

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. 22:12.

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The Signs of the Times.

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TAKE COURAGE.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

WEARY soul, by hope forsaken,
Lift thy longing eyes above;
Rest thee on this firm foundation—
God's eternal, changeless love.

When all other refuge fails thee,
This thy refuge safe and sure;
Here, beneath his wings enfolded,
Thou mayst hide and be secure.

When the tossing billows round thee
Fright thee with their rude alarms,
List, a gentle voice beside thee,
Whispering with its soothing charms—
"Fear thou not, for underneath thee
Are the everlasting arms."

—Anna Hyatt.

General Articles.

THIS DO AND THOU SHALT LIVE.*

BY MRS. E. G. WHITE.

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

An important question was addressed to Christ by this lawyer: "What shall I do to inherit eternal life?" The answer is direct and positive: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thy neighbor as thyself." Jesus presented the whole law of God, and said, "This do, and thou shalt live." The first four commandments of the law grow out of our relation to God, and demand the loving loyalty of our whole hearts. The last six grow out of our relation to our fellow-man, and require us to regard his interests as our own. The keeping of these commandments comprises the whole duty of man, and presents the conditions of eternal life. Now the question is, Will man comply with the requirements? Will he love God supremely and his neighbor as himself? There is no possible way for man to do this in his own

strength. The divine power of Christ must be added to the effort of humanity: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Repentance toward God for our failure to keep his law, is the first step in the Christian life, while faith toward our Lord Jesus Christ claims the merits of his blood for the remission of sins that are past, and makes us partakers of the divine nature. The carnal heart, that "is not subject to the law of God, neither indeed can be," is made spiritual, and exclaims with Christ, "I delight to do thy will, O my God; yea, thy law is within my heart."

There are many who say they believe in Christ; but do they? Have they the spiritual mind, the mind of Christ, that delights in the law of God? They claim to be the children of God, but they do not the works of God. We cannot afford to make any mistakes in this matter, for our eternal interests are at stake. A correct faith will be made manifest in godly works, and will bring the whole life into harmony with the law of God. Faith and works must go hand in hand. Christ referred the lawyer to the law, and inquired, "What saith the law? how readest thou?" And he showed that those righteous statutes require our perfect obedience. When, through the goodness of God, our attention has been called to the demands of God's commandments, and light shines on us from his word, we are to believe and obey from the heart.

Many put their own interpretation upon the words of God; but we cannot depend upon them. We must know for ourselves "what saith the Scriptures." An infinite price has been paid for our redemption, and ought we not to bestir ourselves to search the chart and prove to our souls that we are in the highway cast up for the righteous, and walking in the path of humble obedience? We are warned to "make straight paths for our feet, lest that which is lame be turned out of the way." We are examples to others, and if we pursue a wrong course, and lead others away from the path of right, we shall be held accountable.

We can see the importance, then, of having true faith, for it is the motive power of the Christian's life and action; but feeling is not faith; emotion is not faith. We must bring our very work and thought and emotions to the test of the word, and true faith will be profoundly impressed by the voice of God, and will act accordingly. If people would only search the Scriptures more diligently, false doctrines and heresies would be fewer. When anyone comes to you with a new doctrine, you should challenge him to prove it by the word of God. The test is written: "To

the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Forty-five years ago, when I commenced my labors, we met many erroneous doctrines. One and another would say, "I have the truth, because my feelings tell me so." Others declared that they were led of the Spirit; but there are two spirits in the world,—the Spirit of God and the spirit of Satan. We are not left to be guided by the uncertainty of feelings, nor by the deceptive spirit of error. Here is the word of God. Christ declared, "Thy word is truth;" and the Spirit that Christ promised to his disciples, was to lead them into all truth. Then can we not test what spirit we are of? If we are led into harmony with the explicit commands of God, we have the Spirit of truth. These I have spoken of had gone beyond the need of their Bibles; they had left that for those not so far advanced as themselves. As I endeavored to reason with them, with my Bible in hand, they pushed me away, unwilling that their errors should be tried; "but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." We want to know, "what saith the Scriptures." Let God be true, but every man a liar. He has declared the conditions of eternal life, and we want to know that we are complying with them, and are preparing for the world to come.

Adam and Eve were placed upon probation in the garden of Eden, and they were to prove their loyalty to their Creator by obedience to his law of love; but they fell, through the temptation of a wily foe. A great and infinite sacrifice has been made, that man may have another trial. God provides that man may have another probation, and his efforts to keep the law are made acceptable through Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ came to bear the conflict in which man was conquered. The earth was the battle-field. Just before the temptation he bowed on Jordan's bank and offered up a prayer that cleared its way to the throne of his Father. The Heaven opened and the voice of God responded, "This is my beloved Son, in whom I am well pleased;" and the Holy Spirit in the form of a dove, like burnished gold, descended upon his head.

This is of wonderful significance to us. It tells us of the power of prayer,—how the human voice may reach the ear of God, and man's petitions find access to the courts of Heaven. Though earth was struck off from the continent of Heaven and alienated from its communion, Jesus has connected it again with the sphere of glory. His love has encircled man and reached the highest Heaven;

*Sermon at Laurvig, Norway, July 4, 1886.

and now the light that fell from the open portals on the bowed head of our Saviour, may fall upon us as we petition our Father for help to meet and conquer temptation.

Christ passed from this scene of joy to meet the cruel temptations of his adversary. He passed step by step over the ground that man had trodden, and was "tempted in all points like as we are, yet without sin." Where man stumbled and fell, Jesus came off more than conqueror. Had he failed on one point, in reference to the law, all would have been lost; he would not have been a perfect offering, nor could he have satisfied the demands of the law; but he conquered where Adam failed, and by loyalty to God, under the severest trials, became a perfect pattern and example for our imitation, and he is able to succor those who are tempted. There is enough in this idea to fill our hearts with joy and gratitude every day of our lives. He took our nature upon him that he might become acquainted with our trials and sorrows, and, knowing all our experiences, he stands as Mediator and Intercessor before the Father.

Everyone who shall follow Christ will keep the commandments of God. The question will arise, Is this convenient for me? But if you flatter yourself that God does not require you to keep his commandments, because it interferes with your convenience, you make a sad mistake. Another leader is commanding you, instead of the Captain of your salvation. Jesus suffered and withstood the severest temptations, and, finally, yielded his life on Calvary's cross, to demonstrate to every member of the human family that the law of God is immutable, and that not one jot or tittle can be put aside. Satan has deceived the Christian world with the story that when Christ died he abolished the law. It was the cross of Calvary that exalted the law of God, and made it honorable. The cross is a monument of its immutability; and thus it is demonstrated before all worlds, and before the angels, and before all men, that the law cannot cease to exert eternal jurisdiction. It sustains the throne of God, and is the rule of his Government. If God could have changed one iota of his law, Jesus need not have come to our world to suffer and die; but he who was equal with the Father came and suffered even the death of the cross, to give man another probation.

Then if this great and infinite sacrifice has been made in our behalf, let us ask ourselves, What are we doing? Do we say, "Believe, believe on Christ, and that is all"? If we have not the faith that works by love, and purifies the soul from every stain of sin, then we have a spurious faith. Christ is not the minister of sin. And what is sin? The only definition given in God's word is, "Sin is the transgression of the law;" and the apostle Paul declares, "Where no law is, there is no transgression." The law is the great standard that will measure every man's character. The very test that was brought upon Adam in Eden will be applied to every member of the human family. We stand as Adam did, with opportunity for a second trial, to prove our allegiance to the Government of God. If we listen, as Adam did, to the first adversary of God's law, we shall be led to treat the words of God as of little consequence, and transgress the commandment. "The wages of sin is death." The Father loved us, and his love led him to suffer his beloved Son to make an atonement for us, that we might not perish but have everlasting life. To as many as received this precious Jesus, "to them gave he power to become the sons of God." John exclaims: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear,

we shall be like him; for we shall see him as he is." It is no cheap faith, that costs nothing and requires nothing, that we are to have. But John continues: "And every man that hath this hope in him purifieth himself, even as He is pure."

Believe, believe, believe in Jesus, is the soothing lullaby that is lulling the world to sleep in the cradle of carnal security. Why, the devils believe and tremble. We need to be alarmed. We need to sound the cry, "Depart from all iniquity." When you bring Jesus into your daily life and character, you will not make your feelings the criterion of your religion; you will exalt him in the darkest hour; you will seek to point those around you to the cleansing fountain. You will not cry, "Away with God's commandments; I do not want to hear anything about them;" but with your Saviour you will "magnify the law and make it honorable."

We are in the perils of the last days, and Jesus has bidden us beware of false teachers. You are to know them by their fruits. Do they teach obedience to God, and yet break his plain words of command? God has given us reasoning faculties, and he wants us to use them. We are to "prove all things; hold fast that which is good." He has given us the revelation of his will, and we shall be without excuse if we do not study the Sacred Word. Hear what the voice of the true Shepherd says to you, and walk in the path of obedience and love. "This do," said Jesus, "and thou shalt live." We cannot afford to lose eternal life. May God grant that we may meet you around the throne of God, to sing with you the song of redemption in the kingdom of glory.

TRUE TO GOD.

NEVER lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his confessing us before men. If people find out that we are earnestly religious, as they soon will if the light is shining, let us make them heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple, and study simplicity.

This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age all society is overlaid with numerous affectations. Detest affectation as the contrary of truth, and as hypocrisy on a small scale, and allow yourself to be seen freely by those around you in your true colors. There is an affectation of indifference to all things and of a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm.

As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great secret of edification. May he indoctrinate us into it, and dispose and enable us to illustrate it in our practice!—*Dr. Goulburn.*

TEMPTATIONS.

TEMPTATION is the condition of human life, and to try to flee from it in one shape is often only to provoke it in another. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of an incessant temptation, which it is at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted, for Jesus, the sinless One, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again "suffered being tempted." Heb. 2:18.

The mistake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until our hearts go out after the forbidden sweetness, and it is all up with us. The weakness is in our great terror at the noise of the waves and the darkness of the sky, to gaze upon the danger till we are rapidly sinking into it and till it is almost too late to call out to him who rides upon the storm, "Lord, save us; we perish!" Matt. 8:25.

Yet if our enemies are here, our Saviour is here as well. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10. If the assaults of the enemy all but exhaust us, and, like Christian with Apollyon, our sword flies out of our hand when we want it most, and the battle is all but decided against us, at the last moment the way to escape shall appear, that we may be able to bear it; for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the Sea of Galilee for his seven disciples, wearied by their night's toil; he who fed the five thousand on their way to the passover because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the good Samaritan was to the wounded traveler, healing their wounds, supplying their needs, and comforting their hearts.—*Dr. A. W. Thorold.*

THE NINTH COMMANDMENT.

INVIOLEATE truth is the corner-stone of the universe. If God be not what he declares himself to be, he cannot be God. That the laws of nature may be depended upon; that our own consciousness is not mendacious; that the conditions of belief are not false guides—these lie at the foundation of all our thinking and feeling and well-being. There is something, therefore, not only awfully sacred, but something which lies between man and chaos, in the obligations of truth. With such emphasis is the fact that one may almost condone the offense of those who put morality really above religion, with whom truth takes chief and central place in morality. There was a touch of the sublime in that attitude of the "liberal" theologians in our land of the early part of the century, who pushed moral virtue to the front of all the relations of man to God and insisted that to live a pure life, and to be true in speech and conduct, was more than all the whole burnt-offerings and sacrifices of whatsoever issue or dogma. And the history of the past fifty years has often borne shining witness to the benignant wholesomeness of that exalted and inflexible integrity which such men have exhibited in private life and in all public relations.

The ninth commandment especially forbids all forms of detraction—from its most flagrant manifestation in the shape of lying testimony in a court of justice, down to the

hasty utterance of what is not known to be true, to the harm of another, and the malicious misinterpretation of acts or speech which, in reality, are in no way open to the insinuated censure. A sound theologian has well said that "in condemning all speaking ill of our neighbor, the Scriptures condemn a suspicious temper, a disposition to impute bad motives, and an unwillingness to believe that men are sincere and honest in the avowal of their principles and aims—the opposite of that charity which thinketh no evil, which believeth all things, and hopeth all things."—*Congregationalist*.

DIVERTED OR CONVERTED.

SOME people mistake the one for the other. Those, for example, who turn for a season from selfish pursuits and pleasures, but after a few weeks or months are found back in the old ways again. The world, looking upon them, says, complacently, "They are going my way, after all. I thought they had taken a different track."

These people were diverted, not converted. They were turned aside from their sins for a time, but were not turned away from them. He who only turns half around under some special pressure of gospel truth can hardly be called a follower of Christ. With one eye upon the world and the other upon the cross, he finds little real pleasure in either. Diverted from the world by thoughts of the kingdom of Heaven, and yet loving the world too well to be converted, or turned quite away from it; trying to hold Christ with one hand and sin with the other, like the young man in the story of old, he goes away sorrowful.—*Golden Rule*.

WHATSOEVER IS BORN OF GOD CANNOT SIN.

Does this text teach that it is impossible for a true Christian to commit sin? That were to contradict observation, experience, and Scripture. A misunderstanding of the word "cannot," lies at the basis of such an interpretation. When Nehemiah was engaged in rebuilding the walls of Jerusalem, his enemies sought to allure him to a conference. He replied, "I am doing a great work, so that I cannot come down" (Neh. 6:3); which language, of course, means that he was, not physically, but morally unable to do so. In 1 Cor. 10:21 we read, "Ye cannot drink the cup of the Lord and the cup of devils." So far as physical ability was concerned, these persons could do both. The idea intended to be expressed is obviously that Christian consistency placed them under moral constraint not to do so. In like manner if I, a total abstainer, were asked to take wine with a friend, I might reply, "I cannot do so." He, and everyone would understand me as meaning, "My principles do not allow me to do so, and therefore I will not." I submit that it is in this sense that the word "cannot" is used in the passage under consideration. So explaining it, whilst it does not teach that it is impossible for a Christian to sin, it does teach that he is under the strongest possible obligation to avoid sin, and that so long as acting in character, he avails himself of the strength which is in Christ Jesus, he will not sin.—*Selected*.

SOONER walk in the dark and trust to a promise of God, than trust in the light of the brightest day that ever dawned.

RELIGION would not have enemies if it were not an enemy to their vices.

SECRET AND PERSONAL PRAYER.

"ENTER into thy closet," says the Saviour, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And how wonderfully in the history of the Bible has this gracious promise been fulfilled! How multiplied the examples of those who prevailed in prayer when they were alone with God!

Abraham was alone when he pleaded with God for Sodom, and so far as he failed, it was "because he ceased to ask before God ceased to grant." Moses was alone when God communed with him from the burning bush and appointed him the deliverer of Israel. Joshua was alone when the angel of the covenant came to him as an armed man; and Gideon and Jephthah were alone when commissioned to deliver Israel. When Elijah raised a child from the dead, and when afterwards Elisha did the same, each were alone pleading with God in prayer. Daniel was alone praying in his chamber, and alone when his soul went up in supplication from the den of lions, from which he was so divinely delivered. Cornelius was alone when the angel appeared to him, Peter alone on the house-top in prayer when divinely taught to make known the gospel to the Gentiles; one John alone in the wilderness, and another alone in Patmos, when God was specially near to them. And in every age it is found that when God's children are wrestling with him in the closet, they seem to draw nearest to him, and to receive the richest blessings from on high, both for themselves and others.

