them much rest preparatory to their long journey to California.

But an interest soon arose overshadowing in importance all business considerations, and that was the spiritual condition of the church. Meetings were held Tuesday and Wednesday evenings, and the interest had then arisen to such a degree that Bro. and sister W. felt unwilling to leave it. They therefore concluded to remain over Sabbath and take the cars the evening following.

For the benefit of the young, some of whom were falling into the snare of the devil, the effort was especially directed. Some of the church felt the importance of making the most of this timely visit of the servants of the Lord, having once more the benefit of their experience and labors before their long absence on the Pacific Coast, and took hold to second their efforts. The Spirit of God was present to help. The hearts of the young were powerfully wrought upon. Many who had never made a profession, and for some of whom but little hope could be entertained, so wayward were the tendencies they manifested, made a move. The servants of the Lord were led out in exhortations as powerful and labors as earnest as any we have ever heard or witnessed. It was a visitation of the Spirit such as any people are rarely blessed with.

Meetings were held Thursday evening, Friday morning, the evening commencing the Sabbath, Sabbath morning, forenoon, and afternoon. At the conclusion of the afternoon service, twenty-three were baptized by Bro. W. in the Kalamazoo, which has witnessed so many scenes of this kind, yet none so remarkable as this. With but few exceptions, the ages of those baptized ranged from 12 to 17. This was an astonishing result to reach in so short a time. Yet we believe a genuine commencement of the work has been made, which may be cultivated to permanent and most happy results.

A responsibility is thrown upon the church which we hope will be realized by them. These lambs of the flock are to be cared for and taught self-reliance and an individual experience in the Christian life. They are now in a position to be led forward to positions of stability and usefulness in this work. We pray that this duty may not be neglected.

The experience of the past few months in B. C. can but have opened the blindest eyes to the fearful effects of the spirit of recklessness, insubordination, and complaint and murmuring against those who are bearing the responsibilities of the cause, which has prevailed with some. Such a spirit very easily affects and leavens the whole mass, and especially the young. Some are fully aroused to the evil of this thing, and fired with a determination that in the fort at Battle Creek it shall hereafter find no quarter.

No further evidence could be needed that God is with his servants. Only with his help could they endure such intense and unremitting labors as those to which they willingly and cheerfully subject themselves in behalf of the cause of truth and perishing souls. Only with his help could they labor with such power and such marked success. Yes, God is with them; and this fact ought to shame the murmurer and cavalier out of his nefarious work. Yet with all this evidence there are some who seem to think, or act as though they thought, that the cause would not be safe unless they watched these veterans in the message, to criticize, object, and steady them in their labors. And some will hold themselves aloof from the cause for fear that they will, contrary to both theory and experience, have too much power in their hands. We wait to see on the part of these some such work of the Lord as we see in the hands of Bro. and sister W. We want to see them laboring with such zeal for the good of souls, to rescue and build up the cause. And we want to see such marked operations of the Spirit of God in connection with their labors as we have just witnessed in Battle Creek. But significantly enough, these things do not appear on that side of the house. It will be well for us to look facts in the face, and take our stand as those who have some idea of what pertains to the spirit and work of true Christianity.

U. S.

The Giver and the Taker.

[THE following is an attempt to versify a literal translation of a poem by the Hindoo writer, Tinevaluva, who lived, it is supposed, in the third century of our era. He was remarkable for his hatred of idolatry and caste, and for his almost Christian conception of God and human duty:]

Who gives what others may not see,
Nor counts on favor, fame, or praise,
Shall find his smallest gift outweighs
The burden of the mighty sea.

Who gives to whom hath naught been given,
His gift in need, though small indeed
As is the grass-blade's wind-blown seed,
Is large as earth and rich as Heaven!

Forget thou not, O man! to whom
A gift shall fall, while yet on earth,
Yea, even to thy seven-fold birth,
Revive it in the lives to come!

Who, brooding, keeps a wrong in thought
Sins much, but greater sin is his
Who, fed and clothed with kindnesses,
Shall count the holy alms as naught.

For he who breaks all laws may still
In Sivam's mercy be forgiven;
But none can save in earth or Heaven
The wretch who answer's good with ill!

—John G. Whittier, in the *Waif*.

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.

California State Conference of S. D. Adventists.**FOURTH ANNUAL MEETING.**

IN compliance with the published call of the Executive Committee, the fourth annual meeting of the California State Conference of Seventh-day Adventists was held in connection with the annual camp-meeting in Fairfax, Marin County.

The Conference was called to order by the President, Elder J. N. Loughborough, at 5 p. m., Sept. 23, and was opened with prayer by Elder J. H. Waggoner. The delegates presented their credentials to the Secretary.

Elder J. H. Waggoner, of the Michigan Conference, was by vote invited to take part in the deliberations of the Conference; and, on motion, all brethren in good standing were also invited to take part.

On motion, the churches of Oakland and San Jose (Santa Clara and San Jose having been consolidated) were received into the Conference.

By vote of the Conference Bro. R. D. Hicks was authorized to represent the unorganized company of Sabbath-keepers at Lower Lake, and Bro. Wm. Healey the company at Middletown, Lake County.

On motion, the Conference adjourned to meet again at the call of the President.

SECOND SESSION.

Friday, Sept. 24, at 5 p. m.

Conference opened with singing and prayer. The reading of the names of delegates being called for, the following were named as those entitled to act as delegates to the Conference:—

San Francisco,—Wesley Diggins, Knud Brossen, Charles Chittenden.

San Jose,—Wm. Dumont.

