

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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"**THY RIGHTEOUSNESS IS LIKE THE GREAT MOUNTAINS.**"

Strong are the mountains, Lord, but stronger thou!

They rise, a bulwark to the guarded land,
Which foes pass not, nor traitors undermine,
For children's children's safety they shall stand,
And so, O Lord, thou standest unto thine,
A mighty guardian, a defense divine.

Strong are the mountains, Lord, but stronger thou!

Where beats the tempest on the hither side
Beneath their shelter blooms the vine and rose;
So do thy chosen ones in thee abide
Nor fear the storm-wind though it wildly blows,
All undisturbed in their secure repose.

Strong are the mountains, Lord, but stronger thou!

Their far, fair snowy summits fountains are,
Whence fertilizing streams begin their race,
So, from thy might of mercy stream afar
The overbrimming rivers of thy grace
Gladdening the wilderness and desert place.

Strong are the mountains, Lord, but stronger thou!

Immutable they stand from age to age,
Though the world rock and empires shift and pale;
So, though the people war and heathen rage,
The safety of thy promise shall prevail,
Nor ever once thy love and goodness fail.

—Susan Coolidge, in *S. S. Times*.

General Articles.

"**YE CANNOT SERVE GOD AND MAMMON.**"

BY MRS. E. G. WHITE.

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

THE interests of God and the interests of mammon have no union or sympathy. The course of one tends exactly opposite to the course of the other. While the world is master of the thoughts, principles, and actions, the Lord cannot be honored. The current of the world sets in against the soul with such force that it is borne along with the tide of its interests and infatuations. Satan, the angel of evil, the archenemy of truth, the father of lies, having successfully carried out his plan of ruining a holy race, follows up his advantage, and strives by every means to hinder the salvation of man and his re-instatement to the favor of God. He keeps the mind pre-occupied with the plans and ambitions of the

world. Heaven and Christ are crowded out of the thoughts and affections.

Satan presents the same temptations to-day as he presented to Adam and to Jesus, the second Adam, who overcame him and made it possible for man to overcome. He came to our Redeemer in the wilderness and presented to him temptations to gratify the flesh in his sorest need. The very temptation that overwhelmed man in the garden of delight is successfully resisted in a wilderness of desolation.

The indulgence of perverted appetite and passion has held sway over the world since Adam's transgression. God saw that it was impossible for man to overcome in his own strength, with his enfeebled moral powers. He might exercise all the capabilities of his nature, and yet, without divine aid, he could only be conquered; but help has been laid upon One who is mighty to save. Man's efforts and Christ's power will bring him off a conqueror. The moral image of God will be restored in the characters of those who serve him.

The next temptation that assailed Christ was on lust for power. The world is filled with this desire, and the results of its strife show the spirit of the ambition of this world. How many have been swept to ruin in this torrent of pride! Satan presents all the kingdoms of the world, in all their pomp and majesty, to the Son of God; but he repels the tempter with, "It is written." The word of God marks out the course of his children, and rather than disobey the commandments of God, Christ resigned the treasures of the world.

How many to-day see the force and beauty of the truth; but they cannot serve God and mammon, and they hold to the world. The truth requires the sacrifice of the world's honor, their position in business, their daily bread; and they falter and fail. They do not consider the promises of God to those who seek first the kingdom of Heaven. They raise the excuse, "I cannot be different from those around me. What will people say?" "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" We must not study how to serve ourselves, but how to do the will of God. Christ left his glory, and clothed his divinity with humanity. He was a man of sorrows, and acquainted with grief. For our sakes he became poor, that we through his poverty might be made rich. And yet, after this great manifestation of love on the part of Heaven, we are reluctant to yield our meager treasures, so soon to pass away. The majority of the world sell their souls for a little worldly gain, when Christ has presented to us the eternal riches. Oh, how uncertain are the treasures of earth! A man may be worth his thousands to-day, and to-morrow failures will sweep them all away.

Did not Jesus entreat, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal?"

The eye is clouded by ambition, avarice, and gain without godliness. The people do not see that they are putting their treasure into a bag with holes. It is cankered and moth-eaten. There is no progress heavenward. The gross attractions of earth hold their affections. The soul starves and becomes dwarfed for want of spiritual food, the fresh manna from Heaven. The world has come in between the soul and God.

The duty we owe to God is revealed in his word in unmistakable clearness. Do you intend to obey God? Do you intend to give earnest heed to the Scriptures? Here the obligation of man is declared so explicitly that the day of Judgment will reveal no excuse for not serving God. God's great moral standard of righteousness is to be met. His law requires your heart's supreme affection for your Maker. It requires you to do unto others as you would have them do unto you. "Lay not up for yourselves treasures upon earth," is a positive declaration; but "Lay up for yourselves treasures in Heaven," is equally positive. Laying up treasure in Heaven points out the duty of an unselfish use of our means. We are stewards of God's possessions, and shall we prove unfaithful? We shall be called to give an account of our stewardship. It is not ours to use for the gratification of corrupt desires, for selfish indulgences. God has placed his goods in our hands for the purpose of sustaining his cause on earth, for the salvation of the lost, and for his own honor. All Heaven is watching with interest to see what use we are making of God's intrusted talents. If we lay up treasure in Heaven, we shall use the Lord's goods to bless humanity, and all that is so used the Lord will place to our account in the bank that never fails.

Satan's constant aim is to blind the eyes of our understanding to God's claims, through the deceptiveness of riches. If we are conquered, we are conquered for eternity. If we are conquerors, we shall have the crown of glory that fadeth not away.

When the heart loves God supremely, property is no hindrance to advancement in the Christian warfare, because the consecrated man will discern the best investments to make, and will use his wealth to bless the children of God.

The constant employment of the capabilities of man to amass wealth on earth binds the man to earth. He becomes a slave to mammon. His plans and thoughts and as-

pirations have no wider circle than his farm or mercantile house, and he is engrossed in heaping up his costly but empty stores; but in order to serve God we must find time for calm reflection and serious thought, else all the powers of the soul will be withdrawn from God. When wealth increases, the idolatrous heart becomes forgetful of God, and grows self-secure and satisfied. Religious duties are neglected. There is an impatience manifested under restraint, and the man becomes self-sufficient. All spiritual things are clouded, for the mind's eye is directed earthward. The worldly tendencies, both by nature and practice, have become more fully developed, and the spiritual faculties are paralyzed. Having eyes men see not; having ears they hear not. The gross, earthly mind cannot see the pure, sublime truths of the gospel, but views everything from a worldly standpoint. The world comes in between the soul and Heaven. His eyes are blinded by the "god of this world," so that he cannot discern or appreciate the value of eternal things.