The closet may be the upper chamber, as with Elijah; or the open air, as with Jacob; or the house-top, as with Peter; or the lions' den, as with Daniel; but so it be a place where the soul goes out in earnest, and longing personal communion with God, there he will meet the suppliant and grant special blessing to the soul that thus waits on and pleads with him.

"Then, my soul, in every strait
To thy Father come and wait;
He will answer every prayer,
God is present everywhere!"

—*American Messenger*.

UNBELIEF.

SOME professedly wise men make light of unbelief, and tell us that it has no moral bearing upon the character and destiny of man. They would have us to believe that man is not responsible for his faith or his non-faith. If he believes and trusts in God, well; if he does not believe in God, just as well. The teaching of the Bible, and the history of mankind in all lands and in every age, contradict such philosophy. They teach us that man is under obligation to trust in God; that unbelief is sin; that the want of faith and trust in him produces restlessness, distrust, alarm, and terror; that it provokes God to anger, and incurs his displeasure. It is our faith or unbelief that gives direction and character to our actions, and fixes our destiny. The Israelites' want of confidence in God's ability and willingness to lead them safely into Canaan, and their faith in the wisdom of a return to Egypt under the leadership of a chosen captain, caused them to rebel, and brought upon them the terrible defeat which they suffered in their battles with the Amalekites and Canaanites, and their wandering for thirty-eight years longer in the wilderness, and deprived the whole generation of the unbelieving Israelites of the privilege of entering into the land of promise.

Such is unbelief. It is a sin against God. It calls in question his existence, his power,

his faithfulness, his truth and readiness to save, according to his promise. We are guilty of unbelief when, in trying circumstances, we feel our own weakness and yet knowing that God commands us to go forward fearlessly in the discharge of duty, we stagger at the promises, lose faith in God's presence and power to carry us safely through, and refuse positively to act. . . . Unbelief produces discontent and fear; it drives sleep from our pillow; converts the shadow of danger into reality; makes us too weak to stand before our foes, or even to press forward to a successful issue any great moral reform, even if we know that God has promised to give us the victory.

The Christian who has yielded to unbelief in God so far only as to foster doubts concerning his faithfulness, will gradually lose interest in his worship; his delight in prayer will fail him; the family altar will be neglected; earnest Christian work will become a burden, and will soon be abandoned, and especially so if God calls him to contend against any popular iniquity which has its stronghold in the customs and habits of society. He is ready then to cry out, "There are giants in the way," and to reflect on God and say, "How is it that thou requirest me to expose my business and my reputation to loss, and, perhaps, to ruin, by requiring me to attack a vice so dear to many of my best customers. I will not go up and fight." But such professors of the faith of Christ are not happy. They hear God saying to them, "Add to your faith courage," and that he cannot but be displeased with such unbelief, and their conscience is ill at ease. They know their duty but they do it not. . . .

It is "he that believeth" that shall be saved, and, according to the provisions of the gospel, he alone can be saved. Joshua and Caleb of all the generation of Israel entered into Canaan, because they believed and trusted God. Be ye Joshuas and Calebs, even if the faint-hearted be against you, and threaten to stone you. Canaan the bright and glorious, with other temple than Solomon's, and a life that shall never end, shall be the reward of your faith. There will not be Anakim giants enough to overcome you, and deprive you of your inheritance. The eternal God is your leader. He will provide you with the weapons of warfare, and give you strength and skill to use them. He will turn the councils of your enemies into confusion. "When a man loses confidence in God," writes Barnes, "he is on a shoreless ocean that is full of whirlpools, and rocks, and quicksands, and where it is impossible to find a secure anchorage. There is nothing to which he may moor his driven bark; and he will never find safety or peace till he comes back to God."—*Methodist Recorder*.

FAITH in Christ involves not merely the reception of him in his offices and work, but also, and necessarily, the unreserved consecration of soul and body, time, talents, and property, to his service. It is not enough to say, "My Beloved is mine," we must add, "and I am his." Nor will it do to say all this, we must live our profession. Christian doings as well as Christian believings are necessary to usefulness here and happiness hereafter. Orthodoxy in doctrine is all right in its place, but it is out of place when it is confided in for salvation at the expense of orthodoxy in practice. Faith in Christ is a living principle, manifesting itself in the holy acts of a life dedicated to the service of God. "Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also."—*Selected*.

PATIENCE IN CHRISTIAN LIFE.

IN Christian life the triumphs of steady patience have been at once beautiful and enduring. The church has achieved some of its most brilliant victories in prison, at the stake, and on the scaffold. Not on fields covered with a cloth of gold have our brave heroes won their present laurels. Their most memorable work, that which has projected itself farthest into the future, has been performed against terrible odds, when the world was against them, and supposed them and their cause doomed to speedy annihilation. Martin Luther was at his best when Leo X. excommunicated him. His first work was done in the concealment of his dark little room in the Wartburg Castle. John Wesley's moment of loftiest triumph was when he was not permitted to preach in the little Epworth church, but dared to proclaim the truth from his father's tombstone, just outside the church door.

In the time of apostolic planting and cultivating of Christianity, the very pauses of the good cause were full of hope and courage. Peter in prison, Paul and Silas in bonds and the dungeon, were heroes in triumphant battle-fields. They were known far and wide to be suffering, and not only was prayer offered for them by the whole body of believers, but the very picture of such amazing suffering was a more eloquent sermon than any ever spoken by prophet or apostle. The church of all later periods has been the richer for such early experiences. Without the endurance of those ten persecutions the early Christians would never have become the models which they have proven themselves to be—the types of heroic patience, ready for the hard task of standing still and receiving the heavy blows.

The large place which our disappointments and bereavements really occupy in Christian life is but little understood. Let any believer look back upon the forces which, in the end, have produced his greatest trust and highest joy. He does not need long to discover that his strength has come from the blows he has received. Some personal hope has been blasted, some cherished plan has fallen to pieces, some long and tedious illness has come in the midst of his activity, and so he has been compelled to pause and listen to the voice of duty, and see in the sorrow of the hour that God has meant only the joy of all the later hours. Slow pupils are we. We like the easy lessons of the sunshine and the summer the best, little dreaming that they are the least forceful and instructive of all we ever learn.

One of the reasons why we do not see the training and the power of those darkest hours of the past, is that we do not stop long enough to study their great purpose. The experiences of God's children are not accidents. The moment one commits his ways to God is the beginning of a new career. Whatever happens, from whatever cause, is seen by him who notes every falling sparrow. We must cling to the comfort that God watches every step, and that he encamps about those who trust him. We dwell beneath the folds of his pavilion. Then whatever sorrow or joy may come is either caused or permitted by him who seeth in secret and rewardeth openly.

Shall we any longer select for ourselves and for those we love, and for the pure cause of the truth, only the pleasant and the comfortable? No; we will choose nothing for ourselves—nothing but what he sends. If his gifts are now and then thorny paths or bitter tears, we will take them, and try to learn calmness while we suffer. The bright, rewarding sunlight will come in his time. So was it with John, who was in exile "for the

kingdom and patience of Jesus." Patience may be only a rock of lonely exile in mid-sea, but it becomes more than that to the banished and beloved disciple—the place where Heaven is most clearly revealed to his longing eyes.—*J. M. Buckley, D. D.*

ZEAL LACKING.

AMONG the many symptoms of decline in individual Christian and church life that come under our observation, is the lack of steady persistency in service for God, coupled with burning zeal. In the ministry there is a certain regularity of service. Sermons are prepared and preached, prayer-meetings are attended, to be sure, nor do we mean to imply that these services are done in a perfunctory way; but, unless the soul of the minister is kept hot with constant and living communion with the great Master-workman, there is danger that that service will become formal rather than really zealous.

Without doubt, there is a general lassitude in the name of the Lord. It does not require close observation to detect the difference in the spirit and methods of work as between the private and secular enterprises which engage the attention and employ the energies of Christian men and the work of the Lord. In the one case there is energy, foresight, close attention, alertness, and persistency of effort; in the other, there is indolence, bordering on reluctance, a strange lack of foresight (and not even a good "hindsight"), much inattention and remittent effort.—*Independent.*

PSALM XCIII.

THE ever-living One. Jehovah reigns!
His robes are majesty, his girdle power!
His own right arm the solid world sustains;
Secure, till he proclaims its final hour.

Thy throne is fixed; through endless years its round;
Thyself to endless ages still the same;
The angry floods stir up their depths profound;
Abashed, they sink at thy victorious name.

Jehovah, thou art mightier than the voice
Of many waters dashed upon the shore!
Thy word is sure; in it thy saints rejoice;
And holy is thy house for evermore.

—*D. D. T. McLaughlin.*

"HOLDING THE TRUTH IN UNRIGHTEOUSNESS."

THE accepted meaning is, obstructing or hindering the way of truth on the part of transgressors. Many precious truths are held back and fail to influence communities because of the neutralizing effects of evil men.

We are not to suppose that unrighteousness must be always active and open to produce this deplorable result. One doubting, vacillating professor of religion may be sufficient to hinder many other souls in securing their salvation. One who makes a flaming confession of Christ, and yet who denies him by an inconsistent life, may be the means of incalculable harm. One who continually groans under the gospel yoke, as though he served a "hard master," subverts truth. His serious mien, mistaken very often for piety, misrepresents that gospel which is "peace and joy in the Holy Ghost."

It is a most important consideration to know how to aid in furthering a righteous cause in any given place and at any precise time. Each locality has its peculiar obstructions to overcome. Whoever would come forward in support of truth must have certain qualifications for service. He must experimentally "know the truth" in a sense that the truth produces in his soul conviction, courage, inspiration. Lacking these he hinders instead of helps. His inefficiency very soon

becomes apparent. And this experimental knowledge must be progressive. New revelations must come to him continually. His face must be turned toward the future rather than the past. He cannot rest as though he had "already attained." Onward, upward, his unwearied steps bear him. And in this spiritual ascent he is made the helper of other souls. "They take knowledge of him that he has been with Jesus," as they see righteousness maturing in his life, words, and work.—*N. Y. Christian Advocate.*

THE GOSPEL FOR THE TIME.

I know it is said that the gospel is not adapted to the nineteenth century. Men are different now from what they were. Yes, they may be different externally, but essentially they are the same. What man was, man is. What man needed, he needs still. In problems of the sciences, much is gained by assuming the uniformity of the laws of nature. In problems of the soul, much will be gained by you by assuming the uniformity of the laws of human nature.

No, the gospel is not adapted to the nineteenth century. It wasn't adapted to any century. It wasn't intended to be. It was intended that the nineteenth century should be adapted to the gospel. Your work is not to make the truths of the Bible fit into all the crooks and crevices of the lives and beliefs of men. You are to stamp, not overlay; to coin, not gild. You are to apply the teachings of Christ with such force to the hearts and lives of men that their hearts will ever after bear the impress of the image of Jesus Christ, and their lives be conformed to his will. There are peculiarities of the times that will require special methods of delivering the truth, not special truth. You may have to leave the pulpit and stand at the door, or on the street corner, in order to preach to men. But when you preach, preach the truth.—*Professor Taylor.*

GOOD WORKS REQUIRED OF ALL.

THE apostle Paul said, "Man is justified by faith without the deeds of the law" (Rom. 3:28), while James writes, "Faith without works is dead." James 2:20. These seemingly conflicting statements are more fully explained in the following passage: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Here we learn that faith and works are complementary, each serving to complete the other.

Jesus Christ, our perfect Pattern, abounded in good works. He said, "My meat is to do the will of Him that sent me, and to finish his work." John 4:34. The boundless work in which the infinite Father and Son are engaged passes the comprehension of our finite minds. The single work of redemption as revealed in the Scriptures surpasses our highest powers, and should we live through all eternity, we can never fathom its depth. And yet it is given to men to share in promoting this great work. When our risen Lord was about ascending into Heaven, he said to his disciples, "Go ye into all the world, and preach the gospel to every creature." All who accept this divine commission, humbly following in the footsteps of the Master, become co-laborers with him in the great work of saving souls.

It is not given to all Christians to preach the word, but all are required to abound in good works, whereby the power of the gospel of Jesus Christ may be manifest; and those

who are called to serve in a humbler sphere are no less needful in the divine plan. "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work"—such also are co-workers with God.

Are we sufficient in ourselves for these things? Not so; Christ said, "Abide in me, . . . for without me ye can do nothing." John 15:4, 5. Let us then put away all pride and self-righteousness, looking humbly unto God for guidance. He has promised by the mouth of his servant David, "The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:9.

Let us also seek that "faith which worketh by love." We should be actuated by the same spirit of love whereby God the Father gave his only begotten Son,—and Jesus Christ, "having loved his own . . . loved them unto the end." When impelled by this divine principle of love, the humblest work is glorified into service for the Master. Without it, even martyrdom is of no avail. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, [Revised Version] it profiteth me nothing." 1 Cor. 13:3.

This motive alone will establish us in that day when "every man's work shall be made manifest; . . . and the fire shall try every man's work of what sort it is. If any man's work abide . . . he shall receive a reward." 1 Cor. 3:13.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

MRS. A. W. HEALD.

BROKEN LIVES.

God even seems to break them sometimes that they may become truly useful. At least he can use broken lives in his service just as well as the whole ones; indeed, it often appears as if men can never do much for God till they are "broken vessels." He chooses the weak things of this world that no flesh may glory.

We ought, therefore, never to be afraid of God's providences when they seem to break up our lives and crush our hopes, and even to turn us away from our chosen paths of usefulness and service. God knows what he wants to do with us, how he can best use us, and where and in what lines of ministry he would have us serve. When he shuts one door it is because he has another standing open for our feet. When he breaks our lives to pieces it is because they will do more for his glory and the world's good broken and shattered than whole.—*Presbyterian*.

HAVE FAITH IN GOD.

HEARTY trust in the Most High is desirable every way. It yields sweetness to the soul, and efficiency to the life. The believers are the doers, and the doers are always happy. Vigorous Christianity is healthful Christianity, and no Christianity is vigorous without faith. If you doubt the success of a scheme, half your heart is taken out of your effort to accomplish it. Get your faith strong, and your arm will be powerful to strike hard blows for God. God will help you, too. According to your faith be it unto you. The normal condition of the Christian mind is that of unfaltering trust. Doubt is unchristian; it does not spring from religious experience, but from the want of it. The nearer you are to God, the more fully will you believe in him. Place your own throb-

bing heart against his, until the intimate pulsations bring you into closest sympathy, and until you can almost audibly hear the comforting whispers of your divine Friend, and your doubts and fears will all vanish like ice and snow before the face of the summer sun.