Santa Rosa,—Wm. B. Dennison, John Morrison.

Vallejo,—J. S. Howard.

Healdsburg,—Joseph Dimmick, Wm. Harmon.

Bloomfield,—J. D. Bandy.

St. Helena,—W. A. Pratt.

Petaluma,—Edwin Moore.

Napa,—Joseph Eggleston, C. H. Clark.

Woodland,—M. G. Kellogg, Alfred Mason, Wm. Saunders.

Green Valley,—W. T. Ross.

Red Bluff,—J. H. Disher.

Oakland,—John I. Tay, D. B. Rickey, J. W. Cronkrite.

Gilroy,—J. N. Loughborough.

Watsonville,—S. B. Bresee.

Bear Valley,—John Judson.

Little River,—Reuel Stickney.

Hollister,—J. D. Richardson.

Middletown,—Wm. Healey.

Lower Lake,—R. D. Hicks.

The minutes of proceedings of last year's Conference were read, and unanimously approved.

Adjourned to Sunday morning, at 8½ A. M.

THIRD SESSION.

Sunday, Sept. 26, 8½ A. M.

Opened with singing, and prayer by Eld. Waggoner.

Eld. James White, President of the General Conference, being now present, was requested to take part in the deliberations of this Conference.

The President announced the following committees:—

On Nominations—Wesley Diggins, Edwin Moore, John I. Tay.

On Credentials and Licenses—A. B. Atwood, M. G. Kellogg, Charles Chittenden.

On Resolutions—Eld. J. H. Waggoner, Wm. Saunders, R. A. Morton.

Auditing—Brn. Diggins, Morrison, Harmon, Mason, Stevenson, and Pulse.

Adjourned to the call of the President.

FOURTH SESSION.

Sunday, Sept. 26, 5 p. m. Opened with prayer by Elder Waggoner.

Reports of labor were presented by Elders Loughborough, Waggoner, Canright, and Kellogg, and Licentiates Carey, Stockton, Howard, Healey, Judson, Uhl, and Brossen.

Elder White made some very interesting remarks in regard to the work of the Conferences in the East; he thought the business sessions should be made short and interesting, and spoke of the great interest in the Vermont, Iowa, and other camp-meetings which he had lately attended. In some places it seemed as though the whole people were anxious to hear and learn the truth.

Adjourned to the call of the President.

FIFTH SESSION.

Monday, Sept. 27, 5 p. m. Prayer by the President.

The Committee on Nomination of Officers reported as follows:—

President—Elder J. N. Loughborough.

Secretary—Wm. Saunders.

Treasurer—W. C. White.

Executive Committee—Wesley Diggins, T. M. Chapman, (the President being *ex officio* chairman of the committee).

The nominees of the committee were elected by unanimous vote of the Conference.

Eld. Waggoner, Chairman of the Committee on Resolutions, presented the following:—

Whereas, The Michigan Conference has invited Elder Loughborough to labor in that State, and the General Conference has consented to transfer him to that State,

Resolved, That this Conference earnestly request that Elder Loughborough be not transferred to the East, but be permitted to labor in California during the coming Conference year. On motion, adopted unanimously.

The following preamble and resolution were also offered by the Committee:—

Whereas, Our brethren in various places have been called upon to serve as jurors and witnesses in courts of justice upon the Sabbath,

Resolved, That the Conference Committee be and are hereby instructed to appoint a suitable person or persons to obtain signatures to a petition asking the next Legislature to pass a law exempting all who observe the seventh day of the week, commonly called Saturday, as the Sabbath of the Lord, from serving as witnesses and jurors on that day. The resolution was adopted unanimously.

Committee on Licenses and Credentials reported in favor of renewing the credentials of Elder J. N. Loughborough and Elder M. G. Kellogg, and granting licenses to R. A. Morton, Knud Brossen, J. E. White, J. Andrews and John Judson. The committee recommended that Wm. M. Healey be ordained and set apart for the ministry, and that he be granted ministerial credentials. The names of other candidates for licenses were referred to the committee for further consideration.

Adjourned to call of the President.

SIXTH SESSION.

Tuesday, Sept. 28, 5 p. m.

Opened with singing, and prayer by Eld. Kellogg.

Committee on Licenses and Credentials reported that they had no further business to transact, and they were discharged.

Committee on Resolutions reported further, as follows:—

Resolved, That we hereby express our gratitude for being so highly favored with the help of Brother and Sister White at this camp-meeting, and we appreciate the interest which they have manifested in us and in our prosperity, in that they have passed by several large camp-meetings which they were urgently requested to attend in order to meet with us.

Resolved, That it shall be the duty of the Elder or leader of each church in this Conference, to see that the proper reports of the S. B. Treasurers be sent to the State Secretary quarterly, and that the S. B. books and church records, together with the annual reports of the treasurers, be sent to the Annual Conference by the delegates representing their respective churches.

Resolved, That we recognize the voice that for twenty-five years has been calling to Seventh-day Adventists through the testimonies to the church as a voice from Heaven; and that it is our duty to heed it in all its teachings, whether it encourage, admonish, or reprove us.

Resolved, That we fully endorse all the steps that have thus far been taken in locating and establishing the Publishing House in Oakland.

Resolved, That we hereby express our gratitude to God, and to our brethren east of the Rocky Mountains, for their noble liberality in furnishing us with two power presses, a steam engine, and the necessary equipments for a first-class publishing house. While we have this evidence of their deep interest in us, we also express the great pleasure we feel in receiving the good reports of the success of the work among them, especially in the eastern camp-meetings, and we renew our pledge to be faithful to the trust conferred upon us in this important field, to endeavor to spread the present truth to the peoples, nations and tongues of the earth.