Spiritual things are spiritually discerned; and when the eye is evil, the whole body is full of darkness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

The attractions of this world must be eclipsed by the glory of the world to come, and our powers severed from its interests, and devoted to the interests of Heaven. Let us contemplate the eternal consequences of rightly employing our talents of influence and money for the purpose of saving souls. We shall store up treasures in Heaven, and receive the commendation of God, and enter into the joy of our Lord, who shall "see of the travail of his soul, and shall be satisfied." But how few realize this and use their talents for God with the same energy and perseverance that they have manifested in the service of the world!

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation,—the enjoyment of Heaven, the exceeding rewards for right-doing, the society of angels, the communion and love of God and his Son, the elevation and extension of all our powers throughout eternal ages; and it hath not "entered into the heart of man, the things which God hath prepared for them that love him." Are these not mighty incentives and encouragements to urge us to give our heart's loving service to our Creator and Redeemer?

And on the other hand the judgments of God pronounced against sin, the inevitable retribution, the degradation of our characters, and the final destruction, are presented in his word to warn us against the service of Satan.

Shall we not regard the great mercy of God? What more could he do? Let us place ourselves in right relation to him who has loved us with amazing love, and avail ourselves of the great privilege of becoming instruments in his hands to use all our powers in his service, that we may co-operate with the ministering angels and be co-laborers with God and Christ.

"Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

CHRISTIAN CONVERSATION.

It is startling to think what Christian conversation might be, of what it ought to be, and then of what it is. Why should such power for good be wasted, or far worse than wasted? Why should our Christian development be retarded by the misuse of the marvelous gift of speech? It were far better that one were born dumb than that, having a tongue, one should use it to scatter evil and sorrow, or to sow the seeds of bitterness and pain. Our Lord said we must give account of every idle word; and if for the idle words, how much more for the words that stain and injure, or fall as a destructive blight into other hearts and lives!

When we give ourselves to Christ, we ought to give him our tongues; when we are regenerated, our tongues ought to be regenerated. It was not without significance that, when the Holy Ghost came down on the day of Pentecost, the manifestation was in "tongues like as of fire." One of the first results, too, of this heavenly baptism, was that the disciples spake with other tongues. It is not a mere fanciful interpretation that sees in all this an intimation that true conversion transforms the speech, and that a Christian should speak with a new, a Christian tongue.—*Congregational Magazine*.

PLEADING PRAYER.

"REMEMBER the word unto thy servant, upon which thou hast caused me to hope." Lord, I have been hoping on thy word, and I have acted upon that hope; I believe the word to be true, and I have pledged the truth of it. That is a good pleading. A man has given me a bill—not a transaction I ever had anything to do with; but suppose such a thing. Suppose I go and discount it. I say, "My friend, you must honor that bill, because I have received the cash for it. Do not fail to meet it." It is as if we said to our God: "Lord, thou hast caused me to hope upon this promise of thine. I have been raising present comfort upon the credit of it. I felt so sure that it would be fulfilled that I have taken it into the market, and I have been living upon its proceeds by hoping upon it." See how David went and discounted the promissory note; he encouraged himself by it. Turn to the verses which follow my text, and you will see. "This is my comfort in my affliction; for thy word hath quickened me." He had been comforting himself by the promise; and if the promise failed, that comfort would turn out to be a sheer delusion. Will the Lord delude those who trust him? Read the next verse: "The proud have had me greatly in derision; yet have I not declined from thy law." I stuck to thy doctrine, thy precept, thy promise; I declared thy word to be true; wilt thou not keep it, and so vindicate my confident assurance? "I remembered the judgments of old, Lord; and have comforted myself." I have thus derived strength and establishment out of thy promise already. Wilt thou allow the enemy to tell me that I have deceived myself? Wilt thou revoke thy declarations? It cannot be.

This is a most blessed pleading. "Thou hast caused me to hope; therefore, O Lord, remember thy word!" When I read how God kept his promise to his people of old, I said, "He will keep it to me;" and when I remembered how he had kept other promises to me in past times, I said, "He will keep this also." His former dealings have induced us to trust in him. "Lord, thou hast caused me to hope; my hope is of thy creating, nourishing, and perfecting. I am justified in hoping in thee on this occasion, for what thou hast

done for me in days gone by. Thou hast caused me to hope. It was thy word, and thy Spirit helped me to go from faith to hope; and now, when the windows of hope are opened, wilt thou not be pleased to send in a messenger of grace and peace?" O needy child of God, go home, and plead in this fashion, and you shall not return empty! Have you come into a position from which there seems to be no escape? Do not ask to escape, but cry, "Remember the word unto thy servant, upon which thou hast caused me to hope."—*Selected*.

ABOUT LYING.

ALL decent people, and some that are not quite decent, have a prejudice against downright and willful lying and liars. And yet not all even of decent people are guiltless of deviations from the truth, that are none the less lying for not being downright or intentional.

It is always to be insisted on that the intent to deceive constitutes a lie. The moral quality of the purpose gives quality to the resulting word or act. But it does not follow that without the consciously-formed intent to lie there is no lying. That depends on the intent not to lie. There is lying where due care is not taken to avoid lying. A man who fires a ball-cartridge out of his window may not intend homicide. But if homicide result, he is held for homicide, because he took no care to avoid it. The man who fires off rash and damaging statements without due care to sift fact from fiction and truth from falsehood, or without the same respect for his neighbor's right to the truth that he has for his own right, may have no positive intent to lie. But so far as his statement is false, he is guilty of lying in proportion to his neglect to guard against lying.

To guard against this careless lying about another, good-will toward him is indispensable, at least the good-will which scrupulously regards his rights. All admit this who are in the habit of making abatement in disparaging stories or criticisms proportionately to the amount of ill-will discoverable in them. The incompatibility of ill-will to another with a true account of him, is so well understood that an unfavorable criticism or damaging story is often buttressed by the protest that there is no ill-will in the matter. Nothing is more certain than the saying of the book of Proverbs, that "deceit is in the heart of them that imagine evil." We can understand no man truly except through the medium of the good-will which feels for another, as for one's self, the wrong of the false construction, the stab of the false report. Good-will, indeed, does not always secure the truth being told in a way that is not one-sided or exaggerated; but beyond question there is nothing that so prevents the bearing of false witness as the bearing of good-will, which shrinks from the invasion of another's rights as from the invasion of one's own.

But the lack of such good-will is not innocent. The falsehood that results from it cannot be innocent. There is no name for guilty falsehood but lying. It may be unconsciously committed, as other sins may be. But it is none the less to be stigmatized by its proper brand as *lying*.

Tongue cannot exaggerate the mischief of the ceaseless misrepresentation that goes on between people that bear one another scant good-will—rivals in business, envious neighbors, parties in politics, and parties even in theology.

If a man who is careless about the truth, or his neighbor's right to the truth, feels hurt to be called a liar for his misrepresentation, he deserves to be hurt. Think of the heart pangs,

the irreparable damage to reputation, to fortune, to friendship, to social usefulness, that are wrought by the reckless fiction-mongers who protest they meant no wrong.