We follow Christ at too great a distance. The enemy steps in betwixt us and him. Quicken your religious pace. Get so near the compassionate Redeemer that none can come between you. The church needs more loving Johns who will keep ever near and lay their heads confidently upon the bosom of Jesus and show how our divine Lord is equal to the task of befriending a world. "I have called you friends." This friendship is never exhausted, and it never changes. Let us rely upon it. Trusting in this succor, let us venture greater things in our private and public work for Him whom we serve.—*Selected*.

THE TWIN GRACES.

CONSCIENTIOUSNESS and sincerity are of inestimable value in every relation of life, but they give a peculiar splendor to Christian character. These virtues spring out of a sensitive nature, conscious of its own dignity and worth, and no less regardful of the rights and privileges of all men in every relation of life. This high breeding, which teaches one to respect others as well as one's self, seems to have its roots in the commandment to do unto others as we wish they should do unto us, and it has its rewards. But it is never perfect until it joins to it the greater commandment that enjoins larger, even perfect, love to God; for it is then purified of all selfishness. In religion we ask for entire sincerity, for the very notion of spiritual religion is exclusive of all deception and hypocrisy. And it is the same in regard to conscientiousness. The awakened and renewed soul can no longer suffer itself to drift aimlessly or yield to currents of worldliness; it has begun to live unto God, and to live as in the immediate presence of God.—*Central Christian Advocate*.

ROMAN CATHOLICS AND THE SCHOOLS.

THE Roman Catholics of the Northwest appear to be making a carefully planned war upon the public-school system, and they are meeting with enough success in isolated cases to arouse general interest in the question. In one district of the town of Barton, Wis., the Catholics rallied in force at the annual meeting last year, and carried a resolution that no public school should be maintained during the year, and none was held. This year the contest was renewed, but the Catholics took advantage of the new law giving women the right to vote at school elections, to bring out all their women, and carried the same resolution again. At Melrose, Minn., the Catholic priests engineered a movement to shorten the school year of the public schools, in order to compel children to attend a parochial school. Throughout Stearns County, Minn., the Roman Catholicism is said to be taught openly in the public schools, and either the opening or the closing hours of the session are devoted to religious instruction given by the priests, all this being in direct violation of the State constitution, and especially of an amendment adopted in 1877 to meet this very condition. Most of this work has been done so quietly as not to attract wide attention, but the evidences of a determined assault upon the public-school system are now so clear that its friends are becoming aroused to the necessity of action.—*New York Evening Post*.

"SELL that ye have, and give alms."

A VIGOROUS PROTEST.

SOME able and excellent women—chiefly among the class who appear on public platforms—do indeed favor the project of loading their own sex with the burdens of political citizenship and civil government. But they are a very small minority. Horace Greeley once said to me very wisely: "I will be more inclined to grant the ballot and all its attendant responsibilities to the female sex when a large majority of the thoughtful, cultivated, and conscientious women of the land *really want the ballot*. But I do not yet discover that they do want it." He was right. Four-fifths of the most sensible women of America are utterly opposed to the imposition of the burdens of political duties upon their shoulders. Woman's empire is wide enough already, her burdens heavy enough. It would be the meanest and most skulking cowardice on the part of the men to call upon woman to bear and train every child, to regulate every home, to educate the human race, and then, in addition to these vital and exacting offices, to turn to and pry out of the mire the vehicle of civil government which their masculine incompetence had capsize! Shame on such poltroonery!—*T. L. Cuyler*.

PRACTICAL RELIGION.

THERE are many religious speculations that are very interesting and entertaining, but at the same time very unprofitable. What men need to know, and what they should desire above everything else to know about religion, is of a practical character—that which bears directly on their present and everlasting salvation. There are mysteries everywhere, pertaining to the great First Cause, the origin of the universe, ourselves, and the operations of nature around us, which we would love to grasp, but which are beyond our reach, and which perhaps we will never be able fully to comprehend.

It is natural for us to desire to penetrate these mysteries and to discover the great secrets of God and nature. But why should we amuse ourselves with vain conjectures about things above our capacity, and which have no direct bearing upon our true happiness, while the great practical truths of religion, pertaining to the every-day duties of life, and involving our highest interests here and hereafter, are neglected?

Anyone who will attentively read the New Testament will discover that the religion inculcated by Jesus Christ is not a speculative religion, but a religion founded on facts, pertaining to the condition of the soul, the practical duties of life, our relation to God, and our future destiny as determined by our conduct here. These are the things that immediately concern us, and to which we should give earnest attention. Experimental, practical religion is the only kind of religion that is of real value to us, and this, instead of abstract speculations, should occupy our chief thought.—*Selected*.

THE giving of gifts when death stands ready to take all from us is not the keenest test of true nobility of character and warmth of heart. Gifts distributed by a willing hand under the impulse of a heart that throbs healthfully in the enjoyment of the act of giving, carry with them the true aroma of brotherhood and universal love.—*The Milwaukee Wisconsin*.

NEGLECTED calumny soon expires; show that you are hurt, and you give it the appearance of truth.—*Tacitus*.

The Signs of the Times.

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

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.

CORRESPONDING EDITORS.

S. N. HASKELL, }
GEO. I. BUTLER, }

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 24, 1887.

GENERAL CONFERENCE PROCEEDINGS.

THE General Conference has now (Thursday evening, November 17) been five days in session, and the interest has been steadily increasing. There have been six meetings of the Conference, one of the International Sabbath-school Association, one of the Health and Temperance Association, one of the Health Reform Institute Association, and one of the Educational Society. An outline of the work transacted and the measures proposed is here given. After the organization of the Conference, the Norway Conference made request through Elder O. A. Olsen to be received into the General Conference. There are four churches in Norway, containing 205 members in all, with forty Sabbath-keepers who are not yet connected with any church. Elder Olsen gave an interesting account of the work in Norway.

On recommendation of Elder Underwood, the West Virginia Conference, with 5 churches and upwards of 150 members, was received into the Conference.

The President then made an extended address, outlining the progress of the work during the past year, and suggesting matters for action at this session of the Conference. He stated that the paper in the Dutch language was started in February, in accordance with the vote taken at the last session of the Conference, and has met with remarkable success, having already upwards of 2,600 paying subscribers. Calls for reading matter are coming in from the Dutch in various parts of the world.

Following the address, the President named the standing committees as follows:—

Nominations—J. Fargo, J. B. Goodrich, J. Fulton.
Resolutions—U. Smith, W. C. White, O. A. Olsen.
Auditing—A. R. Henry, D. T. Jones, H. W. Decker, J. H. Morrison, H. W. Miller, J. W. Raymond.
Credentials and Licenses—R. A. Underwood, R. M. Kilgore, S. H. Lane.
Religious Services—J. N. Loughborough, L. McCoy, William Ostrander.

On motion of Elder Underwood, it was voted that a committee of nine be appointed to consider the week of prayer and holiday gifts, the president to be chairman of the committee. The committee was named as follows: G. I. Butler, W. C. White, O. A. Olsen, R. A. Underwood, C. H. Jones, W. C. Sisley, J. H. Cook, J. O. Corliss, A. J. Cudney.

It was voted that a committee of five be appointed by the chair, to act with the members of the General Conference Committee, as a committee on distribution of labor. The following persons were appointed: G. C. Tenney, E. S. Griggs, J. M. Rees, A. D. Olson, Samuel Fulton.

Meeting then adjourned to the call of the chair.

At 2:30 P. M. the Conference assembled at the call of the chair. Prayer by Elder R. M. Kilgore.

The minutes of the preceding meeting were read, and after some minor corrections, were accepted.

The president then named the following persons as members of a committee to consider the training of canvassers and Bible-workers: G. I. Butler, W. C. White, O. A. Olsen, R. A. Underwood, A. T. Robinson, Clement Eldridge, F. E. Belden, H. W. Miller, H. P. Holser.

On behalf of the California delegation, Elder A. T. Jones introduced to the Conference the following preamble and resolution, which was passed by the California Conference at its late session:—

WHEREAS, We believe that the Third Angel's Message must go to every nation, kindred, tongue, and people; and,

WHEREAS, The islands of the Pacific, as well as other parts, demand attention from our people; and, WHEREAS, It is difficult to reach them at all by present means of transportation, therefore,

Resolved, That the brethren of this Conference favor the purchase of a missionary ship adapted to the wants of the work among these islands, and that we request the General Conference to take the matter under consideration at its coming session.

He then read the following resolution, and moved that it be referred to a committee of five, who should consider it and make recommendation to the Conference:—

An Act to Provide for the More Efficient Transportation of Missionaries to the Islands of the Pacific Ocean—

WHEREAS, The professed faith of Seventh-day Adventists requires them to carry the message of truth for this generation to all kindreds, tongues, and people; and as the islands of the Pacific Ocean are peopled with many thousands who have never heard the tidings of the soon-coming King; and there are no regular means of transportation whereby missionaries may be sent to these islands; and,

WHEREAS, It is thought by many that the time has fully come in the history of this work when these islanders should receive that consideration which shall result in an organized effort to carry them the truth for these days; and believing that our people everywhere stand ready to give substantial assistance to every legitimate project for the spread of truth; therefore,

1. It is recommended by the General Conference of Seventh-day Adventists assembled, that a vessel of suitable size and construction for missionary purposes be purchased, or built, and equipped for missionary work among the islands of the Pacific Ocean.

2. That the cost of building and equipping said vessel for a two years' cruise shall not exceed the sum of twenty thousand dollars (\$20,000).

3. That such a vessel be made ready for service early in the year 1888.

4. That the duly elected officers of this body for the coming year constitute a committee who shall be empowered to put in execution the provisions of this bill, and also to appoint other persons, as their judgment may dictate, to act with them in carrying out the project.

The motion was carried, and C. H. Jones suggested that as Elder Corliss had given the matter considerable thought, and was well acquainted with the situation, he be asked to address the meeting at length upon the subject. This suggestion was favorably received, and Brother Corliss was requested to occupy the time, when Brother C. Eldridge stated that it is an important matter, and one in which all the people are interested, and suggested that he be asked to speak on it Monday evening, provided it would not interfere with the plans of the Committee on Religious Exercises. This suggestion was carried out, and on Monday evening Elder Corliss spoke to a large congregation, concerning the Pacific islands as a missionary field.

SECOND DAY.

At 9 o'clock A. M. the first meeting of the tenth annual session of the International Sabbath-school Association was held, President C. H. Jones in the chair. The president gave the following interesting statistics of the work of the association:—

The first session of this association was held in Battle Creek, Mich., October 11, 1878, Elder S. N. Haskell being president. The number of schools at that time was 177. The number of schools June 30, 1887, was 977, being a gain of 800 schools in less than nine years. The Sabbath-school contributions for 1878 were \$25; the contributions for the year ending June 30, 1887, were \$13,440.61. The number of schools that reported for the quarter ending June 30, 1887, was 915, leaving 62 unreported. The total membership of the schools reported was 25,294, and the average attendance for the quarter was 17,978, a little over 71 per cent. of the membership. The number of *Instructors* taken by the schools reported is 11,330.

The amount of contributions received during the quarter ending September 30, 1886, was \$2,322.22; the amount for the quarter ending December 31, 1886, was \$2,830.61; for the quarter ending March 31, 1887, it was \$3,710.53; and for the quarter ending June 30, 1887, it was \$4,577.25. Thus there has been a steady increase in this respect. The total contri-

butions for the year ending June 30, 1887, were \$13,440.61. The total amount donated to the African Mission for the first six months of the present year was \$4,798.16. This does not include the large donations taken up at the camp-meetings.

The following standing committees were appointed by the chair:—

Nominations—R. A. Underwood, M. H. Brown, A. T. Jones.

Resolutions—E. J. Waggoner, G. C. Tenney, H. P. Holser.

Lessons—W. C. White, E. W. Farnsworth, A. T. Robinson.

Auditing—A. R. Henry, W. C. Sisley, C. Eldridge.

Reports from the various fields were then called for. Elder W. C. White spoke for Central Europe, J. O. Corliss for Australia, S. H. Lane for England, G. C. Tenney for Minnesota, L. C. Chadwick for Pennsylvania, A. T. Robinson for New England, M. H. Brown for New York, A. J. Cudney for Nebraska, W. C. Sisley for Michigan, A. J. Breed for Wisconsin, R. A. Underwood for Ohio, J. B. Goodrich for Maine, J. D. Pegg for Colorado, H. W. Decker for Upper Columbia, J. N. Loughborough for California; and all gave encouraging reports of the work of the Sabbath-schools in these places.

The third meeting of the General Conference was held at 3 o'clock. Additional delegates were received from Indiana, Kansas, Iowa, Missouri, Michigan, and California. The following report of the Committee on the Week of Prayer was then presented by J. O. Corliss, the secretary of the committee:—

Your committee recommend that this Conference indorse the action of its Executive Committee in appointing a week of prayer to be held December 17-25, and offer the following suggestions:—

First, That an address be sent to the officers of the churches, Sabbath-schools, and Missionary Societies, setting forth the importance of the week of prayer, and urging them to work for a large attendance at the meeting appointed on fast-day, when they will also have plans to unfold before the brethren, that will secure the co-operation of all the members, so that the following meetings of the week may be a success, and that the Christmas offerings may be liberal. In order to accomplish this, we recommend that the address mentioned shall urge that a special meeting of the officers of the church, Sabbath-school, and Missionary Society be held on Sabbath, December 10, in which they may pray together and consult as to the best method of procedure.

Second, We also recommend that a circular letter be published in the *Advent Review*, and be read in the churches on December 10, setting forth the objects and importance of the week of prayer.

Third, We further recommend that articles on the following subjects be prepared to be read in the churches during the week of prayer:—

1. Reading for fast-day, Sabbath, December 17, setting forth the importance of devoting the week of prayer to the special work of seeking God.

2. Sunday, December 18. The steps by which we place ourselves in a condition where God can accept us.

3. Monday, December 19. The blessing of God brought to us through faith. The value of such an experience.

4. Tuesday, December 20. The object of God's blessing and how it can be retained.

5. Wednesday, December 21. Missionary work in the home, church, and neighborhood—Mrs. E. G. White.

6. Thursday, December 22. Foreign Mission work, Great Britain, Scandinavia—Elders Olsen and Lane.

7. Friday, December 23. Foreign Mission work, Central Europe, Russia, etc.—Elder W. C. White.

8. Sabbath, December 24. The obligation, privilege, and blessing of giving, and also setting forth the branches of the work most in need.

Fourth, We still further recommend that the delegates of this Conference do all in their power to enlist the interest, and secure the co-operation, of the ministers, in their several fields of labor, to help forward this work.

Moved by S. H. Lane to adopt the resolution by considering each item separately. Carried.

THIRD DAY.

At 9 o'clock A. M. a meeting of the American Health and Temperance Association was held, the president, Dr. J. H. Kellogg, in the chair. Reports were called for from various parts of the field. Elder

S. H. Lane reported for England, and gave a most interesting account of the temperance cause there. He said that in order to break down the influences of the public houses, the temperance people have started vegetarian restaurants, which had sprung at once into popular favor. In these lemonade is the strongest drink that can be had, and no meat at all. The *Good Health* has been placed in these restaurants, and has met with the greatest favor. Health literature has been sold in large quantities, and the influence of our health publications is most favorable in opening the way for the reception of the other parts of present truth.