The last two resolutions were put to vote separately and passed not only by vote of the Conference but also by a rising vote of the congregation.

The secretary here read the membership and financial reports of the different churches of the Conference, which were accepted.

The President appointed as a Camp-meeting Committee for the ensuing year, G. D. Hager, Wm. Harmon, E. J. Church.

The President stated that the Railroad Company had offered the Conference the use of these grounds for two years more, and on motion he was authorized to conclude such an arrangement with the Company.

Adjourned to call of President.

SEVENTH SESSION.

Wednesday, Sept. 29, 5 p. m.

Session opened with prayer by Elder Loughborough.

A report of the Tent Fund was made by the President which showed a balance of \$27.96 on hand at close of this Conference.

Funds were raised by voluntary subscription to pay for clearing the grounds.

Voted, by the Conference that the expense of transporting the organ used during this Conference and Camp-meeting to and from Oakland be paid out of the money so raised.*

The Conference Treasurer made the following report:—

On hand at date of last settlement, April 24, 1875,	\$954.05	
Received since that time,	2072.60	
Total,		\$3026.65
Paid out since that time,		\$1913.72
Balance,		\$1112.93
Additional Receipts,	\$200.00	

Total am't now on hand, \$1312.93

The matter of loaning one thousand dollars from the Conference funds to the San Francisco church for one year without interest, to assist them in building a church edifice, having been recommended by the Auditing Committee, Eld. White and others gave their views, and it was put to vote and carried unanimously, and also by a rising vote of the congregation.

On motion, Napa Church was allowed to retain the balance due the State Conference on the last two quarters' s. b. pledges, to enable her to pay off her church debt.

The following resolutions were offered and adopted:—

Resolved, That we hereby tender our thanks to the North Pacific Coast R. R. Company for the use of their grounds and for the facilities they have extended to us in this camp-meeting.

Resolved, That the proceedings of this Conference be published in the SIGNS OF THE TIMES and in the *Review and Herald*.

Conference Adjourned *sine die*.

J. N. LOUGHBOROUGH, Pres.

WM. SAUNDERS, Sec.

Meetings in California.

WE took down the tent in Hollister, Sept. 6. The 7th I went to Old Gilroy to prepare a place for baptism. This at first appeared to be impossible; but selecting a place where the water in the wet season had washed out a gully about two feet deep and five feet wide, I dug a spot sufficiently deep, built a dam across it, and turned the water of an artesian well into it, and soon had a pool of water. Spoke to the company assembled at Gilroy the evening of the 8th, and on the 9th went to Old Gilroy and baptized three: one from the world, never having professed faith in Christ, one from the Presbyterians, and one who was, not many weeks ago, a Catholic. Three more signed the covenant at Gilroy.

The next Sabbath and first-day I spent in San Jose, where I preached five times and held two other meetings, celebrating the ordinances. During the week following I met

*This was declined, and the money retained in the funds of the Conference.

with them again in Gilroy, and Sabbath and first-day, Sept. 18, 19, was at Hollister. We enjoyed a good meeting. Some will be baptized as soon as opportunity offers. At present water is not easily found in that country.

At the commencement of my labors with the tent this season I felt great disappointment, the attendance being so small, but soon learned that the percentage of attendance on religious meetings is very small throughout this State. We have seen a large attendance, however, in Eastern States, with no better results. The truth has been placed on a footing in a growing country where we hope it may also grow. One feature of California tenting is gratifying. It is the almost certainty that no meeting will be prevented by the weather. It is quite surely known in any given locality what the weather will be throughout the entire meeting.

The order also is almost invariably good. True the laws are strict on this point, but it would appear that lawlessness does not largely show itself in that direction. No disturbance occurred during the season, and nothing was removed or injured in or about the tent, although crimes were not infrequent in the neighborhood.

Considering the change of climate, and the badness of the water, especially in Hollister, we came through the labor of the season in remarkably good health. Enjoying comparative rest during the week of the camp-meeting, we feel invigorated, and encouraged to resume labor in this great and good cause with zeal renewed and a yet greater sense of the growing importance of the work.

J. H. WAGGONER.

Oakland, Oct. 1, 1875.

The Cause in the East.

FROM all parts of the eastern field there comes the most encouraging reports of the advance of the truth. Eld. Lane reports considerable interest in New Hampshire. He and his estimable wife have been laboring in Milford, where, in spite of bitter opposition, and the sickness of both Eld. and Mrs. Lane, an interest was secured and a small company converted to the truth.

Bro. Bourdeau is among the Belgian French in Wisconsin. In company with Bro. O. A. Olsen he has pitched a tent in Green Bay, and they are holding meetings in both English and French. Under date of Sept. 12, he says:—

"We came to this place with trembling, knowing it to be a large place, and an important point for the work for different nationalities. We have now spoken five times in English and once in French, and the prospects are that a church will be raised up here that will be composed of French, Americans, and a few Norwegians. God helps in preaching. We were encouraged greatly in speaking to at least one hundred candid French listeners this afternoon, one-half of whom were Roman Catholics. Four different kinds of French tracts were taken quite freely."

Bro. M. B. Miller reports a good work in Southern Michigan. In Bronson where he spent eight weeks, an interest had been aroused by the distribution of tracts, and a few had commenced to keep the Sabbath, and thus the way was well prepared for a course of lectures. Though almost alone in his labors, there are now twenty-five keeping the commandments in that place. Regular meetings were appointed and a Sabbath-school and Tract Society were organized.