We are too much in a hurry to speak before we understand, before we know, but especially and oftenest before we have laid the necessary preparation for speaking truly in the foundation of a good-will, which is as scrupulous toward our neighbor's right as toward our own. It is in speaking of a friend that we speak nearest to the truth. When friendship goes out falsehood comes in, first in the false construction and next in the false report, which fills the mouth with the husks that the swine eat. This may not be consciously purposed as lying. But as the result of an unfriendly neglect to avoid invasion from our neighbor's right to truth, it does all the damage and incurs all the responsibility of a lie.—*Advance.*

A BAD SPIRIT.

ONE of the standing complaints against men who labor to reform the abuses which prevail in church or State is, "They have a bad spirit."

If they only had a good spirit it would make a difference, but they have "such a bad spirit!"

Now one great difficulty in this cause is, the Lord has to use such instruments as he can find. Some people who have such "a good spirit," and who complain of the bad spirit which others have, never think of correcting anything themselves; they will allow men to lie, misrepresent, delude, and deceive people, and say nothing about it, being either too blind to see, or too timid to speak; and hence, as these people have "a good spirit," say nothing, and allow things to go to ruin and perdition, other people, who are not quite so smooth-spoken, are called to stand out and tell the truth and shame the devil; and then they have to be reproved and abused because they "have a bad spirit."

Why do not the people who have such "a good spirit" take hold of matters which they see and admit are wrong and faulty? Why do they not reprove sin and rebuke iniquity, and bear witness for the truth, and do it in "a good spirit"? The fact that they refuse to do these things with "a good spirit" leaves them to be attended to by other people whom they say have "a bad spirit." The truth is, you cannot make a plowshare out of putty, and a good hammer must have a steel face.

But what is a bad spirit? Did John have a bad spirit when he looked on the most pious people in the land, as they came marching down from Jerusalem to be baptized, and called them a race of snakes, and asked them how they could escape the damnation of hell? Did Christ have a bad spirit when, speaking of the religious leaders of his own time, he pronounced his woe upon them as scribes, Pharisees, and hypocrites? Did Elijah have a bad spirit when he derided the priests of Baal on Mount Carmel? Did Paul have a bad spirit when he withstood Peter to the face for his dissimulation, and said to Elymas, the sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

This matter of a good or a bad spirit is important. People are liable to be mistaken about their spirit; the apostles themselves were mistaken, and our Saviour said to them, "Ye know not what manner of spirit ye are of." There is a spirit of truth which goes with truth, tells the truth, and sanctions truth, even if it is rough truth, and which abhors all

error; and there is the spirit of error which cares little for truth, but sometimes goes with very smooth words. The apostles said, "Let no man deceive you with vain words." It is possible that Christians may be deceived with "vain words," and the apostle Paul speaks of some who "with good words and fair speeches deceive the hearts of the simple."—*Armory.*

LIFE'S ANSWER.

I KNOW not if the dark or bright
Shall be my lot,
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain,
Or day and night my meat be tears,
On bed of pain.

Dear faces may surround my hearth
With smiles and glee,
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite,
I shall not fall;
If sharp 'tis short, if long 'tis light;
He tempers all.

Safe to the land! safe to the land!
The end is this,
And then with him go hand in hand
Far into bliss.

—Selected.

NATIONAL REFORM—A NEW HYPOTHESIS.

NEW to many who neglect future history as revealed in the prophetic word, and who make no proper distinction between the church, the world, and the kingdom. There is a class of scriptures which seems to be entirely and studiously overlooked by those who are at the front in the discussion of this subject; and hence they are continually setting before the church and the world a false hope. If these scriptures were received in the fullness of their teaching, a new face would be given to the whole subject, and these apostles of reform would then go forth in the spirit and power of Jonah and John the Baptist to the rebel nations of to-day.

The controversy seems to bring on the question: "What is Christ's present relation to the kingdoms of the world? Is he now *de facto* King of nations, or is what he said true, 'My kingdom is not of this world'—i. e., not of the present order of things—which, in another place, is called 'the present evil world'?"

Now, there are many Christians just simple enough to believe this particular scripture, and, consequently, that this world will be evil as long as it lasts, or until "the dispensation of the fullness of times." "Earth's foundations are all gone out, of course;" and so they will remain until government shall revert to Him whose right it is. This evidently has not taken place. But this is just the point in the controversy.

Does Christ not say, "All power is given unto me in Heaven and in earth"? Yes; but this does not prove that he has entered upon this all-power. David was anointed king long before he took the throne, and he is a very vivid type of the Christ. From eternity Christ was Prophet, Priest, and King, yet he did not literally exercise the office of a prophet until he was made flesh and dwelt among us; and later still he exercised literally the office of priest when he entered into Heaven itself with his own blood, where he

ever liveth to make intercession for us. But never yet has he literally exercised the kingly office, although born to this end.

We meet still another objection: "Does he not rule and defend the church, restrain and conquer all his and her enemies?" Yes; but this does not necessarily imply kingship. The father of a family does all this, according to his measure, and yet he is not king in any correct sense. But this is the very way in which Christ exercises authority over the church. "He is the head of the body, the church." "We are members of his body, of his flesh, and of his bones."

It is a far closer relationship Christ sustains to the church than that of king; he is absolutely one with it. The church is part of the government; so that when he judges and reigns, she shall judge and reign with him. Now, his present relation to the state or Gentile supremacy must also be settled by the infallible word.

1. It is absolutely certain that he will reign. All the kingdoms of the world are to become one kingdom in his hand; and this, when it takes place, will be a literal fulfillment of ancient prophecies. Daniel, in vision, saw one like the Son of man come to the Ancient of Days and receive the dominion. He also saw him begin the exercise of his authority over Gentile powers, under the figure of the little stone. Isaiah (9:6) sings of him as though the first and only child ever born to Israel, and he says "the government shall be upon his shoulder;" not a government, as Britain or America, but the government—all government—shall be upon his shoulder. Just as surely as God hath spoken, and as Christ hath literally exercised the offices of prophet and priest, so surely will he, without a rival, exercise the office of king.

2. Both Scripture and the present state of the world agree in declaring that Christ has not yet entered upon his kingly office. Nothing can be plainer than that his kingly prerogatives over the nations are held in abeyance.

(1) As to Scripture teaching: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1. This is the position which Christ now occupies and will occupy until he receives the kingdom. I am aware that National Reformers will claim that the work of subduing enemies is gradual—has been and is now going on by means of the gospel. We do not deny that the gospel is a subduing and restraining power in the world; but Scripture reveals another method God has of reaching enemies, viz., the judicial or punitive; and, clearly, this is the method referred to here, and also in the second psalm; and many other places. To speak of those who are brought under the saving power of the gospel as being made the footstool of Christ, or being broken with a rod of iron, is utterly repugnant to all Scripture and to those who have known the manner of the Father's love. The gospel does not make men bite the dust, but "lifts the beggar from the dunghill and sets him among princes." With this agrees also Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Not till he takes his own throne will he exercise the kingly office. And we are not left in doubt as to what and where his own throne is: "And the Lord God shall give unto him the throne of his father David." Luke 1:32. This of course is yet future, and agrees well with 1 Tim. 6:15: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords." When man's day of shameful failure has come to an end, then the Lord's day of glorious triumph will begin.