Elder O. A. Olsen reported the same influence being exerted by the health literature in Norway, Sweden, and Denmark. There are seventeen colporters in Sweden, who are so successful as to be able to support themselves on the commission which they receive from the sale of health publications alone, and the commissions are not so large as in America. One young man, not of our faith, read the Swedish health journal and liked it so well that he subscribed for 400 copies to circulate among the public schools in that country.

Sister E. G. White, who had just arrived from St. Helena, then spoke for a few minutes on the importance of improving every opportunity to set ourselves before the people as a temperance people. The temperance work must go with the Bible doctrine. As our first parents lost Eden through indulgence of appetites, a way has been opened by the sacrifice of Christ whereby we may gain it by denial of appetite.

Our people do not take the extensive view of this work that they ought to. She then drew a parallel between Paul's time and ours. He would labor for a long time, drawing arguments from the types and shadows, showing an intimate knowledge of the Scriptures, and would thus gain the favor of the people. Then he would teach them that this Christ prefigured by the types had already come. So we should begin to work with the people from a standpoint where we can gain the favor of the people. How shall we leaven the world, unless we have something with which to lift them up? We must labor unselfishly for humanity.

Conference assembled at 3 o'clock. Reports from foreign fields were called for. Elder W. C. White spoke for Central Europe, and said that the workers were all of good courage, and the work prospering. Germany is really a more promising field than England.

Elder O. A. Olsen spoke for the Scandinavian work. The Denmark Conference has 9 churches with 230 members. The Swedish Conference has 10 churches and 288 members, besides 97 Sabbath-keepers who are not joined to any organization, making 385 in all in that country.

Elder Matteson held a four months' mission school in Stockholm, Sweden, and although the material upon which he had to work was most unpromising, some of the young people being ignorant to the very extreme, the result was excellent. They soon began to take subscribers for health journals, besides selling books. In nine months they took 2,335 subscribers for the Danish-Norwegian health journal, and received \$3,500 on subscriptions and book sales. There are some difficulties, but none which cannot be overcome by the grace of God.

Elder Lane said that there had never been a time when he was discouraged over the work in England. In one city he began meetings, speaking to eight people, but the congregation soon increased so much that another place had to be secured. There are four churches in England, and their donations and tithes have reached \$625. Ere long a church will be organized in London. A room for a book depository has been secured in Paternoster Row, and the foundation is being laid for an extensive work in that city.

Elder Corliss spoke of the work in Australia. There are now 3 churches there and 150 members. The church at Melbourne numbers 90, and the one at Ballarat about 50. There is a church in Adelaide, and a few Sabbath-keepers in Sydney, and some in other places. Between 300 and 400 people have em-

braced the truth in Australia, but some have given it up. It is impossible for a man to get work after he begins to keep the Sabbath, and so some of them, after holding on for a while, give up.

It costs very much to carry on tent work there. Lumber comes from California and Oregon, and lumber suitable for seating costs \$100 per thousand. To avoid expense, chairs were bought. It cost \$200 to seat a fifty-foot tent, but the advantage is that chairs can be shipped at moderate cost.

W. C. White, A. R. Henry, and C. H. Jones were appointed a Committee on Year Book.

W. C. White then requested to be released from the Committee on Resolutions. His request was granted, and the president appointed E. J. Waggoner in his stead.

FOURTH DAY.

At 9 A. M. the annual meeting of the Sanitarium Association was held. Dr. Kellogg gave an interesting sketch of the growth of the institution from its organization in 1866 until the present. The net profits last year were \$40,000, and this year nearly as much. The net worth of the institution is now over \$200,000, and the amount of charity work done is more than twice as much as the amount of the original capital.

Sister White followed with remarks touching the necessity of broader plans for judicious charity work. She also spoke of the Rural Health Retreat, as did also Elder Loughborough. There is now represented in the Health Retreat an investment of \$60,000.

Conference assembled at 3 o'clock. Elder S. Fulton spoke of the work in Florida. The cities and towns are largely inhabited by Northern people. Some people from New York City who were visiting in Florida attended the meetings and began keeping the Sabbath. One of the ladies told him that she never would have attended the meetings if the tent had been pitched in New York City, and would never have heard and accepted the truth if it had had to find her in that city.

The president stated that Brother C. W. Olds, of Wisconsin, who went South to canvass, had sold \$1,500 worth of books in Birmingham and vicinity, in Alabama.

The Committee on Resolutions presented the following:—

WHEREAS, There has been during the past year steady and tangible progress in all departments of our work, notwithstanding increased obstacles thrown in its way, and more active opposition than heretofore, on the part of those who desire to hinder its progress; therefore,

1. *Resolved*, That we recognize in this prosperity an evident token of God's willingness to respond to the prayers and efforts of his people, and a prophecy that his counsel will guide and his hand defend and sustain this his work in the future; and,

WHEREAS, The increasing demands for our publications have rendered it necessary that both the Central and Pacific Publishing Associations should increase their facilities by enlarging the offices of publication at Battle Creek and Oakland, to nearly double their former capacity,

2. *Resolved*, That we commend the prompt action of the managers of both these Associations in making their provision to meet the demand for our books and periodicals; and we regard this great increase in the circulation of our literature as a cheering evidence that this message is soon to arrest the attention of this generation.

3. *Resolved*, That we hail with pleasure the addition to our other periodicals, of a paper in the Holland language, and we are peculiarly grateful to God for the success which has so far attended its publication, and for the marked progress of his work among that people.

WHEREAS, The great religio-political crisis, in which will be involved the last conflict between truth and error, is even now overshadowing our land; and,

WHEREAS, In these troublous times the Lord by the prophet (Dan. 12:1) has assured protection to those only whose names are written in the book of life, and whose robes are washed and made white in the blood of the Lamb; and,

WHEREAS, The success of the cause of truth depends not upon human efforts, but solely upon the power of God, which power can be secured only by bringing ourselves into such harmony with his will that we may become partakers of the divine nature, therefore,

4. *Resolved*, That we will, by the help of God, strive as never before to heed the injunction of the Scriptures, "Be ye holy, for I am holy," and so separate ourselves from all sin and impurity of heart and life, that the divine counsel may guide, and the divine power attend, all our efforts.

WHEREAS, The General Conference Association is a legally incorporated organization, capable of holding property and transacting business in any part of the world, and is therefore the proper body to look after the financial interest of our missions and other pioneer enterprises; and,

WHEREAS, This association, in order to do the important work it is designed to accomplish, must have funds; therefore,

5. *Resolved*, That we recommend to those who have means to donate for the general advancement of the cause, or money which they can loan temporarily without interest, to deposit such means with this association, rather than with any institution which is more local in its operations.

WHEREAS, The opening of missions in foreign lands involves much expense, and is attended with many difficulties, therefore,

6. *Resolved*, That we hail with much gratitude the progress of the work in the different countries of Europe, as seen in the organization of four Conferences, the establishment of three offices of publication, and the large interest that has been awakened all over Europe.

7. *Resolved*, That we approve of the efforts made in England, Central Europe and Scandinavia, in holding mission schools for the purpose of educating canvassers and colporters; and we hereby express our gratitude at the success of the canvassing work in those countries as a potent means of bringing the truth before the masses.

8. *Resolved*, That we approve of the removal of the office of publication in England from Great Grimsby to London, and the opening of a depot for our publications in Paternoster Row; and we bid the mission workers there Godspeed in their efforts to establish the cause on a firm basis in the very heart of the English-speaking world.

9. *Resolved*, That a standing committee of five be appointed by the Chairman, to confer with other committees which should be appointed in the various Conferences, in reference to the defense of those who may suffer persecution under oppressive Sunday laws, and also to direct in efforts that may be needed in various States to oppose the passage of such Sunday laws.

These resolutions were all carefully considered, and with the exception of resolutions four and nine, were adopted. The two resolutions excepted were referred to a special committee of nine, who should consider the whole subject broached by them, and should frame a resolution defining our relation to the work of National Reform and to Sunday laws. The committee were also to plan for a daily class for instruction in National Reform principles and how to oppose them. U. Smith, A. T. Jones, E. J. Waggoner, L. McCoy, D. T. Jones, J. M. Rees, J. N. Loughborough, E. W. Farnsworth, and A. R. Henry were named as said committee.

Later items of interest will be found on the last page.

"DREARY TIMES."

THE following from the *Jewish Times* (San Francisco) will apply to any city:—

"The community is treated to a series of scandals, rotten enough for ancient Babylon and Rome. The growth of vice in a young city, not yet forty years of age, is a strong argument against the pious belief that we are better than our fathers, and that the millennium is nearer than it has been. The catalogue of sins that infest the city of San Francisco is so appalling that one turns with disgust from the daily accounts in the newspapers. Whether the publication of these accounts will tend to diminish crime is an open question. It will surely, if nothing else, pervert the morals of the innocent, for it is unwholesome food, and excites a morbid appetite for literature that is none the less obscene because it is a presumably truthful account of the happenings in society. We live in dreary times. The churches of San Francisco are to-day mute witnesses of the fact that religion has to battle harder than ever, and our schools are on the witness stand to prove that knowledge has not barred the progress of vice. It is enough to cause hypochondria. Will humanity ever remain the same? Will Satan ever retain the upper hand?"

Yes, vice is rampant, and on the increase; but Satan will not always triumph. Evil will soon be rooted out, and the earth shall be filled with the knowledge of the glory of the Lord, as the waters

cover the sea. Isa. 11:9. It will not be, however, by the increase of education, nor by the conversion of the world, but by the coming of Christ in his kingdom, who shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked. It will be by the destruction of Satan and all his works—the burning up, root and branch, of all that do wickedly—and the renovation of the earth, so that in it righteousness may dwell. Until that time “wicked men and seducers shall wax worse and worse, deceiving and being deceived;” but when that time comes there will be such a revolution as the universe has never yet beheld. Happy will it then be for those who resist the tide of evil that is carrying so many willing victims to ruin. Yes, these are dreary times, but better times are coming for those to whom these times are indeed dreary.

“THE MINISTERS AROUSED.”

The religious papers of New York are very much agitated over the matter of Sunday observance. About three weeks ago a large meeting of leading clergymen of New York and vicinity was held to consider the propriety of taking concerted action against the opening of the liquor saloons on Sunday. The Rev. Dr. John Hall was chairman of the meeting, and at his suggestion a committee was appointed to draw up resolutions expressing the sense of the meeting. They recommended that all the pastors be urgently requested to present to their people their duty regarding the maintenance and enforcement of the laws regarding the sale of liquors on Sunday; that a public meeting be called for the purpose of calling attention to the advantages to be derived by the whole community from the preservation of Sunday as a day of periodic rest; that the position of every candidate for election to the Senate or Assembly be definitely ascertained, and that they take steps to secure the defeat of any candidate who declines to pledge himself to defend Sunday laws; and that a committee be appointed to secure the dissemination of English and German reading matter upon the subject. All the denominations were represented on the committee that was called for in the last resolution, and it was stated that an effort would be made to get either Archbishop Corrigan or Mgr. Preston to represent the Roman Catholic Church in the committee.

The above facts are abridged from a report in the *New York Observer*, under the heading, “The Ministers Aroused.” The concluding paragraph of the article is as follows:—

“Several of the ministers present made brief remarks, Dr. Hall suggesting that there should be special preaching on the matter in all the churches on the following Sunday. The tone of the meeting was one of intense earnestness. It is evident that the action of the liquor men in endeavoring to secure a repeal of the Sabbath laws has awakened a sentiment among the Christian people of the State that will make itself felt at the coming election.”

If anything more were needed to show that this Sunday movement is simply a movement in favor of an establishment of religion, we find it in an expression in the *Christian Union's* account of the same meeting. It says of the effort to have saloons open on Sunday: “The clergy can halt this movement for the destruction of the most sacred and eminent symbol of their holy religion, if they will.”

This is a fair sample of all the movements to make Sunday laws. They take the guise of shutting up the saloons, and then those who do not believe in enforced Sunday observance, and do not join the movement, are denounced as enemies of temperance. We say emphatically that there is not the shadow of temperance principle in the effort to close saloons on Sunday. It is simply an entering wedge by the clergy to preserve “the most sacred and eminent symbol of their holy religion.” It is an effort to secure by civil law that which “their holy religion” has not vitality enough to do. Now we are staunch friends of temperance; we are foes to the saloons, and would gladly and enthusiastically unite in any movement to close them altogether, seven days in the week. But no lover of religious liberty can join a

pseudo-temperance movement, whose sole object is to force a religious custom (an unwarranted one at that) upon the people, leaving the saloons as much power as before.

While we place ourselves on record as uncompromisingly opposed to saloons, we wish to emphasize the statement that these Sunday movements are in the interest of the liquor traffic rather than against it. For (1) if there is power among the clergy to close the saloons one day in the week, there is power to close them every day in the week; and the fact that, having that power, they do not use it, shows that they are not really concerned over the ravages of the liquor traffic, provided it does not encroach upon the symbol of “their [not God's] holy religion;” and (2) the formal action of the clergy in taking steps to close the saloons only on Sunday, when they have the power to close them every day, gives the saloons standing in society; it is a sort of indorsement by the highest profession of the saloon for the last six days of the week.

Let it not be forgotten that in this effort to secure the preservation of “the most sacred and eminent symbol of their holy religion,” the clergy are anxious to secure the co-operation of the Roman Catholic Church. They need not fear, for the Sunday institution is the most eminent, and indeed the only real symbol of the power of the Catholic Church, and she will guard her own. How complacently she must look upon the Protestants who are making themselves her willing servants. w.

THE SPIRIT OF ANTICHRIST. NO. 1.

IN 1 John 4:1-3 we find the following inspired warning and declaration:—

“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

Again in 2 John 7 we find a similar statement: “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”

“Antichrist” means “opposed to Christ.” The great antichrist, therefore, is Satan himself, for he was the first opposer of Christ, and he is the instigator and abettor of everything that has ever come up in opposition to God and Christ. In Rev. 12:7-9 we find the following description of the first opposition to the Son of God, and its result:—

“And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.”

Michael is the archangel (Jude 9), that is, the chief or prince of the angels; and the archangel is Christ, for it is the voice of the archangel that will be heard at the last great day, when the dead shall be raised (1 Thess. 4:16); and Christ declared (John 5:26-29) that his own voice would be the one that should penetrate the graves, and call forth the dead. Therefore this war in Heaven was between Christ and his angels on one side, and Satan and his angels on the other side. It was the beginning of the great controversy which has been going on till the present time. When Christ was on earth he again met the devil in person, and again vanquished him; but still the warfare is kept up; Satan still opposes Christ by seeking to blind the minds of men so that the light of the glorious gospel of Christ may not shine unto them (2 Cor. 4:3, 4); and the contest will cease only with the utter destruction of Satan and all his works.