Sister Anna J. Carlstadt has been scattering tracts in Northern Minnesota. Of the interest there she says: "The publications given out in that language [Danish] have been well read; some of them have gone from house to house until they are almost worn out." "I need some Danish tracts. I need but a few; and these I must have—not so much for the Danish people—but there is another nationality here that I shall try to reach by them—the Icelandic. There are people living not very far from here who are well educated both in the Icelandic and in the Danish. From them I shall try to get directions to the people in Iceland who may read the Danish. I shall then send them some publications, and write them letters, telling why they have been sent."

Bro. James Ertzenberger, who, since Eld. Andrews returned to Switzerland, has been laboring alone in Germany, speaks of the interest in Solingen as follows: "I can say the good work in Prussia is not stopping, but moving on. The lectures at Solingen are well attended. The hall is literally packed with attentive listeners. Those who attend these lectures either belong to the leading national churches, Lutheran or Evangelical, or to the different denominations of that city, as Baptists, Darbyists, or Independents."

The interest to hear the truth was still gaining and invitations to visit were coming in

from rich and poor. Of one of his visits to a clergyman of the National Church Bro. E. says: "He wished to know by whom I was sent, why I came to lecture in Solingen, and what we teach in general terms. To these questions I responded. Thus far all was right. But it is most alarming that this pastor could tell me with laughter that St. Paul greatly erred when writing on the second coming of Christ, and that the Bible contains many contradictions. I asked him to show me one but he did not. Then in a Christian manner I admonished him to pray God for light, to become converted to God's word, warning him of the terrible retribution of the unfaithful shepherds."

Health Department.

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

Diet and Peace.

In 1871 a Mr. Ellis published a small pamphlet in San Francisco on the subject of peace, national and individual, and how to obtain it. He makes it a question of diet, and his statements are correct and his reasoning good, as the following extract shows:—

"Take the North American Indians at the time of their discovery by Columbus. We find them subsisting almost exclusively on meat. Their numbers were very few, and their natures were almost identical with those of the wolf and panther that slaughtered and fed on the same animals that they did. Their greatest happiness was in scenes of blood. They had little or no mental enjoyment. The long and exhaustive hunts and the kind of food they ate doubtless made them what they were. Their numbers could not increase, because the land could not maintain them, owing to their system of living. Now let us consider the condition of the Sandwich Islanders for a contrast, at the time of their discovery by Captain Cook. They had few domestic animals, and comparatively no wild ones; they lived on fruits and vegetables. Captain Cook says that at one place where he stopped the natives had a large oven in which the whole village cooked, and that there was no meat cooked during his stay, and adds: 'I think I can safely say that their food is nine-tenths vegetable; and they have kind, gentle dispositions, and have excellent health, few or no cases of sickness among them.' He estimates their numbers at four hundred thousand. Probably there was not a place on the North American continent of ten times the size of these islands that contained so many native inhabitants at that time, and when we consider that the Islanders had no agricultural implements with which to cultivate the soil, we have only to guess how many times more inhabitants the islands would support under a proper system of cultivation, if they would only live as the natives did at the time of their discovery. But they have taken thither all kinds of domestic animals, and gone to living on meat. They had their numbers taken in 1860, and there were but sixty-eight thousand natives left, and less than three thousand foreigners. Is there not a mighty lesson to be learned from these facts?"

"But what has all this to do with peace, national peace? may be asked. Everything to do with it. Just as much to do with it as the rain has to do with the prosperity of California. There can be no such thing as permanent national peace until there is individual peace, health, and happiness among the masses. Under our present system of living our lives are nothing but one continual toil, struggle and strife. This state of things ought not to continue, and, I think, need not."

The writer then speaks of the health and longevity of man while eating the simple diet provided for him by his Creator, as stated in Gen. 1: 29, 30, and of his speedy degeneracy after the introduction of animal food, and continues:—

"The Sandwich Islanders have done the same thing. What has been the result? Why, out of four hundred thousand healthy, happy human beings there are seventy thousand discontented, sickly persons left. Are they not most effectually driven out of their beautiful garden, and compelled to earn their food by the sweat of their brows as the Bible says old Adam had to? How can there be such a thing as happiness so long as a man has to toil with body or brain eight, ten, or twelve hours out of every twenty-four, for a livelihood? Is it necessary that the laboring classes of the United States should earn nineteen millions of dollars annually to pay for duty on tea and coffee? Is not the use of these drugs worse than useless? Are they not causing the immense consumption of tobacco and alcoholic drinks which is going

on all over the civilized world, and destroying the peace of thousands of our fellow-beings? Do they not heat both body and brain, even if a person never uses tobacco or alcohol? I think they do, and never use them.