It will require no argument then to convince men that Jesus reigns. *He will show it*, for it will be the time of his manifestation. For this time of his glorious appearing every believer ought to be waiting, even as also "the creation waiteth for the revealing of the sons of God." Rom. 8:19, Revised Version. There can, therefore, be no complete or permanent national reform until *his times*.

The only hope for distressed nations is the dethronement of Satan by the Lord from Heaven in flaming fire. When he who has gone into the far country receives the kingdom the proclamation will follow, as thunder follows lightning: "*The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*"

(2) The state of the world in the past and present gives an emphatic denial to the idea that Jesus is reigning. He is waiting and we are waiting with him, and this is "the patience of Christ." Saul is still on the throne, although our David has been anointed. There is not a Government on earth that believes or acknowledges that Jesus is King; there exists no such thing as a Christian nation. The most that can be said of the best of them is, Christianized civilization. What would be thought of the Czar, the Queen, or the President whose subjects neither acknowledged nor obeyed them? Such an one would be branded as an imbecile, and the reins snatched from his hand. It is irreverent to think of Christ, whose name is "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," as the present executive in such maladministration as blackens the world to-day. Satan is the ruler of the darkness of this world (and will be until he is chained and sealed in the pit); and Gentile government always has been, and is to-day, part of this darkness because Christ is not in it.

Now if Christ, as is claimed, has really entered upon his kingly office, why find fault with *his* constitutions and *his* administration of them? Only infidels find fault with his work as Prophet and as Priest; and, on the same principle, only infidels can find fault with his kingly work, for all must be alike holy, just, and good.

The truth is that God hath ordained the powers that be, and is dealing with them in grace because of the presence of the church, and until it is fully gathered. Rom. 11:25; Acts 15:14. We are, therefore, forced to the conclusion that Christ has not yet taken the reins into his own mighty hands, but is still the *Prince* of the kings of the earth, awaiting his own times.—*Rév. J. B. Galloway.*

ONE'S BEST IS ENOUGH.

SOMETIMES the lesson is hard to be learned, that all which God asks of anyone is to do one's very best. We look back on a given experience, whether it has been happy or sorrowful, and although we are conscious of having made our utmost endeavors, we seem to see how what we felt obliged to leave undone might have been done, or how what we did do might have been done more skillfully and usefully. There is no pain keener than that which conscientious persons often feel because of the revelations which the present thus occasionally makes concerning the past, and the bitterest element of it is the fact that these bitter things really might have been accomplished.

But there is no need of remorse, or even of regret. Whether it actually were possible or not to act and succeed, as it now appears to have been, makes no difference. If we did all with the light which we then possessed revealed to us as involved in our duty, and if what we did was done honestly in the best

way open to us, then we did all which we could have done, and may rest in peace. God's best and our best usually are two quite different things, and it is only the latter for doing which he holds us responsible. To allow ourselves to become morbid and miserable for not having attained an impossible ideal of conduct is a sin.

Nevertheless two facts must be accepted unquestionably. We may not be happy or even content unless we truly have done our very best. Nothing other or less than this, as a sensitive and enlightened conscience decides, can be accepted as a substitute. Nobody must delude himself into playing the hypocrite. Furthermore, our best must grow better continually. We must welcome and use the new light, the fresh knowledge which comes to us, raising our standard steadily, and using every success, whether complete or partial, as a stepping-stone to something better.—*Congregationalist.*

TAKING UP THE CROSS.

We take up our cross when we mortify the deeds of the flesh for the sake of the spirit (Col. 3:5), or when we gladly suffer the loss of all things that we may be found in Christ (Phil. 3:8-10), or share his sufferings and self-sacrifices that we may minister to his suffering ones. Matt. 25:35, 36. All self-denials for Jesus' sake are a taking up the cross. The cross is the symbol of death, and the spirit of taking up the cross implies the willingness to suffer for Jesus even unto death. But often many small self-denials, a continual enduring of little crosses, are more difficult to bear than martyrdom, and are as real a sacrifice of the life to Jesus. Each one must take up his own cross, the one the good Father lays upon him. He must take it up voluntarily. He must bear it after Christ, in Christ's spirit, in his way, in doing his work. Every person needs a cross to make him better in this world and fit him for Heaven. No true life is lived without some cross.—*Selected.*

POPE LEO'S INCOME.

A FOREIGN diplomatist accredited to Rome gives the following account of the Pope's revenue and of the way in which it is spent. It is derived from three sources: 1. The interest of an enormous sum left by Pío Nono to the pontifical treasury, and invested in the English public funds. This interest amounts to about 3,000,000 lire, or about £125,000. Leo XIII. is a great speculator, and subscribes to the Italian loans in order to sell when the value rises, and invest the profits in the English consolidated fund. 2. The proceeds of Peter's pence. This branch of the revenue has suffered greatly in recent years, but, nevertheless, the average amounts to about 2,000,000 lire, or about £83,000. These two sums, which represent £208,000 per annum, constitute the ordinary income of his holiness. It is distributed by the chamberlain among the cardinals residing in Rome—about £1,050 per annum for each cardinal—among the prelates of the Papal court, the secretaries, the nuncios, the guards of the Pontiff's body, etc. 3. The extraordinary part of the Papal revenue is derived from the receipts of the apostolic chancery. The items include the sums received for titles of nobility, Papal decorations, benedictions in the article of death, privileges of the altar, private chapels, dispensations, ecclesiastical titles, and many other things. This department yields about 2,500,000 lire, or £104,000 per annum. The whole annual income of Leo XIII., therefore, reaches the enormous sum of about £300,000.—*Pall Mall Gazette.*

THE DEITY OF CHRIST.

THE divinity of Christ is a truth of revealed religion, and must be proved mainly from the word of God. It is in the Bible a good deal as the blood is in the body; cut into it at almost any point and it appears.

The only alternative is to believe the doctrine or reject the Bible. Reject the Bible, and where are you? Wandering cheerless and alone along the frigid shores of atheism, without God and without hope in the world.

Of course those who profess to believe the Bible and the Christian system, while denying the deity of Jesus Christ, can only do so by ingeniously explaining away the testimony of Scripture, and occupying an inconsistent and illogical position. No rational objections are of any force in such a case as this; for it is confessedly not a truth of the reason, but of the revealed will of God. Nor is there any contradiction of the human reason in the testimony of Scripture, however far, in some points, it may transcend our rational powers.