The apostle, however, in the text first quoted, does not speak of antichrist himself, but of the “spirit of antichrist;” that is, not of Satan in person, but of the doctrines which he disseminates in order to blind the minds of them that believe not. This spirit of antichrist is declared to be a denial that Jesus is come in the flesh. It is commonly supposed that this refers to Roman Catholicism. This is probably because in 2 Thess. 2:3, 4 the Papacy is spoken of as the one “who opposeth and exalteth himself above all that is called God, or that is worshiped.” There is no question but that Roman Catholicism is antichrist; but we propose to demonstrate that what is known as modern Spiritualism is essentially the spirit of antichrist, being the direct mouth-piece of Satan himself, and that Roman Catholicism and other forms of error, whether of greater or lesser degree, are only outgrowths of the principle which is the very heart of Spiritualism.

Our first business is to inquire what it is to deny that Jesus Christ is come in the flesh. Of course the most direct method of denying that Jesus Christ is come in the flesh is to deny the entire narrative contained in the gospels, to say that the whole thing is a fabrication, and that there never was such a person as Jesus Christ. But there are comparatively few in enlightened lands who deny that such a person as Jesus Christ ever lived on this earth. Many will admit that such a person lived, and that he was a very good man, possibly the best man that ever lived, will still deny his divinity; they will not admit that he was *the Son of God*. Such persons do most emphatically deny that Jesus Christ is come in the flesh, and are therefore deceived by that spirit of antichrist. But there is still another way in which the spirit of antichrist may be manifested, and that is by denying some essential part of the work of Christ, while still professing to believe on him. Representatives of this class are brought to view in Matt. 7:21-23. This working of the spirit of antichrist is the most insidious of all, and is that which will wreck the greater part of those who will be lost. Let us examine it.

In the first chapter of John we have undoubted reference to Christ, under the title of “the Word:” “In the beginning was the Word, and the Word was with God, and the Word was God.” In the fourteenth verse we read of him: “And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” Grace means favor. Therefore the statement is that the Word was made flesh, and dwelt among us, full of favor. That is the same as saying that Christ came in the flesh as an exhibition of the favor of God to man. And in harmony with this are the words of Paul, “To wit, that God was in Christ, reconciling the world unto himself.” 2 Cor. 5:19. “Christ Jesus came into the world to save sinners” (1 Tim. 1:15); he was “full of grace;” and so the apostle declares that the grace of God brings salvation. Titus 2:11. Now go back again to the statement that when Christ was made flesh and dwelt among us, he was full of favor. This favor was the favor of God, for his fullness was the fullness of God (Col. 1:19; 2:9), and God was manifest in him, reconciling the world to himself. Now we read in Ps. 30:5 that “in his favor is life.” Therefore we conclude that Jesus Christ was made flesh and dwelt among us full of favor, in order to give life to men doomed to death; and this conclusion is strengthened by the statement, “In him was life; and the life was the light of men.” John 1:4.

The following texts show plainly that Christ's sole object in coming to this earth was to give life to those who otherwise would not have had it: John 3:16; “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The obvious conclusion is that if he had not come, all men would have perished, and that although he has come, none will have life except those who believe in him. And this conclusion is stated in so many words, in John 3:36: “He that believeth on the Son hath everlasting life; and he that believeth

not the Son shall not see life; but the wrath of God abideth on him."

1 John 5:10-12: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

John 10:9, 10: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly."

These texts abundantly prove that to give life was the sole object of the manifestation of Christ in the flesh. Therefore we say that to deny that he alone gives life,—to claim that without Christ men may have life—even under the most distressing conditions,—is virtually to deny that Jesus Christ is come in the flesh, and is consequently the spirit of antichrist. For to deny the essential part of Christ's work,—to deny the very thing and the only thing for which he was manifested in the flesh, full of grace and truth,—is the same as denying that he ever was manifested in the flesh at all. If men may have life without Christ, then to his words, "Ye will not come unto me, that ye might have life," they might have responded, "We don't need to, for we can have life without coming to you." And this they did say in effect.

The spirit of antichrist which is in the world is, therefore, when traced to its very simplest form, merely a denial that man is dependent upon Christ for life; it is the claim that all men will have life, whether they believe in Christ or not. This spirit is pre-eminently exemplified in modern Spiritualism. The fundamental principle of Spiritualism, and, indeed, the whole sum and substance of it, is the doctrine of the natural immortality of man. We will let Spiritualists define it in their own words. N. F. Ravlin, formerly a Baptist minister, and now one of the leading Spiritualist lecturers in California, says:—

"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."

Mrs. E. L. Watson, a noted "inspirational" lecturer, in an address in San Francisco, which was published in the *Golden Gate* of February 6, 1886, said:—

"Spiritualism *per se* is a science; it is the demonstration of certain facts relative to the nature of man; it explains the psychical phenomena which have transpired in the past, and the mysteries which have surrounded us as spiritual beings. It demonstrates the fact of man's continued existence after death, and enlightens us in regard to the manner of that existence."

The standing motto of the *Spiritual Magazine*, for many years the leading Spiritualist publication in England, was this:—

"Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recognizes a *continuous divine inspiration* in man. It aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy."

In an article entitled, "Spiritualism and Religion," in the *Golden Gate* of July 9, 1887, John Weatherbee said:—

"The central idea of modern Spiritualism is the key-stone of the religious arch. That is, a continued existence."

But this central idea of Spiritualism is diametrically opposed to the Bible, for that declares that there is no such thing as continued existence for man unless he is one of the righteous ones who shall be alive when the Lord comes, and who will be translated.

The patriarch Job said: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the

flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12. And he adds: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21.

The psalmist says: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6:5. Again: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Again, still more positively: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Solomon wrote: "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6.

No matter how poor or how ignorant a man may be, he is infinitely richer and knows infinitely more than a dead man. The man who has barely consciousness enough to know that he is going to die, and who knows not another thing, knows far more than a dead man; for the dead know not anything,—their thoughts have perished.

The dead are represented as dwelling in the dust, asleep. Thus Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." And Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

All these Scripture declarations, and many more of like import—for the Bible teaches nothing different on this point—are contradicted by Spiritualism, which declares that man has a continued existence, and that there is no death. But this contradiction of the plain declaration of the Bible shows Spiritualism to be inspired by the spirit of antichrist; for the prophets spoke as they were moved by the Holy Ghost (2 Peter 1:21), and the Spirit of Christ was in them dictating all that they wrote. 1 Peter 1:10, 11.

THE SUNDAY AND THE SALOON.

THE action of the "Personal Liberty League" of New York and Pennsylvania in demanding open saloons on Sunday from 2 P. M. till midnight, has given to the Sunday cause such an impetus as it probably has not had since the days of Constantine; and the reason of it is that the impetus is wholly political. The religious papers with one voice advocate decided and positive political action, and so do many of the secular papers. Principles have no place. All consideration of principle is given to the winds, and everything is rallied to the political protection of Sunday. This demand of the liquor interests does not seem at all to have enlarged the genuine prohibition sentiments of the public; it is only Sunday prohibition that is demanded. The following from the *New York Observer* is a sample of the general discussion of the subject:—

"It may be thought by some that the Personal Liberty movement will not materially affect the business portion of our communities, or, in other words, that it will not touch the pockets of our reputable business men, and therefore can hardly be expected to interest them as much as if that were the case. Of course this is a very important point—the pocket—and a very tender one. But the movement for a free Sabbath, a saloon day, may affect that particular spot quite seriously. If the Legislature should pass a law opening the grog-shops on Sunday it may be followed by a considerable exodus from the State of respectable, law-abiding, Sabbath-loving people. In this city, for example, which lies within easy distance of two other States, the question of choosing a suburban residence might be determined for many by this Sunday-saloon business."

Oh, yes! the saloon, with all its abominable evils, can run day and night six days in the week, and the "respectable, law-abiding, Sabbath-loving people" can stand it all without a murmur, and can choose their suburban or other residences without any special thoughts of an exodus. But, oh! oh! oh! the Sunday saloon is an awful evil. At the mere suggestion of the *Sunday* saloon, there is danger of an exodus of these exemplary people. So the evil is not in the saloon itself, it is only in the *Sunday* saloon. We verily believe that if the saloon element throughout the country would with one consent agree and faithfully stand to the agreement to shut all the saloons during the whole of Sunday, they could go on unquestioned during the other days and nights of the week, and there would not be enough Prohibition element in the nation to cause a ripple on the surface of public affairs. The force that can abolish the Sunday saloon can abolish the saloon altogether. Then why is it not done?

The truth is that it is not the prohibited liquor traffic, but the *enforced Sunday*, that they want.

THE IMAGE TO THE BEAST.

LAST week we found that the United States is the power through which is to be developed the working of Satan with all power and signs and lying wonders; we found that the agency—Spiritualism—has already arisen, by which Satan is to manifest his great power and his strong delusion; and we also mentioned the fact that through the loud and persistent demand for the establishment of a national religion, the power—the image of the Papacy—is about to be formed by which the working of Satan is to be made effective. Our readers are acquainted with the manifestations of Spiritualism; but with the work of the National Reform Association which is to culminate in the living image of the Papacy, we fear they are not nearly as well acquainted as they ought to be. Although we have written about it a good deal in the *Signs*, we have never yet given our readers a summary view of this movement as it now stands. In this article we propose to give a statement of the prospect of the success of the National Reform movement as it actually stands at present.

1. The movement is supported by "all evangelical denominations." The Association has one hundred and twenty vice-presidents, *eighty* of whom, including Joseph Cook, are Revs. and Rev. D. Ds., and Rev. D. D., LL.Ds., and some are even *Right Rev. D. D., LL.Ds.* Of these *eighty*, *eleven* are bishops made up from the Episcopal, Evangelical, and United Brethren Churches. Besides these *eighty* divines, there are in the list *ten* college professors, *one* governor, *three* ex-governors, *nine* justices of Supreme Courts, *two* judges of Superior Courts, *one* judge of the United States District Court, *one* brevet brigadier-general, *one* colonel, and *seven* prominent officials of the Woman's Christian Temperance Union. It is true that not all of these eminent personages are really in favor of the movement, but the National Reform managers use their names and full titles for all they are worth, and thus make their *influence* tell for as much as though they everyone favored it.

2. The W. C. T. U. is counted, both by themselves and the National Reformers, as one with the National Reform Association. Miss Willard, Mrs. Woodbridge, Mrs. Bateham, Mrs. J. Ellen Foster, Mrs. Clara Hoffman, Mrs. Mary T. Lathrop, and Mrs. W. I. Sibley, of the Union, are all vice-presidents of the National Reform Association. In the Pittsburg National Reform Convention, May 11, 12, 1887, Rev. T. P. Stevenson, editor of the *Christian Statesman* and corresponding secretary of the National Reform Association, in his annual report made the following statement of the co-operation of the W. C. T. U. with National Reform:—

"Two years ago Miss Frances E. Willard, president of the National Woman's Christian Temperance Union, suggested the creation of a special department of its already manifold work for the promotion of Sabbath observance, 'co-operating with the National Reform Association.' The suggestion was adopted at the National Convention in St. Louis, and the department was placed in charge of Mrs. Josephine C. Bateham, of Ohio, as national superin-

tendent. Mrs. Bateham has since, with her own cordial assent, been made one of the vice-presidents of the National Reform Association.

"One year ago your secretary placed in the hands of President Willard a memorandum suggesting the creation of another department 'for the retention of the Bible in the public schools,' and assigning reasons for such action. This step was recommended by Miss Willard in her annual address before the late National Convention at Minneapolis, and was adopted in so far that a committee was appointed to make preliminary inquiries during the coming year, with Miss Willard herself at the head of the committee.

"In the series of 'Monthly Readings' for the use of local Unions as a responsive exercise, prepared or edited by Miss Willard, the reading for last July was on 'God in Government;' that for August on 'Sabbath Observance' (prepared by Mrs. Bateham), and that for September on 'Our National Sins.' Touching the first and last-named readings your secretary had correspondence with Miss Willard before they appeared.

"A letter has been prepared to W. C. T. U. workers and speakers, asking them, in their public addresses, to refer to and plead for the Christian principles of civil government. The president of the National Union allows us to say that this letter is sent with her sanction and by her desire.

"The heartiness and intelligence, the faith and courage, with which these Christian women embrace and advocate the fundamental principles of Christian government are most gratifying. Mrs. Woodbridge chose for her theme at Ocean Grove and Chautauqua, 'Shall the United States Acknowledge Christ as Sovereign?' Miss Willard loses no opportunity of declaring that 'the Government is on his shoulder.' Similar expressions are constantly on the lips of their leading speakers and writers. . . . Mrs. Woodbridge, in her address to the Workingmen's Assembly in Cleveland, appealed to them to join hands with the temperance forces in placing this 'Government upon the shoulder of him who is Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, and in crowning Christ our Lord as the Ruler of Nations.'"

3. The workingmen. It will be seen by the above that the National Reform Association has not only gained the Union itself, but that through the Union it is making strong bids for the Knights of Labor and other workingmen's associations. Indeed, it was stated in the late convention that "the Anarchists, the Socialists, and the Catholic Church are all trying to catch the workingmen, but *National Reform must secure the workingmen.*" And we are safe in saying that National Reform will secure them. Even though the Roman Church should secure the workingmen's associations, bodily, that will be no hindrance to National Reform's securing them, for of all the bids for support that the National Reform Association is making the strongest are made for the support of

4. *The Catholic Church.* Thus says the *Christian Statesman* of December 11, 1884:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

And again:—

"We cordially, gladly recognize the fact that in South American republics, and in France, and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . In a world's conference for the promotion of national Christianity many countries could be represented only by Roman Catholics."—*Editorial before quoted.*

Now let us read a word from Rome. In his Encyclical published in 1885, Pope Leo XIII. says:—

"We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart and soul and body and mind in defense of the church and Christian wisdom."

From the above quotations from the *Statesman* it is seen that in European and South American countries the Roman Catholics are the recognized advocates of national Christianity. National Christianity is the object of the National Reform movement; our Constitution and legislation have to be remodeled before this national Christianity can be established; to remodel our Constitution and legislation is the aim of National Reform; but this is exactly what "all Catholics" are by the Pope *ex cathedra* commanded to do, and not to lose sight of it for an instant. What the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the Pope to do. Therefore the aim of National Reform and the aim of Rome are identical and of course they will "gladly join hands."

But to show how very eager the National Reformers are to join hands with Rome, we present another item. Last August the corresponding secretary of the National Reform Association went to Saratoga and held a National Reform meeting of the watering-place preachers assembled there. The principal point of discussion was religion in the public schools. Mr. Stevenson opened the discussion and argued against the present school system, and the official report says:—

"The speaker argued against the secular programme: 1. That it does not satisfy the Roman Catholics or conciliate them to our school system. Their special outcry is against the atheistic tendencies of public education, and the exclusion of religious worship and instruction from the schools only gives color to the charge."

Then in the discussion that followed Mr. Stevenson was asked this question:—

"If we put the Protestant Bible in the schools where Protestants are in the majority, how could we object to the Douay version [the Catholic Bible] in schools where Roman Catholics are in the majority?"

"The corresponding secretary" answered,—

"WE WOULDN'T OBJECT."

They "wouldn't object!!" They "wouldn't object" to a majority of Roman Catholics forcing the Catholic Bible into the hands of the children of Protestants and other non-Catholics, in the public schools! They "wouldn't object" to twenty Catholics forcing the Catholic Bible into the hands, and the Catholic worship upon the minds, of the children of nineteen non-Catholics in any public-school district!