"What effect has the eating of meat on individual and national character? We have seen what the North American Indians were, who lived on it. We know that it strengthens, stimulates, and renders active all the lower faculties of man, at the expense of the intellect. Why did so many of the founders of different religions abstain from its use? Because they knew that it would give them an animal and not an intellectual nature. The habitual use of meat makes man governed by passion and impulse, instead of reason and forethought, and hence destroys the very foundation of national peace and prosperity. And then look at the toil and expense necessary to produce it. How few there are who seem to realize that in buying meats instead of other food there is a loss of four dollars out of every five. Take the San Francisco market for example. Good beef is worth twenty cents per pound, bones and all; rye or corn meal and flour, from three to four cents per pound, and nearly all is good food, while meat is three-fourths water. Chickens are worth from seventy-five cents to one dollar each; the best of potatoes, one cent per pound. I have bought the best of sweet potatoes, the past season, for seventy-five cents per hundred; compare those with chickens at seventy-five cents each. Many suppose that they cannot have strength if they do not eat meat; but let such a person be at Castle Garden, New York, and see those German and Irish immigrants land, see those broad shoulders and strong arms, deep chests and large vital organs, and he cannot help noticing their strength and apparent powers of endurance. Many of them will tell you that they did not eat meat in their old homes more than once or twice a week, and as for tea or coffee, they drank them no oftener. I know of a laboring man in this city who practices the principles which I am trying to advocate, and it is his pride and boast that he has done a week's hard work on food that he has bought for one dollar. He says that he has earned money enough in one week, as a common laborer on the street, to feed, clothe, and give him books for one month. Now, don't you think that man has done his part toward producing universal peace? I tell you that as long as butchery and bloodshed are necessary for your daily existence, so long shall army meet army and strew the battlefield with the slain; for to have a higher mental development the use of meat as food must cease, in order to give the masses time to cultivate the intellect and the desire to do so. The laborer above referred to is satisfied that he can go out into the valleys and select one acre of ground, which, by being brought to as high a state of cultivation as the soil will admit of, can support fifteen adult persons, in full health and strength, if they will live as he does; and the labor for its cultivation will not exceed four hours per day for one-third of that number."

We might allow a wider range in the line of food than this San Francisco laborer allowed to himself, and still the statements of the writer would be forcibly correct. The subject is worthy of much more attention than it receives. J. H. W.

Religious Miscellany.

—According to the *London Tablet* there are in India alone nearly two thousand missionary priests of the Roman Catholic faith.

—The Board of Educators of Chicago has discarded the Bible from the public school. There was but one vote opposing the proposition.

—Cardinal McCloskey, who has been obliged to go to Rome in person for his "red hat," is there, and has been received and embraced by the pope. The latter, according to the telegraph, has asked many questions of the Cardinal about his church in America, and he doubtless received some very hopeful answers.

—Spirit knockings, it seems, are nothing new. Among the manuscripts left by Richard Baxter is a letter in which he says: "I heartily thank you for your communication on the matter of apparitions, and dead men's candles. We have a house, three miles off, haunted with nightly knockings and walkings. We spent a day in prayer, and they were free for five or six months after that. Since, it is all as before."

—Traveling among the Baptist churches in Ireland this summer, Rev. Dr. Hague finds nothing cheering to say about them.

He was disappointed at Belfast to find the pastor there had renounced his charge and was gathering a congregation that should be recognized simply as "Christian," and that in Cork and Dublin matters were hardly better. Most, if not all, of these churches have the "open door and broad table."

—As an illustration of the tendency that is now working toward a union of Christians of different creeds, it may be mentioned that at Stanley Pastures—now a collection of collieries—an enterprising firm has undertaken to erect an English Church, and they invited a rich old Quaker, David Dale—one of the same family which was connected with the Owens—to lay the corner stone. The Quaker performed the ceremony in the presence of several clergymen, and of the Vicar, who, when the church is erected, will read in it thirteen times a year that creed which dooms all Quakers to "perish everlastingly."

—After long discussion over the matter, the American Jews have organized a college at Cincinnati for the education of rabbis, who, heretofore, have all been trained abroad. In addition, all who are desirous of obtaining a substantial education for any avocation in after-life, and to be well informed in Hebrew lore and history, are welcome to the Hebrew Union College and the enjoyment of all the privileges and advantages it may offer. October 3 was the date for the formal opening of the institution, which, in the opinion of the *American Israelite*, will be an event full of incalculable importance to the Hebrew cause in the United States, "where, under the genial sun of freedom, in the centennial year of liberty, a new chapter of Israel's wonderful history shall be opened to the glory of God, and the fraternization and elevation of the human family."

News and Miscellany.

—The north wing of the new Insane Asylum at Napa is completed, and will receive inmates next month.

—The cost of mail service in the United States in the year ending July, was \$14,845,250.15. To meet this, Congress appropriated \$17,548,000, which leaves \$2,702,749.85 to meet any additional requirements.

—Out of the more than twenty-five thousand votes cast in San Francisco, the temperance candidate for Governor, an unexceptional man, in every respect qualified for the position, gets seventy-one votes.

—Thirty more Chinese students from the province of Shanghai are expected here soon to be assigned by Yung Wing, of Hartford, to various educational institutions in that vicinity.

—Latest official advices from Herzegovina are satisfactory. The insurgents now appear willing to negotiate with the Consuls. There have been no offensive movements for several days. The latest encounters terminated in favor of the Turks. The migrating families are beginning to return.

—Russia has her domestic troubles with a secret organization of fanatical socialists, who are rapidly spreading their ideas throughout the empire, and preparing for a revolt at the first favorable opportunity. The fanaticism has taken root in the upper classes. The government deals harshly with them—recently arrested 612 men and women—but they thrive on "persecution."

—The vote in New Jersey on the proposed amendments to the State Constitution resulted in a large majority in favor of the amendments as a whole. Although some of these amendments were aimed directly at the supposed desire of the Catholics for sectarian appropriations and for a division of the school fund, and although the Catholic Bishop of the Diocese of Newark issued a letter against these amendments, the vote upon them was not materially reduced.