The perfect human nature of Jesus Christ is not now in dispute, but the divine nature in union with the human in Christ Jesus. The God man is the point in question. The direct proof of this doctrine, from the inspired word of God, is now in order. If Jesus Christ existed before he was born of the virgin, it settles the question that he was not a mere man, as modern Socinians and Unitarians hold.

The question of his pre-existence was settled by the testimony of Christ himself, when he said to the Jews, "Before Abraham was, I am." John 8:58. In John 6:38 he says, "I came down from Heaven." Of course, then, he existed there before he came down. In John 16:28 he says, "I came forth from the Father, and am come into the world;" that is, he existed with the Father before his advent in the world. The apostle John teaches the same doctrine. John 1:1 says, "In the beginning was the word." Now "the beginning" was not only before the human birth of Jesus, but before the creation. Gen. 1:1. And that by the *Logos*, or *Word*, John here means Jesus Christ, is settled by the fourteenth verse, in which he says, "The word was made flesh," etc. Assuredly, therefore, the Bible teaches the pre-existence of Christ and settles it that he was not a mere man.

A man he undoubtedly was, but he was far more. . . . And therefore, as might be expected, he claims divine honors for himself; and the Scriptures elsewhere render him the homage of divine worship. In John 5:23 he says "that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." Paul writes (1 Cor. 1:2), "Unto the church of God which is at Corinth, . . . with all that in every place call upon the name of [that is, invoke or worship] Jesus Christ our Lord, both theirs and ours." In Acts 7:59 we learn that "they stoned Stephen, calling upon God, and saying, *Lord Jesus*, receive my spirit." In Heb. 1:6 the apostle says, referring to Ps. 97:7, "Let all the angels of God worship him," viz., the Son, whom he had just before said was the brightness of his Father's glory, and the express image of his person. And Paul says (Phil. 2:10, 11), "That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It is the duty of Christians everywhere, therefore, to worship Christ as God.—*Occident.*

ROMANISM IS HEATHENISM.

It has been charged that Romanism, in order to make itself acceptable to heathenism, readily appropriates large portions of its religious worship from the latter on its own field. Whether this charge can be substantiated or not, can probably be determined by the statement of a few things common to the religious worship of Buddhism and Roman Catholicism, especially in China, and which the former cannot have borrowed from the latter. In both systems there is the worship of pictures. The Buddhist readily worships the picture of Jesus, knowing his place in the Christian system. Both Buddhists and Romanists pray in an unknown language, the former in Sanscrit, the latter in Latin. Both use candles and incense in worship. Both have purgatories, or places from which souls can be released by the prayers of priests offered for a pecuniary compensation. Both Buddhists and Romanists use rosaries for counting their prayers. Both use "vain repetitions," the substitute of the Buddhist for the "Ave Maria" of the Romanist, being O-me-ti-fuh of the Buddhist, which is sometimes repeated twenty or thirty thousand times a day, and for the repeating of which ten thousand times a person gains one degree of merit. Buddhism and Romanism both hold to works of supererogation—more good works by persons than are required for their own salvation—both maintain the celibacy of priests, and have nuns and nunneries; both adore relics; while Buddhism adores Buddha's bones, it pays them no more adoration than Romanists pay to the alleged wood of the cross, the alleged coat of the Saviour, which is kept in the church at Treves, or hundreds of other relics. Again, priests from India and France both adopt the heathen rites of the Chinese. On a Catholic altar in Shanghai, the dragon, the emblem of China and its State church, is found united with the cross. Both Catholics and Buddhists claim miraculous cures in modern times; both lavish money upon processions; both worship saints; and Mary finds her complete counterpart in Kwankin, the Buddhist goddess of mercy."—*Interior.*

SEEK CHRIST FIRST.

WHATEVER object you have in life, seek Christ first. Receiving Christ in the heart and holding close fellowship with him is the one important and the all-important event of life. No life is complete without Christ. He is the one thing needful. He is the good part which shall never be taken away. Your worldly success may be brilliant, your worldly honor be heralded in triumph throughout the globe, you may reach the pinnacle of fame, but if that is all, and the light of your life goes out without a vital interest in the blood of Christ, then those terrible words of our Saviour applied to Judas, those words which compass a whole and never-ending eternity of sorrows, are equally applicable to you, "It had been good for that man if he had not been born."

Are you about to enter manhood? Seek Christ. You will need him. No man is safe without him. Afflictions may come. Christ is the true friend of the afflicted. "The Lord will command his lovingkindness in the day-time, and in the night his song shall be with me." Trials may come, and you will cry, "My heart is overwhelmed, lead me to the Rock that is higher than I." Christ is that Rock. Seek him now. He is the true Friend. He is the Brother on the throne, mighty to save and mighty to compassionate. He has passed through all suffering. He knows every

storm that will assail you, and he freely offers the protection you need. Death will come. As Christ is your need in life, he is equally your need in death. Without him death is a dark future, so terribly dark no Christian would desire to look into it. With him you can look cheerfully beyond the grave, for he will guide you by his counsel, and afterward he will receive you to glory—his glory, Christ's glory, the glory of the only begotten of the Father. Oh, the depths of that joy which comes from a life hid with Christ in God! Trust Christ, his love, his faithfulness. He is the Son of God; his companionship is pure; his love is holy; his friendship is eternal; His manners the desire of all Christian hearts.

May we all seek Christ first, and thus make God's home our home, and our home the home of God through his beloved Son.—*Christian at Work.*

BRIGHT CHRISTIANS.

THE houses of the people of Palestine, in ancient times, were not lighted by candles; therefore the translation of the fifteenth verse of the fifth chapter of Matthew in our common version is not correct. In the house of the poorest peasant was a lamp. A small cup or other vessel was filled with oil, a bit of linen rag or a wick was set afloat in it, and the simple contrivance was set on a lamp-stand. To put it under a couch or to hide it under a grain-measure would be absurd. Our Lord, in his sermon on the mount, alludes to the familiar lamp in every dwelling, and then says to his followers, "so let your light shine before men." This is the manner in which every Christian should be luminous. The word "so" refers back to the previous verse. The motive for doing this then follows, viz., "that men may see your good works, and glorify your Father which is in Heaven." Not for mere ostentation and self-glorification were they to make a display of their religion; neither were they to conceal it by either indolence or cowardice. To turn the outside of their character in would be as harmful as to turn the inside of it out.

The crying want of the times is more *bright Christians*. There are quite too many church members who were kindled for a little while—perhaps during the heat of a revival season—and then have either been smuggled into a dark lantern, or else allowed to die down into a feeble glimmer, barely visible through the smoke. For no mere selfish purpose does Jesus Christ bestow his converting grace upon any man or woman. He did not make you a Christian, my friend, either for your own enjoyment in this world, or to save you from perdition in the next. He touched your heart with his illuminating grace, chiefly that you might impart the benefit of your light to others, and glorify him. He commanded the light to shine into the darkness of your sinful soul, that you might *give* the light of the knowledge of God as seen in the face of Jesus to all with whom you come in contact. You may not be a magnificent Fresnel-burner like a Chalmers or a Wesley in their day, or like a Spurgeon or a Shaftesbury or a Moody in our times. But the properties of light are the same in a household lamp that they are in the huge luminary that flashes from the tower at Sandy Hook; and in your little circle there is just as much need of a bright Christian as there is in the most conspicuous pulpit of Christendom.