(Concluded next week.)

LOSING GROUND.

THE following was written by a Cleveland minister to one of the religious journals. Even allowing that he was considerably discouraged, the case is very bad, and with the facts to which he refers, which cannot be gainsaid, we do not see how he could keep from being discouraged. He says:—

"The rising generation has little faith in or love for the doctrines of any church. Forty years ago the Roman Catholics had only one small wooden church on the flats, in the poorest part of the city. To-day they have a cathedral, a bishop's palace, and many handsome churches, besides schools and charities innumerable. Bad as the condition is here, it is worse in the country. Many churches are shut up; all are more or less in debt and are trying to keep their heads above water. Five of the churches in this city recently united and brought the Rev. Dr. George F. Pentecost here, at a cost of \$300 a week and expenses. After six weeks of earnest work on his part and united effort on the part of the people, he left us, and we find ourselves poorer in pocket, but with no new converts. These things show that change is needed. It may be that strong spiritual churches can be built in large cities like New York, whose influence will be felt all over the land, as was that of Rome in her better days. At all events, something must be done very soon to arrest the practical paganism that is so rapidly taking the place of the old Christian faith."

The most discouraging feature of the whole thing is the fact that so many ministers see the same thing, yet find no cause for discouragement, but think that the world, under the influence of the church, is moving right forward to the millennium. Would it not be well for some of them to try to find out which of the teachings of "the church" are responsible for the "practical paganism" that is becoming so prevalent?

GERMAN CAMP-MEETING.

THE first German camp-meeting of Seventh-day Adventists ever held in the world was held at Hillsboro, Kansas, October 21 to 31. Notwithstanding cold weather made it necessary to have stoves in all the tents, the meeting was well attended. About three hundred remained on the ground in tents and houses close by, and from five to six hundred attended the meetings daily. The Sabbath-school was well attended. The first Sabbath we had thirty-eight classes and nearly three hundred scholars. The second Sabbath we had forty-two classes and nearly four hundred scholars, besides many visitors.

The preaching through the day was of a practical nature, to lead our own people nearer to the Lamb of God that taketh away the sin of the world; in the evening the discourses were on doctrinal points. The dear Lord came very near to us by his good Spirit, and hearts were made tender before him; our brethren were much encouraged to press forward in the good work, unto the coming of our Lord and Saviour Jesus Christ. A good impression was made upon many not of our faith, many of whom we hope yet to see walking in the light of present truth. On Sunday, the 31st, five were buried with their Lord in baptism, and united with the church, and four others were received into the church by vote, upon confession of faith. Truly the Lord is good. H. SHULTZ.

Oakland, Cal., November 16, 1887.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

PARABLE OF THE TARES.

(December 11.—Matt. 13: 24-30.)

AGAIN Jesus took the fields before him, and the sowers and reapers, to illustrate his truths, saying, "The kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also."

THE tares were noxious weeds, very annoying to the cultivator of the soil, for they sprang up together with the good grain. There was danger of disturbing the roots of the wheat, and destroying the young blades, if the weeds were rudely pulled from among them; besides this, the tares so closely resembled the grain, while growing, that it was hard to distinguish the one from the other.

WHEN the servants of the householder came and asked him from whence the tares had come, seeing he had sown good seed in his field, he told them that an enemy had sowed the weeds among his grain to injure him. Then they inquired if they might not gather out the tares and leave the wheat free. "But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn."

THE enemy sowing the troublesome seeds, is an illustration of Satan's work upon the human mind. Christ is the Sower, who scatters the precious grain in the fallow ground

of the heart; but the enemy of souls steals in secretly and sows the seeds of evil. These germs of error spring up abundantly and bear their noxious fruit, sometimes crowding out and destroying the precious plants about them. The soil that should have produced goodly grain for the nourishment of man, runs to waste, and the seeds of sin are carried from that to other fields.

THE growth of the tares among the wheat would draw special attention to it. The grain would be subjected to severe criticism. Indeed, the whole field might be set down as worthless by some superficial observer, or by one who delighted to discover evil. The sower might be condemned by him, as one who had mingled the bad seed with the good for his own wicked purpose. Just so the erring and hypocritical ones who profess to follow Jesus bring reproach upon the cause of Christianity, and cause the world to doubt concerning the truths of Christ. As the presence of the tares among the wheat counteracted to a great degree the work of the sower, so sin among the people of God frustrates, in a measure, the plan of Jesus to save fallen man from the power of Satan and render the barren ground of the human heart fruitful of good works.

THE tares so closely resembled the wheat that the laborers might easily be deceived when the blades were green, and root out the good plants. But when the field was white for the harvest, then the worthless weeds bore no resemblance to the wheat that bowed under the weight of its full, ripe heads. Then the tares were ruthlessly plucked up and destroyed, while the precious grain was gathered into barns. Sinners who make false pretensions of piety mingle together for a time with the true followers of Christ, and this external semblance of Christianity is calculated to deceive many. But in the harvest of the world there will be no likeness between good and evil. The wicked will be gathered from the righteous, to trouble them no more forever.

AFTER Jesus had sent the multitude away, and had retired with his disciples into the house, they asked him to explain the parable that he had given them, and he answered: "He that soweth the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

THESE words of Christ are meaningless to those who are looking for a temporal millennium, when all the world will be converted. He expressly states that the wheat and tares shall grow together till the harvest, which is the end of the world. Then the tares are to be gathered out of the field; but they are not to be transformed by a mighty miracle into wheat. They are to remain tares, and are to be cast into the fire and utterly destroyed.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

WHEN we realize we are nothing, then we are on the door-step of grace.—*Bellamy.*

OUR SAVIOUR'S RECORDED PRAYERS.

(Sabbath, December 3.)

PRAYER FOR HIS DISCIPLES.

1. WHEN Jesus had finished his work of teaching, and of giving a spotless example to men, what prayer did he offer?

"I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:4, 5.

2. For whom did he specially pray at this time?

"I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Verse 9.

3. What did he ask for them?

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Verse 11.

4. What attendant blessings did he invoke for them?

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth; thy word is truth." Verses 15, 17.

5. Who are included in this prayer?

"Neither pray I for these alone, but for them also which shall believe on me through their word." Verse 20.

6. What state of unity does he pray that they may all maintain?

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verse 21.

7. Why does he so earnestly desire this degree of oneness?

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Verses 21, 23.

8. Why does he pray that all his disciples may finally be with him in glory?

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Verse 24.

THE PRAYER IN THE GARDEN.

9. What prayer did Jesus make just before his betrayal?

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Matt. 26:39.

10. Which of the disciples were nearest to him at this time?

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." Verse 37.

11. What did he say to them about his feelings?

"Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me." Verse 38.

12. What did he ask them to do? Same verse.

13. What did he say to them when he returned from prayer and found them sleeping?

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" Verse 40.

14. What admonition did he give them?

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Verse 41.

15. How many times did he make the same prayer, and find the disciples asleep at each return?

16. How great was the agony of his prayer?

"And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44.

17. How was he strengthened?

"And there appeared an angel unto him from Heaven, strengthening him." Verse 43.

18. What command has this same Lord left us?

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

SUPPLEMENTARY QUESTIONS.

1. What passages teach that the prayers of the saints may aid the minister to speak with power, to gain a hearing, and make his work acceptable? Eph. 6:19, 20; Col. 4:3; 2 Thess. 3:1.

2. In what other important ways may the minister be helped by the prayers of Christians? 2 Cor. 1:11; 2 Thess. 3:1, 2; Phil 1:19.

3. What part should Christians be sure not to forget while trying to secure proper ministerial labor? Matt. 9:38.

4. How are we exhorted to pray earnestly for all men, especially for those who are in authority? 1 Tim. 2:1, 2.

5. What special instruction did the Saviour give his disciples with reference to prayer? Matt. 6:5-7.

6. How was the Saviour himself accustomed to pray? Matt. 14:23; Mark 6:46; Luke 6:12.

7. What examples may be given from the record of prophets and apostles? 1 Kings 17:19-21; 2 Kings 4:33; Dan. 6:10; Ps. 55:17; Acts 10:9.

EVERY disciple of Jesus has his own personality, his own work, and his own record of character and service. He will never be so merged in the mass of Christian workers that his Master will lose sight of him as he is, and as he does, individually. Even in the largest church and in the largest Sunday-school every member has a name, and an identity, and a sphere which belongs to no one else, and which no one else can ever possess. Another may have a name, an identity, and a sphere, which is just like that, but it is not the same. And so it will be eternally. To every child of God, God's word stands assuringly: "I have called thee by thy name," "thou art mine." There is no more danger that any one of us shall be forgotten, or neglected, or overburdened, than if there were no other object of God's special loving care and ministry in all the universe. A mother may forget the child she has borne; but God will never forget the child who bears his name.—*Selected.*

Most of us wish that God would use us for some great purpose; but very few of us are so wholly given up to God in loving trust that we are in a condition to be used by him for a great purpose—or a little one. God is a great deal readier to use willing servants who proffer themselves to him unreservedly, than men are to proffer themselves unreservedly to God as his willing servants. We should all like to be taken, "just as we are," for the honorable duties assigned to those who are wholly the Lord's. But the Lord wants us to come, "just as we are," and submit ourselves wholly to him, for whatever duty he may have for us to do. It is first the enlistment and then the detail; not first the detail and then the enlistment.—*Selected.*

The Home Circle.

A THANKSGIVING HYMN.

For all our joys and all our woes,
Our harvest-ground and fallow,
We offer praise to Him who knows
Each depth and every shallow.
His loving hand has crowned our years
With food for all the living,
And for our smiles and for our tears
This, this is our Thanksgiving.

Not ours alone for mercies past
To praise his kindly keeping;
His hand shall ripen at the last
What we have sown with weeping.
And though at times each human heart
Has scanned His ways to doubt Him,
The clouds which cover Him shall part
And night grow bright about Him.

Our earthly discipline is sent—
Each care and each denial—
That as the reeds of life are bent,
And break beneath the trial,
Our hearts may rest on Him alone,
And, drawing ever near Him,
May seek and find Him all their own,
And trust Him while they fear Him.

We thank the dear Lord for his gifts,
And for each chastening measure;
Whatever comes his hand uplifts
The sunshine's golden treasure.
For bursting barns, and bins well stored,
The harvest of his giving,
The mellow autumn's ripened hoard—
This, this is our Thanksgiving.

We gather round the table, spread
With every bounteous token;
"Give us this day our daily bread"
Is answered ere 'tis spoken.
He gives to us before we call;
His loving care is o'er us;
And scarcely can we ask at all
Ere it is placed before us.

We thank the dear Lord for the past,
For joys and for afflictions,
For trials which have changed at last
To his own benedictions.
And more than all, around each hearth
His love alone could give us,
We thank him for the loved of earth
To-day that gather with us.

Fill up the grate and heap the board;
He gives, with stintless measure,
The yellow sunshine's golden hoard,
The autumn's priceless treasure.
His joy shall crown us with its hand,
For gifts to all the living,
For peace and plenty in the land—
This, this is our Thanksgiving.

—E. Norman Gunnison.

HOW SUSAN'S SIGH BECAME A SONG.

A STORY FOR THANKSGIVING.

It was about six weeks before Thanksgiving, and Mrs. Susan Hodgkins sat in her kitchen, chopping mince-meat. A very pleasant kitchen it was, too. It lacked, to be sure, all the appurtenances of a city kitchen, and the house of which it was a part was not by any means a city house—just a plain story-and-a-half frame dwelling, with white paint and green blinds, such as you will see in any New England village.

The cat lay curled up by the wood-box, a perfect picture of well-fed contentment. A bright sunbeam gilded the floor and wall. The kettle soliloquized cheerfully on the fire; everything in the kitchen wore a cheerful look, except Susan's face, which was anything but cheerful. It had an unmistakable frown upon it. Not even the "biled dinner" cooking on the stove, a favorite dish of Susan's, and the odor of which was diffused through every part of the premises, could relieve her discontent.

"There!" she said at last with a sigh, "If there's anything I despise it's a hypocrite; and a hypocrite I ain't a-goin' to be, and put

on thankful looks and say thankful things when I don't feel thankful. And I don't. Everything's gone wrong with us this year.

To begin with, there was the cow that choked to death in February—the best one we had too. There ain't a cow in town today that I'd 'a' swapped her for. Then there was the strawberries. Why, 'Zekiel fussed over 'em last fall, and again this spring, down on his knees a-rakin' and scrapin', till I told him he was actually overdoin' it. And they was comin' along splendid; and then what happened but the frost must kill every blow, and not a berry did we get for all our pains. There was Perkins's right across the way and never hurt a bit. I heard him tell 'Zekiel myself that his never did so well. Now, to have the same identical frost take ours and leave his—that's what beats me. And he an unbeliever! It does seem sometimes as if the Lord had a special spite against his own children that walk in his ordinances.

"And now, to cap the climax, what must happen but the bank must fail, and I must lose in a minute what it took years to git together piece by piece, all through that rascal of a Phelps.

"Well, I s'pose 'Zekiel would say I ought to be thankful that my eggs wasn't all in one basket; I ought to think how much worse off I might be, and how little I deserve. But I tell you I think Susan Hodgkins deserves a good deal more than some folks that might be mentioned. And as to bein' so much worse off, I should like to know what good it does to imagine all sorts of dreadful things. What if my neighbor has got a cancer and I ain't got one; does that cure my headache? What if I ain't fell down cellar and broke my leg; does that mend the Chiny dish I broke last week?

"And then, as to goin' into the sanctuary to see the end of the wicked, if there's anybody been in the sanctuary year in and year out, not to boast, of course, it's me and 'Zekiel. Hav'n't I seen him again and again put on his rubber coat and take his lantern and start for the vestry on a Thursday night, when he knew well enough there wouldn't be nobody there but him and the sexton? And I ain't seen no end yet to the prosperity of the wicked. They sit in the best pews and wear the best clothes, and their last state is better than the first. It may be all right, but there ain't no justice in it as it looks to me. The idea of that villain a-spendin' my hard-earned money! His wife's at the bottom of it, you may depend. See what style she's been a-puttin' on! It's enough to try the patience of an angel!"

Susan chopped so violently that she did not hear the ringing of the front door-bell. In a moment it rang again, and more vigorously. Putting the tray upon the table, laying aside her apron, and adjusting her spectacles, she went to the door. As she opened it, a boy handed her a dispatch and said that he would wait for a reply.

"Mercy me!" she said, as she took the envelope and with trembling fingers tore it open, "I hope there ain't nothin' the matter."

This is what she read:—

HANOVER, Mass., October 21.

To Mrs. Susan Hodgkins, Clover, Me.—

Alice is very sick, cannot live. Come immediately if possible.

MARY ENDICOTT.

Mrs. Endicott was Susan's sister. Alice was her only daughter. The two sisters had lived near to each other when Alice was born, and Mrs. Endicott being in delicate health the little child had found a home at her Aunt Sue's, and had lived there until the aunt became almost the mother.