—The papal circular, just issued in Spain, forbids the exercise of any non-Catholic creed, requires the transfer of the superintendence over education to the clergy, and pledges the co-operation of the secular power in suppressing heretical teaching and literature. This has been followed by a statement that the failure of the government to accede to his demands will imperil the relations now existing between the King and Holy See. The result is great surprise and agitation among the Alfonsists. The re-establishment of the Inquisition, which is thus demanded would very quickly bring Spain into conflict with the Protestant powers.

—In England and our Eastern cities there is a mourners' reform in progress—not exactly an organized Society of Reformed Mourners, but a public sentiment which aims

to relieve families and persons who have lost friends, near or remote, from the burdens and expenses of sable goods, and white, and other fashionable inconveniences which are intended to express grief. This reform was adopted by many sensible and independent families in the West, years ago. They said if the love they manifested to the dead while they were living, by acts of kindness, respect, and helpfulness, were not sufficient to indicate real grief at the parting, the arts of the milliner and stationer would be poor substitutes.

STORM IN TEXAS.—Immense damage and very great loss of life have been sustained by the recent storms and floods in Texas. A fearful cyclone, followed by an unparalleled rise and overflow of the tide along the coast and up the bays, caused wide-spread ruin. A report from Galveston says that the town of Indianola is almost entirely demolished. The light-house, wharves, business houses, and dwellings are broken in pieces or swept away. There are only three houses remaining which are not deluged. The telegraph lines are down for miles. Railroads are washed away, and houses, fences and trees, are piled up in broken masses in the streets. Reports of the loss of life are conflicting. All agree that there were from one hundred to one hundred and fifty lives lost. Citizens are organizing for relief and will send food and clothing.

Ominous Words from Gen. Grant.

PRESIDENT GRANT is not a talkative man; indeed, it has been denied that he can make a speech. But nobody denies that he can think for himself, and act when occasion requires. And his lack of talk gives his words all the more importance.

But lately he has disappointed everybody—he has made a speech at Des Moines, Iowa, which has attracted much attention and elicited much comment from the press. The following brief article from the *San Francisco Chronicle* of Oct. 1, gives a good idea of the speech, and shows what is thought of it:—

"WHAT CAN THE PRESIDENT MEAN?"

"On the 29th of September there was a military 'reunion' at Des Moines, Iowa, on which occasion President Grant was present. Of course he was importuned to make a speech. Speech-making is an invariable and indispensable feature of American 'reunions.' The President, abandoning his usual and characteristic policy of reticence, responded to the call, and made the longest speech recorded against him in all his public career. He commenced by informing his audience that he was going to disappoint those who had called upon him 'in the expectation of getting a short speech.' This is not only the longest, but it also the most sparkling effort in the oratorical line that the President has ever made. 'If we are to have another contest in the near future,' he said, 'for our national existence, I predict that the dividing line will not be Mason and Dixon's but it will be between patriotism and intelligence on one side, and ambition, superstition and ignorance on the other.' The President then proceeded as follows:—

"In this centennial year the work of strengthening the foundation of the structure begun by our forefathers one hundred years ago at Lexington should be begun. Let us all labor for more security of free thought, free speech, a free press, and pure morals, unfettered religious sentiments, and equal rights and privileges of all men, irrespective of nationality, color or religion. Encourage free schools and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school. Resolve that neither State nor nation shall support institutions save those where every child in the land may get a common school education, unmixed with atheist, pagan, or sectarian teachings. Leave the matter of religion to the family, and keep Church and State forever separate. With these safeguards I believe that the battles which created the army of Tennessee will not have been fought in vain."

"Is this a prediction of a religious war? The whole tenor of the President's remarks seem to indicate that such was his meaning. He declares that the conflict which he foreshadows is not to be a sectional one. It is not to be between the North and the South. It is to be between 'patriotism and intelligence on the one side, and ambition, superstition and ignorance on the other.' How is this language to be interpreted except as a prediction of a religious war?"

President Grant is by no means a "sensational" man, and he would never have uttered these words if he did not see indications which warrant them. Evidently the subject of a "religious war" will soon attract the attention of our statesmen.

J. H. WAGGONER.

The Signs of the Times

SAN FRANCISCO TENT-MEETING.

OAKLAND, CAL., FIFTH-DAY, OCT. 7, 1875.

No paper next week.

The Flint Camp-Meeting.

I ARRIVED upon the camp-ground Friday morning. The weather was rather wet and cold, and it continued so during most of the meeting. Probably this prevented some from attending. The outside attendance was not very large; yet perhaps about a hundred attended all the meetings. On Sunday several hundred came, though it rained much of the day.

A good work has been done in Flint the past summer by Brethren Jones and Lamson. About seventy-five have come out on the truth. This meeting has strengthened them much. They took an active part in our meetings, several were baptized, and a number decided to keep the Sabbath who had not before committed themselves. Among them were Bro. and sister Betts, the first couple I married, which ceremony I performed some ten years ago in Tuscola County. The seed of truth was not lost, though it has been a long time coming up.