If you neglect to let your light shine, however humble it be, not only will your own character suffer, but somebody else will be the worse for it. The simple failure of a signal-man to swing his lantern at the right time,

has sent a railway train into deadly ruin. Your failure to utter the right word, to do the right thing, or to exert the right influence may be sending some others off the track in the same fatal fashion. I know of certain households—perhaps yours may be one—in which the lamp smokes more than it shines. That son would not be so troubled with skepticism if he saw a more attractive living evidence of Christianity in the daily conduct of his professedly Christian parents. Another son would not be seen so often on his way to the saloon, or some other dangerous haunt, if the torch of both warning and example were held up faithfully and lovingly. It is almost hopeless to expect conversions in some families. One reason is that there is a lamp of profession there which smokes foully instead of beaming brightly. The light that is in that house is fast becoming darkness. The oil has given out. Love of the world, or the greed of selfishness, or some other sin, has extinguished the love of Christ. The real cause of all spiritual declension is the lack of a Christly love and loyalty in the heart. When people are full of any subject they will speak out; they cannot help it. When your soul is on fire with the love of Jesus and of your fellow-men, you will burn and shine unconsciously. Probably the most effective good which most genuine Christians do is in the way of steady, silent, and unconscious reflection of Jesus Christ in their daily conduct. To preach a sermon, or teach a mission-school class, or distribute Bibles or bread among the needy, is a direct, premeditated act of lamp-bearing. But to live along day after day luminously reflecting Christ in word and deed, at home, in the store, in the shop, and everywhere else, is just "letting the light shine" of its own sweet accord. That is the sort of religion that tells. And however glibly Brother A may speak in the prayer-meeting, or however brightly Sister B may shine in her Dorcas Society or "holiness meeting," yet if they end in smoke at home, theirs is but a dark and dreary dwelling. Trim the household lamp, good friends. A revival of thorough *home piety* is the most needed revival in these times, for the well-being of both church and commonwealth.

Light is a combination of many rays, and each white ray a combination of many colors. If you apply the spectrum to a bright Christian, you will find that he sheds out various graces. Chiefest of all is the ray of *love*. This is the supreme grace which most completely reflects Christ Jesus, and which imparts the golden effulgence to a true, fervent Christian life. It is not a flash of sentiment, or fitful gush of emotion, but a steady anthracite flame which glows all day and all night because the divine fire is burning in the soul. "So have I loved you," saith the Master; "continue ye in my love." Where this lamp beams, the humblest home will be brightened, the hardest pillow will be softened, the coarsest fare will be sweetened. Love is the best grace Christ can give us, for in it he gives himself; it is the best we can return to him, for in it we give ourselves.

Here are a few of the rays which a bright Christian will reflect, while he is reflecting Christ. Trim your lamp, brother. Feed it afresh with prayer for more oil, and with fresh inlettings of Jesus into your soul. Carry your lamp always with you, as the miners carry theirs on their hats, not only to work by, but to help their neighbors work. The world may discover Jesus Christ in you when they would find him in no other way. Light other people's lamps. A bright Christian is a ray shot from the throne of Heaven into this dark world. "Let your loins be girded about, and your lights burning."—*Theodore L. Cuyler, D. D.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 1, 1887.

THE SPIRIT OF ANTICHRIST. NO. 2.

THE next point to be considered is what is actually involved in this claim that all men are by nature immortal. We state as a proposition, that the claim that men are by nature immortal actually implies nothing less than that they are equal with God, and independent of him. This proposition we shall now prove.

1. Immortality belongs to God alone. Paul speaks of "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:15, 16. Christ, as the only begotten Son of God, shares this attribute with the Father: "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Angels are immortal, but only because God has given them immortality; men may obtain immortality, but only as the gift of God, bestowed on them through Christ, only, however, to those who seek it by patient continuance in well-doing. Rom. 6:23; 2:7. Now for a man to claim one of the attributes of God, is virtually to claim all of them. Especially is this true if the attribute claimed be immortality; for the possession of life involves everything else. To claim immortality is to claim the very highest attribute of Deity. God's most sacred name is Jehovah,—the One who is,—and when he would give Moses the highest possible credentials, he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3:14. So for a man to claim immortality as his own by right is to claim for himself equality with God, or at least to claim that he is a part of God.

2. The great, and, indeed, the only reason why we should serve the Lord with all our heart, and with all our power, is because he has created us, and we live only by his favor. Said the holy beings in Heaven, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things." Rev. 4:11. And Paul, in proving to the Athenians that God alone should be worshiped, used only the argument that "he giveth to all life, and breath, and all things," and that "in him we live, and move, and have our being." Acts 17:25, 28. Now if it were true that we are immortal, and that our life, either present or future, is not dependent on the special favor of God, but that we shall continue to exist forever, no matter what our character or condition, then it would be true that we would owe no allegiance to God nor to anyone else but ourselves. The claim that man is by nature immortal is virtually a claim that he is independent of God. So again we see that for men to claim immortality for themselves is to make themselves gods, or, at least, a part of God.

3. If man were immortal, like God, then, as stated above, he would be independent of God, owing no allegiance to anybody but himself; and in that case he would, necessarily, be his own law-giver and his own judge. Each man would determine for himself what his course of action should be, and right would be for each individual whatever his nature should prompt him to do. These conclusions are self-evident, and prove the main proposition, that the claim of natural immortality for man is virtually a claim that men are gods, having all the attributes that the Bible ascribes to the one only true God. And this again shows that the doctrine of the immortality of the soul is inspired by the spirit of antichrist, for Christ is God. John 1:1. Whatever dishonors either the Father or the Son dishonors the other.

Having thus briefly but positively shown that the doctrine of the natural immortality of the soul is of the very essence of the spirit of antichrist, we shall proceed to show (1) that modern Spiritualism, the foundation-stone of which is continued existence for man, does most positively deny both God and Christ; (2) that all teaching having natural immortality as its basis has ever been opposed to God; and (3) that the teaching that man is by nature immortal always leads directly and surely to immorality,—that it is indeed the cause of all the wickedness that has ever disgraced this earth. We quote first the statements of leading Spiritualist writers.

The editor of the *Golden Gate*, which is probably the ablest and most respectable Spiritualist journal in the United States, in his issue of November 27, 1886, said:—

"As Spiritualists repudiate the horrible doctrine of election, as taught by certain branches of the church; as they believe in no Satanic personality, and have no use for an eternal hell, in an orthodox sense, they would naturally be regarded by those who still adhere to those old traditions as outside the pale of redemption,—as indeed they are, vicariously, but not in reality; for they realize that if they ever attain to happiness in this life or the next it must be through their own efforts, in response to the aspiration of their own souls.