"The Lord have mercy! Is it possible?" she said, after she had read and re-read the

brief message, "Alice sick and can't live—why, for pity sake, ain't they wrote before. It must be something sudden."

Necessary as her presence might, under other circumstances, seem to be in her own home, of course Susan found it possible to go and to go at once. The afternoon train found her at the station, and as she had an all-night ride, and did not care to take a sleeper, she had abundant opportunity for reflection. Many a time during the night, which seemed to her interminably long, as she thought of the sorrowful home that she was about to enter, and then of the happy home she had left, she found herself regretting that she had thought and spoken such bitter things.

When the train reached the station at Hanover, early the next morning, Susan had scarcely stepped upon the platform before a man approached and said, "Be you the woman who is goin' to Mr. Endicott's?"

"Yes, I am," said Susan, "and can you tell me how the daughter is?" she asked, breathlessly, trembling as she thought what the answer might easily be.

"Not dead, but dreadful nigh to it, so they tell me; an' so fur as knowin' any of 'em is concerned, she might as well be dead now. Hain't you heard any of the partic'lars?"

"No; do tell me all you can," said Susan, as she took her seat in the carriage and drew the robes about her, for the air was frosty and cold.

"Well, it seems a few days ago Alice was a-visitin' a cousin o' hers a few miles out, an' just at night she was a-goin' to the closet for somethin' or other, an' not bein' over'n above familiar with the premises, she got the wrong door an' went down cellar head-fust. 'Twas a hard hit, too, but they didn't make no great account of it till a day or two ago brain fever sot in, an' the doctors say now she can't live more'n a few hours. It's a dreadful blow to the parents. She was a likely gal, an' they sot everythin' by her—hain't spared no expense in her schoolin'. An' that hain't all of it. I s'pose you've heard about Robert."

"Robert? Why, no!" said Susan, astonished beyond measure. "What about Robert?"

"I want to know ef you hain't heard about him," said the driver, and his face lit up at the thought that he was to be the first to communicate a piece of startling information. "Come to think, of course you hain't, for they didn't get the news themselves till yesterday forenoon. Well, the long an' short of it is, poor Bob is blind for the rest of his life."

"Blind!" gasped Susan.

"Yes; that's jest the word. You know he's bin out in the mines. Somehow, the old gent an' him didn't seem to team together very well, an' he pulled up stakes an' went West. Was doin' fustrate, too, so everybody said, makin' money hand over hand; but they was a-blastin' an' there was a prematoor explosion, an' both o' his eyes was gone in a twinklin'. They sent a man this morning to go out an' fetch him home. Poor Bob! Singular how it should all come in a heap."

"Alice dyin' and Robert blind," thought Susan, as they drove up to Mr. Endicott's door. In a moment she was inside.

We need not follow her into that home. Many of those who read this simple story know, doubtless, what it is to sit at the bedside of the dying child in the helplessness of despair—the child of our care and affection lying there with white face and wasted form—all done that human skill can do, everything at hand that money can bring, but in vain. Oh, the unutterable sadness of that hour when the hand that we clasp in our own fails to respond any longer to our loving pressure, and the eyes that have so often

beamed with the love-light of home close upon us forever! It is the old story—the story of breaking and broken hearts, of the curse that came in with the sin of our first parents, and that shall remain to afflict their posterity until the last enemy is destroyed, and all things have been made new.

The day after the funeral Robert came, or, rather, we may say, was brought. He had stopped in Chicago long enough to have his eyes carefully examined, and the doctors had said, "There is no hope." Henceforth darkness was to be his portion. He must be led by the hand, and fed and cared for like a little child.

Susan looked from the front door when the mother and son met at the gate. She heard a cry of agony and a deep groan, and that was all that she could stand. With her fingers in her ears she flew to her room, and kneeling down alone she cried, "Oh, my God and Father, forgive me! Forgive me, a poor, rebellious worm, and cast me not off in thy hot displeasure!"

When she came downstairs she found Robert sitting alone. The tears were running down his cheeks. He did not know that she was near. She ran hastily to him, and, throwing her arms about his neck, called him by name.

"Oh, auntie!" he said, sobbing like a child, "it is hard, it is hard to bear!"

Susan did not dare to say anything lest she should prove to be only a miserable comforter. She stood beside him, stroking his hair and mingling her tears with his. Her thoughts wandered back to that morning in the kitchen, and as she remembered how, sitting in that home upon which no such shadow had ever fallen, she had murmured, and had dared even to question the justice of the great Judge of all, she trembled and prayed that God would in mercy permit her to enter again that happy home, that she might show her gratitude to him.

And Susan's prayer was answered. As soon as she could be well spared she wrote Ezekiel to meet her at the station, which he was only too glad to do; he was greatly taken aback when, in the presence of the numerous spectators, his ordinarily undemonstrative wife gave him a resounding kiss. Susan had all that she could do to refrain from kissing horse, harness, and wagon.

When Thanksgiving came, as of course it did, and at the morning service Pastor Griffin read from 1 Corinthians the words of Paul, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer," Susan trembled again.

As they were riding home together after the service, Ezekiel turned to his wife, and said: "Didn't you overdo it a little on the Doxology this mornin'? I may be mistaken, but it seems to me there was a lot of folks lookin' straight at our pew as if they wanted to know where all that noise come from."

"I don't know but I did sing uncommon loud," said Mrs. Hodgkins, "and I guess it must have been because them lines of the poet was runnin' through my head:—

'Streams of mercy never ceasin'
Call for songs of loudest praise.'

I was thinkin' how amazin' kind the Lord has been to me, how much better'n I deserve. I wouldn't dare to tell you all, 'Zekiel, but I've had a narrow escape. I've been dreadful rebellious, and all about nothin'. But I guess I've learnt now for good and all that there's some things a good deal worse than to have your strawberries spiled, or your cow choke, even allowin' she's the best cow in town, or to have some thief run off with your money."—

A Maine Minister.

Health and Temperance.

A READING NOTICE.

A NOTICE in the New York *Sun* called our attention to a new saloon just opened in this city by a local politician of some note, and—"The floor," said the *Sun*, "is inlaid with silver dollars, which are cemented in the marble floor in holes bored in alternate slabs—heads and tails up alternately. . . . The place is named 'The Silver Dollar,' and the sign bears a huge counterfeit of the obverse and reverse of that much-coined coin. The assemblyman has chosen a location near the police court, with a keen eye to the place where the biggest crowd is always to be seen in Essex Street. There are to be seen . . . in all about \$700."

A member of the staff of the *Christian Union* visited the gorgeous saloon, and found that the *Sun's* description was nowise overdrawn. The room is finished in stained cherry. Handsome mirrors are on every side. The glasses of the chandelier and the wine glasses ranged behind the bar are many-colored, and lend a gaudy brilliancy to the scene. Everything about the place was cleaned and polished to the very pink of neatness—that is to say, every *inanimate* thing. The patrons were quite in keeping with the character of the district in which "The Silver Dollar" is located.

The number of customers clearly showed that its proprietor, Assemblyman Smith, had not miscalculated the degree of splendor for which his constituents were willing to pay. Two bar-tenders were kept busy passing out the drinks, while the statesman was entertaining a group of his guests by telling them how beautifully the place lighted up at night. He was a heavy man, about five feet ten in height, with a thick neck and a dark, coarse, sensual face of the Jewish type. Though in his shirt-sleeves, he was well dressed. There was nothing of the cheerful, hail-fellow-well-met about him; in fact, he had apparently no single element of personal attractiveness. The fact that he could be the political leader in a working-men's ward was a significant and uncomfortable fact to contemplate.

One of the bar-tenders, in the course of a talk with our representative, told him that in the evening the place was in its glory. Then it was always crowded, and sometimes the crowd amounted to a jam. The lavish outlay of money had proved an immense investment. Since moving into the new quarters, where the patrons saw the shining faces of their silver dollars gleaming at them from every point, the "business had doubled." In speaking of the political influence of his employer, the bar-tender said that his repeated election to the Legislature was not due to the fact that the district was naturally Republican, but to the fact that Smith knew "every man, woman, and child in the ward."

The neighborhood in which this saloon is located formed an interesting study. It is one of the poorest of the poor. The windows and the little iron porches of the tall tenements were disfigured with dirty clothes and bedding hung out for airing and drying. Most of the families have but two rooms apiece, and one of these is a work-room as well as parlor and sleeping-room. With the exception of a few miserable groceries in the basements, most of the store-rooms were occupied by saloons. There were four of these on the same block with "The Silver Dollar." In front of the one shoe store on the block the shoes exposed for sale were marked 75 cents and \$1.25 a pair. It would seem as if the stores where the necessities of life were sold were supported by

the copper cents earned by the women and children, while the silver dollars earned by the men were all taken to inlay the marble floors of the saloons. Yet the proprietor who flaunts into the very faces of the poor the fact that his wealth means the wasting of their wages is for the fourth time elected to represent their interests in the Legislature!—*Christian Union.*

TOBACCO BLINDNESS IN A WOMAN.

A PROMINENT oculist recently reported a case of tobacco blindness in a woman of apparently cultivated and refined habits. Not suspecting the real cause, the doctor made a very thorough investigation of the cause, and was much puzzled to determine its real nature.

"She laughed heartily, and then confessed that she did smoke a good deal. Naturally, I desired to know how one with her education and refinement had acquired a habit so unusual for ladies. Her history was soon told: 'I married when quite young, and went to live with my husband in North Carolina, where he had a very large farming interest. He owned so extensive a tract of land that neighbors were far away, and I saw but little of them. I have had no children, and during many long winters my husband and myself have been the sole occupants of our country house. My husband had always been devoted to his pipe, which he takes up as soon as he gets into the house after overseeing his farm work. Often during our early months of married life, he would call upon me to fill it for him, and at times would even dare me to light it. By degrees I found myself able to take several whiffs of tobacco smoke without discomfort. At his request, I learned to smoke, as he said, for companionship; and for many years I have taken my pipe with regularity.'"

We believe in woman's rights, and believe that a woman has just as good a right to be afflicted by tobacco blindness as a man has; and why should not women "smoke for companionship"? It always seemed to us very selfish for a man to sit down in the midst of his family, and enjoy his pipe all to himself. Why not let his wife smoke with him, and allow all the children to smoke small pipes or cigarettes, also? If tobacco is necessary for the father, it is just as important for the mother; and certainly the children ought not to be denied a "harmless luxury"—*J. H. Kellogg, M. D., in Good Health.*

FOR WIVES AND HUSBANDS.

Not long since I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke: "I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her." "Why, doctor," said I, "what do you mean?" "I mean just this," he said, "her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die." At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of a man washed as clean as possible to kill them. You can imagine what it would be when he wasn't washed, perhaps, to be continually absorbing this poison.—*T. B. Terry.*

News and Notes.

RELIGIOUS.

—The Palestine Society of German Catholics has bought a tract of 150 acres, on the northern shore of Lake Gennesaret. They are also building a church at Cana of Galilee, in honor of St. Bartholomew, a native of Cana.

—The Rev. R. Heber Newton, of New York, is said to be a regular attendant at the seances of a prominent New York medium, and to be already quite a firm believer in Spiritualism. Why should he not be?

—Says the *St. Louis Christian Advocate*: "The church has entered the lists, and almost rivals the opera and theater as a place of entertainment. The sermon, the music, every department, is arranged for the purpose of pleasing." Read 2 Tim. 4:1-4.

—"The gospel," says Dr. Arthur Pierson, "is a two-edged sword, having the law on one side and grace on the other, but they meet in a point. As the sword loses its value, to a degree, if either edge be dulled, so the gospel is shorn of its power if only a part of the message is given."

—No fewer than one hundred and ten candidates have applied for the living of the Established Church, Kennoway, England, which has recently been made vacant by the death of the pastor. It is evident that there are some men in the ministry who don't believe that the field is the world.

—One of the speakers at the recent Baptist Union meeting, in London, affirmed that for each missionary sent to Africa, 70,000 barrels of rum are landed there. Some believer in a temporal millennium may take the task of solving the problem of how long it will take to convert Africa at that rate.

—After telling what has been accomplished by missionaries in India, a leading religious journal remarks: "Notwithstanding all that has been done, the heathen population is larger to-day than when Gordon Hall landed in Bombay, and it has a population that in its higher classes is breaking with old traditions, giving up its old faith, and in imminent danger of drifting away from all religion."

SECULAR.

—Commissioner Sparks, of the General Land Office, has resigned.

—Little Rock, Ark., had a \$350,000 fire on the morning of the 19th inst.

—On the 16th inst. fourteen men lost their lives by a colliery explosion at Creisenan, Germany.

—A railroad collision at Averill, Minn., a few days since, resulted in the death of five men.

—One or two small bands of Apache Indians are again committing depredations in the Sabinal Mountains.

—Judge Alfred Cowles died at San Diego, Cal., a few days since, at the age of 100 years, 3 months, and 14 days.

—One day last week Tompkinsville, the county seat of Monroe County, Ky., was almost entirely destroyed by fire.

—Orders have been issued by the War Department for the abandonment of Fort Canby at the mouth of the Columbia River.

—The British members of the Fisheries' Commission have arrived in Washington, and were presented to the President on the 19th inst.

—A man with dynamite bombs in his possession was arrested at Greenock, Scotland, one day last week. He claimed to be a miner.

—The empress of Germany is suffering from paralysis of the lower jaw, and has been much affected by the condition of the Crown Prince.

—It is now claimed that the *Atlanta*, one of the recently-constructed cruisers, is practically worthless, being poorly arranged and unseaworthy.

—Fourteen men were seriously, and, it is feared, some of them fatally, burned by the explosion of gasoline in Philadelphia one day last week.

—It is announced that Rev. Dr. Francis L. Patten, professor of geology at Princeton College, will succeed Dr. McCosh as president of that institution.

—An amendment to the constitution of Rhode Island, abolishing the suffrage property qualification in that State, is to be submitted to the people next April.

—One day last week a steamer was burned on the Canton River, China, and about 400 lives were lost.

—A man died in New York on the 15th inst., from hydrophobia. He was bitten October 8 by a Newfoundland dog. The dog bit several other people and was finally shot.

—At Kansas City, Mo., on the 17th inst., two dynamite bombs were found under the steps of the city hall. When tested by the police, they both exploded with great force.

—A few days since, two Mormon missionaries were tarred and feathered by a mob near Calera, Alabama. They were ordered to leave the country, and threatened with death if they returned.

—Smoking within the bounds of the College Department of the University of Pennsylvania has been forbidden, and for the third offense a student so indicted will be reported to the provost.

—It is stated that the recent election in New York City cost the city and the candidates and their friends not less than \$1,000,000. There were 333 candidates in the field for seventy-six offices.

—The second trial of John Arensdorf for the murder of Rev. Geo. C. Haddock is now in progress at Sioux City, Iowa. It is to be hoped that there will be no failure of justice in this important case.

—Five colored laborers were killed near Nashville, Tenn., one day last week by being buried under a mass of rocks and earth, loosened by an explosion of charges of dynamite in a side-cut on the road-bed.