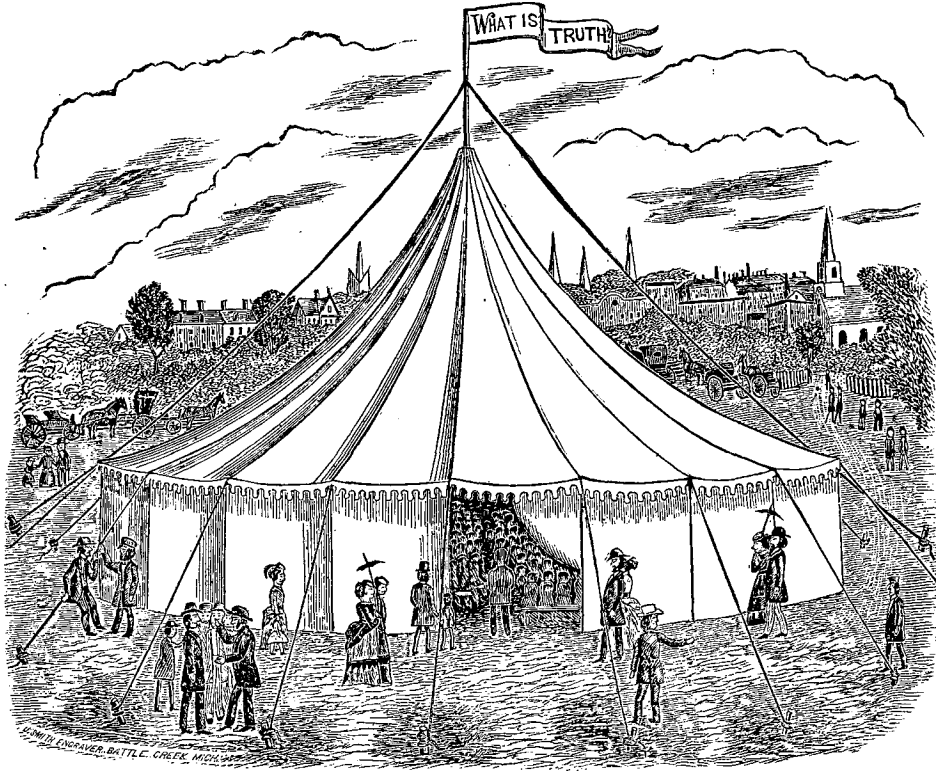
Bro. Smith came Sunday morning with a good report from Battle Creek. Brn. Jones and Burrill also assisted in preaching. The Lord gave good freedom in presenting the truth. The social meetings were all good and encouraging. A large number remarked that this was the first camp-meeting they had attended; some, that they had never heard an Adventist sermon before; and many stated that they had but recently embraced the truth. This shows that the truth is spreading in this section.

Sabbath afternoon two or three tent companies joined in prayer and social meetings. All reported most excellent seasons. One or more was converted in most of the meetings. About sixty of the brethren and sisters from Tuscola and Gratiot Counties met in the Vassar tent. Nearly all of these embraced the truth under the labors of myself and Bro. Van Horn when we first began to preach ten and eleven years ago. Those were very happy years in my experience, and these friends have always seemed dearer to me than any others; hence this meeting was a precious privilege to me. I rejoiced to see so many still faithful to God. But many have gone down to the silent grave to rest from their toils. But the saddest of all is that some have fallen under the power of the enemy. As we recalled the memories of the past on this occasion, the tears would come thick and fast. For two hours we talked and wept together like children. Every soul was deeply moved. I believe no one present will ever forget that meeting.

Monday morning we came together at nine. Our meeting continued over three hours, so that we had no sermon. To me at least this was by far the best meeting I have attended for many a month. After earnest and touching remarks had been made by several preachers, a call was made for those to come forward who would break away from sin and go with God's people. It was a most solemn place. The Spirit of God seemed to be moving upon the entire audience. Nearly every one was in tears. One after another came forward with the deepest emotion and weeping. Many of them were young men and women between fifteen and twenty-five years of age, the sons and daughters of Sabbath-keepers. The joy of their parents was inexpressible. Besides these, a large number of men and women came forward to take their stand for Christ and for the Sabbath for the first time. In all, there were about one hundred who thus came to seek God. As near as I could learn, not less than a dozen here took their stand for the first time to keep the Lord's Sabbath. This alone was worth all the labor of our meetings.

Besides these, fifty or more here started in the service of God for the first time. The others were those who had become more or less backslidden, but who now returned to God and to their place and duty in the work. Brother Fisher made a most touching confession, and an appeal to sinners which melted the stoutest hearts. An hour or two was spent in listening to the testimonies of these persons who had come forward. In the afternoon about thirty gave in their names for baptism. Nineteen of these were examined and taken into the different churches, and then they were baptized by Bro. Jones. The others will be baptized in a few days, as it was more convenient for them to wait.

Tuesday morning, at our parting meeting, Bro. A. O. Burrill was ordained to the work of



McALLISTER STREET, BETWEEN GOUGH AND OCTAVIA.

THE California Mission Tent, 96 by 60, is now pitched on McAllister street, between Gough and Octavia. There will be Preaching in the Tent each Evening, and Saturdays and Sundays at 11 A. M. The Public cordially invited. Seats Free. COMMITTEE.

the ministry. Thus closes another good camp-meeting. We feel sure that fruits of it will appear in the kingdom. It has greatly encouraged me to labor on, tired or not, with much or little apparent success, trusting in God for fruit by and by.

D. M. CANRIGHT.

Kansas and Missouri Camp-Meeting.

OUR annual gathering for 1875 is now in the past. In point of numbers, interest, and good results, this far surpassed any preceding meeting; although almost every circumstance appeared to be against us. The time of our appointment was twice changed. Then the time of the final notice was so very short that many found it necessary to start as soon as they knew where to go. Besides it was in the very busy season of haying and seeding. But this is not all, for having arrived on the camp-ground we learned that our beloved brother and sister White were not to be with us.