"When a man learns that the only Satan in the universe is his own ignorance and the evil propensities and appetites engendered thereof; and when he learns that in all of God's great plan of creation there is no one but himself to answer for his own iniquities, it would seem, if he stops to think, that he would 'seek the better way,' and cease to do evil."

In this passage the editor makes reference to "God's great plan of creation," yet he claims for man absolute independence of God, making man and not God the judge of right and wrong. Again, in the *Golden Gate* of July 2, 1887, we find the following editorial statement:—

"The spirits also teach us that there is no atonement or remission of sin except through growth; that as we sow, so also must we reap. They have not found God, and never will, except as they find him in their own souls."

Still more direct is a statement made by a correspondent of the *Golden Gate*, in the issue of September 10, 1887:—

"When the truth was made known to me that 'God is life, love, truth, intelligence, substance, omnipresent, omnipotent, and omniscient, and there is no evil,' I became glorified in myself as a part of that God."

Light in the West, a Spiritualist paper published in St. Louis, Mo., contained the following, August 14, 1886:—

"Man is a part of God, a spark thrown off from the Great Spirit."

W. J. Colville is considered one of the greatest of Spiritualist lecturers. He lectures wholly by "inspiration," and is held in as high esteem by Spiritualists as Christ is by Christians. In a lecture delivered in Oakland, Cal., June 19, 1886, he used the following language in answer to the question, "Where and what is Heaven, and where and what is hell?"

"The mind of man is the original creator both of that heaven and that hell which your own individual mind or spirit may realize; and no matter what your theological premises may be, the creed you espouse or the doctrines you favor, you cannot obliterate human conscience; and so long as you cannot obliterate human conscience, you will know hell until you are reconciled with conscience, and as soon as you are reconciled with conscience you will know heaven. There can be no heaven unless there be a perfect reconciliation between the impulses of man's highest soul and his outward life; there can be no heaven until your individual life is guided by the divine within you, that ever points out to you the road which is the perfect way."—*Golden Gate*, September 3, 1887.

In a lecture delivered by the "inspirational lecturer," J. J. Morse, at the Spiritualist camp-meeting held in Oakland, June, 1887, the following statement was made:—

"Truth is the voice of God speaking through the human soul."

Now take the gist of all these statements, and we find it to be that man himself is God, and that every man is a law unto himself. Recall the statement of the *Spiritual Magazine*, that Spiritualism "recognizes a continuous divine inspiration in man;" the utter-

ance of the editor of the *Golden Gate*, that men cannot find God except as they find him in their own souls; and that of Mr. Colville, that a man is in Heaven only when he is "reconciled with conscience," and "guided by the divine within;" and the last one quoted, namely, that "Truth is the voice of God speaking through the human soul," and what must we conclude? Simply that Spiritualism teaches that man must follow the impulses of his own nature, and that, wherever they may lead him, he is answerable for his actions to no one but himself. To show that this conclusion is warranted, we make a few more quotations. In a Spiritualist paper called *Lucifer*, published at Valley Falls, Kansas, in an article entitled "Marriage and Free Love" (July 15, 1887), we find the following:—

"I acknowledge the presence of a power which we call Nature, and whatever Nature approves I encourage, and whatever Nature punishes I try to avoid, such rewards and punishments being measured by the increase or decrease of personal happiness. It matters little to me whether moralists or reformers approve or condemn free love or marriage; the only question before me is to find out if Nature rewards one more than the other."

Hon. J. B. Hall, in a lecture reported in the *Banner of Light* of February 6, 1864, says:—

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

Now in order to know the consequences that will result from holding that man is the sole judge of his own actions, and that a man's natural inclinations are but the voice of God, and are to be followed, we have only to ascertain what is the nature of man. Christ, who "knew all men, and needed not that any should testify of man; for he knew what was in man" (John 2:24, 25), spoke as follows concerning what men are by nature:—

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23.

Solomon says of the heart, that "out of it are the issues of life." Prov. 4:23. Therefore when Jesus mentioned "all these evil things," and said that they proceed "from within, out of the heart of men," he meant that men naturally exhibit just such traits in their lives. The apostle Paul bore witness to the same thing when he wrote:—

"There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3:10-18.

This is the uniform testimony of the Scripture concerning all men, for Paul simply quoted what had been written by other inspired men. One more quotation will suffice to complete the picture of the natural tendencies of mankind. The man who is unrenewed by the Spirit of God is said to be "in the flesh;" and the "works of the flesh" are thus enumerated:—

"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

This is a picture of the natural impulses of the human heart. It is a description of what will be done by all who, unrestrained, follow the leadings of their own nature. And this is not spoken of one man or of any particular set of men, but of mankind universally. The king on the throne, the beg-

gar in the hovel, the learned scientist, and the ignorant peasant, the pious Doctor of Divinity, and the blasphemous ruffian, all have one common human nature. The natural impulses of each heart are essentially the same. A godly ancestry will often give one less of evil to contend with than another, but this does not disprove the general statement; it is simply one of the restraints that God has provided, only the restraint operates before the individual is born, instead of after.

It is true that all who believe that they are their own judges do not exhibit in their lives all the vices above enumerated; but it is only because there are certain restraints imposed upon them. But let them be in a country where the authority of God was wholly disregarded, and where all believed in following their own impulses, and they would prove the truth of the words of the Bible.

Now let us trace our argument backwards: 1. The tendency of the human heart is evil, and only evil. 2. Spiritualism teaches that each man is to follow the leadings of his own nature, and is to be the sole judge of his own actions. 3. This teaching of Spiritualism is a legitimate and necessary consequence of its teaching that there is "a continuous divine inspiration in man," and that man himself is God, or a part of God. 4. And the idea that man is a part of God, necessarily goes hand in hand with the idea that he is possessed of an immortal, indestructible nature. So we say, that the natural tendency of the teaching that man is by nature immortal is toward unrestrained vice. When Spiritualists teach that all the god that men will find is in their own natures, they directly deify vice and crime. But Spiritualism is simply the doctrine that men have a continued existence without any break at what is called death. Therefore we repeat that the doctrine that man is by nature immortal, tends directly to immorality, and to that alone. If many who believe in that doctrine do love truth and right, and do live moral and upright lives, it is only because they have not yet followed that doctrine to its legitimate, ultimate results. God grant that such may recover themselves out of the snare of the devil before it is too late.

w.

ITEMS FROM THE GENERAL CONFERENCE.

THE last item of last week's report was the election of the officers of the Conference for next year, which took place Sunday, November 20, the seventh day of the meeting. The next day the constitution of the Conference was amended so as to allow the election of a home missionary secretary, a foreign missionary secretary, and an educational secretary. These officers have not been elected at present writing. Their duties will be to have a general oversight of the work in their respective branches.