—A special train of twenty cars loaded with raisins left Fresno, Cal., on the 16th inst., consigned to Rossiter & Co., New York. This is the first full train load of raisins ever shipped from the Pacific Coast.

—The important announcement has been made in Germany that, owing to the illness of the Crown Prince, Prince William will, by command of the emperor, represent his father in all future state ceremonies.

—San Diego, Cal., which has always suffered from a poor and insufficient water supply, is rejoicing because of the discovery there of an abundant supply of pure, soft, artesian water. One well has just been bored which flows 40,000 gallons per day.

—The most disastrous fire that ever visited Memphis, Tenn., occurred on the night of the 17th inst., and resulted in the complete destruction of 13,200 bales of cotton. Forty freight cars were also destroyed, besides considerable other property.

—It is feared that Editor O'Brien, the Irish agitator who made such a lively sensation in Canada some months ago, by speaking against Lord Landsdowne, and who was imprisoned some weeks since under the Crimes Act, will not survive his term of imprisonment.

—General Ferron, the French Minister of War, has decided that the existing forts in the Alps Maritimes are insufficient, and he proposes that several million francs be expended in strengthening the fortifications. Thus it appears that France distrusts Italy as well as Germany.

—Herr Most, the blatant Anarchist and professional blatherskite, was arrested in New York City on the 17th inst. charged with making an incendiary speech a few days previous. The best interests of society would certainly be subserved by keeping Most behind prison bars.

—Some portions of the South are suffering severely from forest fires. Thus far the principal damage has been done in Tennessee, Louisiana, and Arkansas. In some places along the Mississippi River the heat and smoke from the burning cane-brakes greatly interfere with navigation.

—The house of an officer of the law in Orangeville, Ont., was wrecked by dynamite on the 15th inst. A note was tacked to the fence warning the inspector to desist from efforts to enforce the prohibition law. Intense excitement prevails. This is the sixth dynamite explosion in Orangeville in two years.

—France is passing through a political crisis. The recently-formed Rouvier ministry has resigned, and in Paris there is a strong feeling that President Grevy ought to do likewise. Such a result is however very unlikely. It is thought by many that the Parisians are growing tired of the republic, and desire a re-establishment of the monarchy.

—Sunday, November 13, the police of London, assisted by several regiments of troops, suppressed what at one time threatened to be a very serious riot in Trafalgar Square. Nearly 100 persons in the mob were injured, some of them fatally. The weapons used by the mob were sticks, stones, and syringes charged with oil of vitriol. About 20 policemen are in the hospitals, and 120 of the mob are under arrest.

—It is stated that the United States wheat and flour exports for the first quarter of the cereal year ending September 30, aggregate 46,500,000 bushels, or at the rate of 186,000,000 bushels yearly—a total which was reached only in 1880-81, and which is at least 40 per cent. greater than the probable surplus or the probable demand this season.

—The Austrian archdukes are sending the Pope a joint present on the occasion of his jubilee, consisting of an ancient casket filled with relics of saints. It is doubtful if the Pope, who is a man of intelligence, will appreciate such a gift very highly, as he undoubtedly knows that such so-called "relics" are worthless frauds. "Relics of saints" are of value only to such people as are to be benefited by bread pills and sweetened water.

—A box-shaped bomb charged with black powder, dynamite, sulphur, saltpetre, small pieces of glass, and poisonous stuff which would cause blood poisoning, was found one day last week on top of a fire hydrant in Sacramento, Cal. The bomb was small and did not contain enough dynamite to demolish a building, but sufficient to do great damage if thrown into a crowd. The police can give no idea of where the bomb came from nor for what purpose it was intended.

—It is asserted that the Pope entirely disapproves of the lawlessness and political fanaticism of the people in Ireland. "Lawlessness" and "fanaticism" should always be discountenanced, not only in Ireland but in every other country as well; the trouble with the Pope, however, is that while he is undoubtedly in sympathy with the people of Ireland, he is afraid to say so for fear of offending the English Government, with which he is very anxious to establish diplomatic relations.

Obituary.

MONTGOMERY.—Died in Alameda, Cal., November 10, 1887, of measles, Bertie, infant son of Paul and Bertha Montgomery, aged 18 months. Funeral from the parents' home, November 13. Words of comfort spoken by the writer. ANDREW BRONSEN.

BOWLSBY.—Died of acute pneumonia at St. Helena, Cal., November 11, 1887, John K. Bowlsby, aged 63 years.

Brother Bowlsby had been a believer in the Third Angel's Message for about twenty-three years, and those who knew him best say his life was that of a humble Christian. He sleeps in peace, and we laid him away until the Life-giver shall come. Remarks at the grave from 1 Thess. 4:13, 14, by the writer. J. A. BURDEN.

MATTESON.—Died in Alameda, Cal., November 12, 1887, of consumption. Frederika, wife of John Matteson, natives of Sweden, aged 31 years, 6 months, and 12 days. She accepted the present truth a short time ago. Her attention was first called to it by Brother G. Anderson. She suffered intensely toward the last, but her hope in God was firm and she died in the triumphs of the Christian's faith. She leaves a husband and two children. Funeral service took place November 14, at their home. Words of comfort were spoken by the writer to mourner and a large number of sympathizing friends. Text, Rev. 14:13. ANDREW BRONSEN.

Appointments.

STATE MEETING IN MINNESOTA.

This meeting, anticipated for some time, is now appointed to convene at Minneapolis Dec. 7-12. It is a semi-annual meeting, and many important matters and measures will be considered. The recommendations of the General Conference, and the instruction there given, will be brought before the people of this Conference, and we hope that the good Spirit of God will be with us.

Elder O. A. Olsen will be present, and we hope for Elder Farnsworth or other efficient help. The plan for entertainment is to provide sleeping apartments, uncooked food, and cooking facilities. Those coming should bring bedding and cooked food, when practicable to do so. All will be made welcome and cared for. Those coming should send their names in advance to the writer, box 1058, Minneapolis. We shall look for a large attendance. Take the Fourth Avenue street-cars (flag car) on Washington Avenue, and go to Lake Street, where the church is located. G. C. TENNEY.

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NOTICE.

THE depository of the Kansas Tract Society has been removed into the rooms just fitted for it in the new church building, which is now nearing completion; and my address in the future will be No. 821 West Fifth Street, Topeka, Kansas, instead of 813, as heretofore. Will all my correspondents please note the change?

We are now very comfortably situated, and feel to praise God for giving us such a pleasant and convenient place in which to labor in his precious cause; we have worked under many difficulties and disadvantages in the past, but this will only enable us to more fully appreciate the comforts and conveniences we now enjoy. May God help us to labor more humbly and more faithfully in the future than we have in the past. L. DY0 CHAMBERS.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 24, 1887.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

WHEN we talk against sympathizing with a criminal, some people will accuse us of a lack of charity. Such persons do not know the meaning either of sympathy or charity. We may pity a criminal condemned to death; we may pity him because of his fate, and because of his lawless disposition. But we may not sympathize with him, for that implies a fellow-feeling; it indicates that we are at heart a partaker of his crimes. Any feeling which leads one to try to save a criminal from just punishment, does not arise from charity. Such a feeling argues disregard for the law, but charity rejoices not in iniquity, but exalts law.

It is customary for the Methodist ministers of San Francisco to meet together every Monday morning, to compare notes, discuss questions of varying degrees of importance, etc. From the report of the last one held we extract the following:—

“Rev. Dr. Wythe, of Oakland, then read a very interesting paper to prove that the brain is not, as is generally supposed, the special seat of the mind. He maintained that the mind is an independent organization which may operate at any part of the body, and preside at any given time where its action is required. There are, he said, three grades of organization—physical, psychical, and spiritual. The first is the lowest, embracing the sensuous, then the psychical, embracing all mathematical and purely intellectual forms, while the highest grade is the spiritual, embracing all religious conceptions and moral ideas, and being in fact itself the basis of morality. The practical effect of this view, Dr. Wythe remarked, would be to do away with materialism by showing that the mind can act independently of the brain.”

We would like to know the arguments by which these remarkable propositions were “maintained.” How did the Doctor find out that the brain is not the seat of the mind? If the brain does not do the thinking, what does? Is thought itself an entity? and if so, of what is it made? Is it gathered from the air? These are a few of the many questions we would like to ask. And one more: If it is all as Dr. Wythe says, will he tell us what the brain is good for anyway?—his own, for instance.

THE gospel of Christ is the power of God unto salvation. Rom. 1:16. Salvation has reference to sin, for Christ Jesus came into the world to save sinners (1 Tim. 1:15), and that is why he was called Jesus, which means Saviour. Matt. 1:21. If it were not for sin there would be no need of the gospel; therefore wherever and whenever God authorizes the preaching of the gospel, it must be that there is sin. What is sin? “Sin is the transgression of the law.” 1 John 3:4. What law? The law which says, “Thou shalt not covet.” Rom. 7:7. And what law is that? The ten commandments, which God spoke with his own voice from Mount Sinai, and wrote on two tables of stone. See Ex. 20:3-17; Deut. 10:4. Then since the gospel is preached only where there is sin, and sin is the transgression of the ten commandments, it must be that wherever and whenever the gospel is preached, the ten commandments must be in existence as the rule of life. And how extensively and how long is the gospel to be preached? “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matt. 24:14. What is the “end” here spoken of? The end of the world. See Matt. 24:3. Then just so surely as the Bible is the word of God, the ten commandments must be of binding obligation at least until the coming of Christ, and the end of the world. Whoever denies this, denies the gospel. Let anyone gainsay this reasoning and conclusion who can.

LAST week we promised that we would speak further concerning the Chicago anarchists, and the sympathy that was shown them. It is well known by all who have given the daily papers even a cursory examination, that sympathy almost without stint was lavished upon the anarchists while they were under sentence of death. Now many people see in this nothing alarming; but we say that it indicates a moral condition that will eventually be disastrous to this country. Those men were red-handed murderers; they had caused the death of seven men, and the severe injury of many more. It was not their fault that they did not kill hundreds, for the bombs were thrown into a promiscuous crowd. These men, who were actually guilty of killing seven men, and constructively guilty of killing hundreds, received attention from thousands, while their victims and their families were passed by with scarcely a thought. Why? Because there is a widespread sympathy with lawlessness. Let the most commonplace man commit a heinous offense, and straightway he becomes a hero; and the worse his offense, the more attention he will receive.

It is claimed that this country is in no danger whatever from anarchists. The newspapers are congratulating themselves and the people that anarchy is now stamped out of this country. Not by any means. Anarchy is simply a lack of law; the spirit of anarchy is the spirit of lawlessness; sympathy with lawlessness is sympathy with anarchy; and sympathy for a lawless person in his lawless acts is sympathy with lawlessness. We say that the widespread sympathy that was aroused for those men who were willing to slay hundreds in order to overturn law and order, shows that in “free America” there is a disregard for the sacredness of the law, and that is the spirit of anarchy.

A good many people imagine that they love law and order, when they do not. It is a fact that many, indeed the great majority of men, are perfectly indifferent as to whether or not the laws are enforced, so long as they themselves do not suffer by their violation. Laws are enforced in this country principally from selfish motives, and not from a love of justice. There is not an abhorrence of evil because it is evil. Men will make an outcry against a crime which involves their interest, and will excuse the same if they are in no way concerned. This is evidence that the law is not considered sacred and it is a necessary consequence of the teaching that the law of God does not now have any claims upon men. When men have become accustomed to seeing God's law trampled under foot with impunity, it is the most natural thing in the world that they should esteem human laws lightly. The greater portion of the inhabitants of the earth, including many professed Christians, are anarchists so far as the law of God is concerned, and if they are not open anarchists in relation to human laws, it is not through any virtue of their own. There is no nation on earth that is to-day more in danger from the assaults of anarchists than the United States.

THE spirit of anarchy is just what the student of prophecy would expect to see rife at the present day; and the fact that it is so prevalent as shown by the sympathy for crime and criminals, even among what are called the “best classes,” is an evidence that we are in the last days. Hear the words of the apostle Paul: “This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves.” There you have anarchy as a sign of the last days. The second table of the decalogue,—the one which pertains to social relations, and from which all civil enactments derive their authority,—is summed up in this: “Thou shalt love thy neighbor as thyself.” Now when the apostle says that in the last days men shall be lovers of their own selves, it is equivalent to saying that they will be despisers of the law whenever it comes in conflict with their own selfish desires. And because of this spirit of anarchy, this thing of every man looking out for himself alone, there will be “perilous times.”

LABORERS FOR THE HARVEST-FIELD.

At the seventh meeting of the Conference session the Committee on the Distribution of Labor made a partial report, of which the following are the chief items: It was recommended that Elder S. H. Lane take charge of the work in Georgia and Florida, and that those two States be organized into a Conference as soon as consistent; that Elder O. C. Godsmark, of Indiana, go with Elder Lane to the South; that Elder J. P. Henderson, of Indiana, go to Arkansas to labor; that Elder Victor Thompson make Indiana his field of labor; that Elder G. G. Rupert, who has been laboring in South America, go to Michigan; that Elder G. C. Tenney, of Minnesota, after spending a few months at the office of the SIGNS OF THE TIMES, proceed to Australia, to work upon the *Bible Echo*; that Elder A. D. Olsen take the presidency of the Minnesota Conference, and W. B. White of the Dakota Conference; that Elder E. H. Gates go to Colorado and take the presidency of that Conference, and that C. P. Haskell, of Colorado, take the place on the Ohio Conference Committee made vacant by Elder Gates; that J. M. Erickson make Sweden his field of labor; and that H. R. Johnson take the oversight of the Scandinavian work in Iowa and South Dakota. All these recommendations were adopted.

THE officers of both the General Conference and the International Sabbath-school Association have been elected for the ensuing year, and are as follows—Conference officers: President, Elder Geo. I. Butler; Secretary, Elder U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Committee, Elders Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, R. M. Kilgore. The General Conference constitution was so amended as to provide for three more secretaries: One for Foreign Missions, one for Home Missions, and one for the educational work. These have not yet been elected.

The officers of the International Sabbath-school Association, as elected, are: President, C. H. Jones; Vice-President, W. C. White; Secretary, Winnie Loughborough; Executive Committee, C. H. Jones, W. C. White, E. W. Farnsworth, E. J. Waggoner, F. E. Belden, Winnie Loughborough, and R. S. Owen of California. A motion to so amend the constitution as to provide for a corresponding secretary has been referred to a committee.

FROM the publishers of the *Review and Herald*, Battle Creek, Mich., we have received a copy of the well-known book, “Thoughts on Daniel,” in the Dutch language. It is unnecessary for us to say anything concerning the contents of this book, for it has been before our readers for a long time; but we can recommend the style of the book in the (to us) unknown tongue. There are a great many Hollanders in different portions of this country who would gladly read this book if it were presented to them; and while there is no doubt but that a canvasser would succeed better if he could talk with them in their own tongue, yet experience has shown that a canvasser who speaks only English may have good success in canvassing among the Dutch. We confidently expect that this work will have the circulation both in this country and in Holland, which its merits demand. Order from *Review and Herald*, Battle Creek, Mich., or from Pacific Press, Oakland, Cal. Price, \$1.50.

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