Disappointment was depicted on every face. So deeply did the brethren and sisters feel over the matter, that for the first day it appeared that the meeting would be a failure. Bro. Canright, however, began to work like a hero; but the darkness seemed to crowd upon him, and no marvel, when it was reflected from three hundred cloudy countenances.

On the second day the brethren began to realize the situation, and to look to the Lord for light and courage. Soon the cloud lifted and God's glorious light shone into our hearts. The disappointment was gone. The meetings grew in interest to the very close. The preaching was close and practical, the Spirit of the Lord was present to carry it to the hearts of the people, and the fruits were manifest in our social meetings. One feature I must mention, and that is, the spirit of confession, tenderness, and love between parents and their children, which seemed little short of the fulfillment of the prediction of Mal. 4:5, 6.

Sabbath especially was a good day with us. In the afternoon a call was made for those who desired to seek the Lord with full purpose of heart, also for backsliders who wished to return to their God, to come forward for the prayers of his people, and seventy-five willing souls responded by immediately taking the front seats. A good number of them were youths, ranging in age from twelve to twenty years. May the good Lord help them to ever keep their faces Zionward. The following notice is from the *Western Enterprise*, published at Mound City, Kan.:

"THE SEVENTH-DAY ADVENTISTS.

"The Missouri and Kansas Camp-meeting of this denomination has just closed. It was in point of numbers and interest a great success.

There were twenty tents on the encampment, twenty-eight family wagons, and three hundred members. Ten elders, led by Eld. D. M. Canright of Battle Creek, Mich., conducted the exercises. Eld. C. is a very earnest and forcible speaker. Seventy-five persons came forward for prayers, and fourteen were baptized. We could not help noticing the intelligent and intellectual character of the entire congregation, male and female.

"This denomination is rapidly increasing in numbers. Four years ago they had no church organizations in these States and but one or two elders; now they have over six hundred souls, and have thirty or thirty-five churches. Elder Cook of Mound City was ordained the last evening of the meeting."

J. LAMONT.

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 J Church 3-1, E J Church 3-1, A B Atwood 3-1, Thos Crabtree 2-37, Oscar Tibbets 2-40, Mrs M H Wallace 2-25, W M Ayers 3-1, Mrs Jane Coolidge 3-1, Mrs A G Clark 3-1, E Hammond 2-25, John Pelling 2-45, C H Clark 3-1, R A Morton 3-1, James Creamer 3-1, F J Otis, Wm Semple Jr 3-16, Isabella Moore 3-1, F C Wait 2-25, J G Krieschbaum 3-1, W T Ross 3-1, Mary R Stem 3-13, John Morrison 3-1, Jas S Houseman 2-1, James J Fisher 2-47, J Barry Patterson 2-47, Jackson Ferguson 3-1, Wm Harmon 3-1, Mrs N Snook 3-1, Betsey Healey 3-1, G W Mills 3-1, Fannie Dimmick 4-1, J W Bond 3-1, John Cook 3-36, A B Griggs 3-1, H C Mc Dearmon 2-1, Alden Green 2-47, Mrs T A Greenwood 2-47.

\$1.00 EACH. J F Flory 3-1, Mrs M Tilton 2-1, Richard Cox 2-3, Ellery C Waggoner 2-24, Ruby C Canright 2-23, Eld J H Waggoner 2-25, Ransom Owen 2-47, Mrs H D Warner 2-33, Wm Fowler 2-1.

MISCELLANEOUS. C C Stanley 1.15 2-23, Mrs Eva A Lee 1.50 2-19, B T Densmore 50c 2-11, I B Watts 50c 2-11, C H Didericksen 3.00 2-47, J L Ross 1.10 1-40, James Monroe 25c, Miss Bella Osgood 25c, Richard Fuerst 2.50 2-37, D A Warren 10c, I L Maby 10c, Wm H Weatherman 20c, L Wells 25c, David L Jaycox 50c 2-11.

California Publishing Fund.

A La Rue \$150, R C Crucey \$20, Wm Saunders \$50, J M Church \$80, A M Anderson \$20, J W Bond \$90, S C Bond \$100, Sarah Mills \$10, G W Mills \$10, W T Ross \$100, Wm Leggett \$50, Wm Harmon & wife \$130, S-* \$50, Minnie L Semple \$10, Wm Semple Jr & wife \$20, B S Freeman \$74, M C Baily \$20, Edwin Moore \$200, W E Wood \$5, M H Wallace \$25, J G Krieschbaum \$50, Fannie Dimmick \$15, A F Howard \$5, E J Church \$20, H Cochran \$50, R W Forbes \$16.38, Mrs T Mc Farland \$10.

California Tent Fund.

H W Hackney \$10, A B Atwood \$25, B F Harris \$25, Sarah Mills \$2.50, J M Church \$10, A F Howard \$5, W T Ross \$5, B G St John \$10, B S Freeman \$5, Mrs H C Yerby \$15, Mrs Hagar \$15, J L James \$25, Sarah Judson \$28, Hester Ferguson \$2, J W Palmer \$2.50, F Kundert \$1, H C Ferguson \$1, R W Forbes \$5.

Donations to the Signs.

Annette S Bartlett \$5, Theodocia Terry 50c, Wm Semple Jr 45c.

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

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

PUBLICATIONS.

Prices in Coin.

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

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

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

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

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

Life of Wm. Miller, with likeness. \$1.00.

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

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

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

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

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

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

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

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

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

Facts for the Times, revised and enlarged, 25c.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright, 25 cts.

The State of the Dead. By U. Smith. 224 pp. 25 cts.

Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary and Saving Faith. 20 cts.

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The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

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