A very interesting meeting of the International Sabbath-school Association was held on Sunday afternoon. At this meeting the following-named persons were elected officers of the association for the coming year: President, C. H. Jones; Vice-President, W. C. White; Secretary and Treasurer, Winnie E. Loughborough; Executive Committee, C. H. Jones, W. C. White, E. J. Waggoner, F. E. Belden, E. W. Farnsworth, Winnie Loughborough, R. S. Owen. At a subsequent meeting, the constitution was changed so as to make unnecessary the election of a Publishing Committee, and to allow of the election of a corresponding secretary. Mrs. Jessie F. Waggoner was elected as such secretary. Following the election of officers, Mrs. Jessie F. Waggoner gave an interesting talk upon the subject of "Teachers and Teaching," the following synopsis of which may be as interesting and profitable to the readers of the SIGNS as the talk was to those who listened:—

"A teacher," she said, "is one who causes another to know something that he did not know before. A Sabbath-school teacher is one who causes another to know the way to Heaven; and the successful teacher will also cause others to walk in that way. But in order to do that, the teacher must himself be walking in the way to Heaven." She suggested that some might be discouraged because of their imper-

fections, but said that we need not be discouraged. She said that while crossing the Sierras recently, she had noticed flumes for conducting water for mining and irrigating purposes. In many places these flumes were so imperfect that they leaked badly, and she wondered how any of the water ever reached the destination, but concluded that it was because it flowed so swiftly over the bad places. The application was this: though imperfect, if we receive the waters of divine truth fresh from the Fountain-head, and are constantly conveying them to others so that the stream does not become stagnant, we may by the blessing of God accomplish much good notwithstanding our imperfections. We must be constantly receiving supplies from the Fountain-head. We sometimes notice the hills when they are all dead and dry and there is scarcely a green spot to be seen anywhere, and again we see lawns that are constantly green; the former have not received a supply of moisture; the latter have water every day. Just so if we teachers would be green and fresh we must be watered by divine grace daily.

Perhaps the most interesting facts presented were those upon the model teacher. The successful artist studies his model, so the successful teacher must study Christ, for he is the model Teacher. He was in love with his work, and so the successful Sabbath-school teacher must be in love with his work. Christ studied his scholars and knew all about them, and so we must study our scholars and learn all we can of their disposition and surroundings. All must not be treated alike. What would be good for one would spoil another, and if we would be successful we must adapt ourselves to each child and use illustrations which each will understand.

Christ always had something important to say. The way for us to have something important to say is to read, study, think, and PRAY. Anciently the sacrifice had to be prepared before God would accept it, and so we must be prepared if we would have divine help and sustenance.

Christ always gained the attention of his scholars; we, too, must follow our Model in this. To do this, we must be prompt, quiet, and reverent. The teacher should get close to his scholars, and make them feel that he is not afraid of them.

Christ was careful to make himself understood. Just so the successful teacher must make himself understood. The teacher should crack the nuts at home, and bring only the kernels to Sabbath-school. Do not use big words, and do not use any words that the children do not understand. Sometimes very simple words have to be explained to children; for instance, a child who has always lived in the city may not know anything about wells, springs, and woods, while the country child knows nothing about those things that are familiar to those in the cities. It was also suggested that care be exercised in asking questions. Questions should be plain and definite, and yet not leading. For instance, the question, "What was David?" would admit of a dozen correct answers, and yet no one of them be the one that the teacher had in mind and wishes to draw out, while the question, "Was David a good man or a bad man?" admits of but one correct answer, and yet requires the child to exercise some thought.

Christ made use of all helps in his reach. He used illustrations and gave object lessons. The world is full of objects that may be used as illustrations. In every lesson have a point, stick to your point, and make your point.

The following important resolutions were passed by the association at this and a subsequent meeting:

WHEREAS, The existence of many of our small churches depends largely upon the interest created by the Sabbath-school; and,

WHEREAS, Experience has shown that where earnest personal labor has been devoted to the schools, by some judicious, practical Sabbath-school worker, the interest has greatly increased; therefore,

Resolved, That this association request each State Conference to employ some one of the officers of the Sabbath-school Association within its bounds, to devote the greater part or the whole of his time to building up the interests of the Sabbath-schools.

WHEREAS, There has been a difference of custom in the different State associations, in the matter of tithing their contributions, some tithing the whole, and others tithing only one-fourth, and it is desirable that there should be uniformity in this matter; therefore,

Resolved, That it is the sense of this association that, beginning with January, 1888, every Sabbath-school should pay a tithe of all its contributions to the treasury of the State association with which it is connected, and that after paying the necessary running expenses of the school, it should donate the remainder to whatever mission may be recommended. But this resolution shall not be construed as shutting off the members of any school from paying a part or the whole of the running expenses of their school out of their own pockets, leaving all the contributions, less the tithe, to be donated to missions.

Resolved, That we recommend that all the Sabbath-schools in the association make the London City Mission the recipient of their contributions for the year 1888.

Resolved, That we recommend to our Executive Committee, such a reconstruction of the system of primary lessons as will naturally lead the young mind to a knowledge of God, to our need of a Saviour, and to the compassionate love of God as manifested in the life and mission of Jesus Christ. This to be followed by lessons upon those portions of the Old Testament history which illustrate these all-important themes.

Resolved, That it is the sense of this association that when ministers begin tent-meetings in any locality, they should at once, whenever it is practicable, begin a Sunday-school, which shall be continued until it can be converted into a Sabbath-school, and that a short series of lessons on the life of Christ should be prepared for use in such Sunday-schools.

Resolved, That we recommend that our State associations hold Sabbath-school Normals in connection with general meetings and camp-meetings, especially local camp-meetings, for the instruction of officers and teachers in the various branches of the Sabbath-school work; and further,

Resolved, That we request our Conference officers to provide opportunity, and to aid in procuring the necessary help, for such conventions.

WHEREAS, In the providence of God we have in the past year seen a good work opened in South Africa, our workers have enjoyed the divine blessing and favor, and souls are already rejoicing in the truth, and a good prospect seems open for labor there; therefore,

Resolved, That we express our sincere gratitude to God, under whose blessing and guidance all true success is attained.

Resolved, That it is a satisfaction to us, as an association, that we have been permitted to be in a measure instrumental in forwarding this work during the past year, and that we would hereby assure the dear brethren in that far-off land of our continued prayers and interest.

W. C. White, chairman of the Committee on Lessons, then submitted the following report, which was accepted:—

Your committee appointed to consider plans for future lessons recommend for the Senior Division of our schools—

1. That we have a series of lessons on Old Testament history, and that about six months, beginning with January, 1888, be devoted to the study of lessons from Genesis.

2. That the remainder of 1888 be devoted to the study of doctrinal lessons, including the following subjects: "The United States in Prophecy," and "The Third Angel's Message."

3. That the first six months of 1889 be devoted to a continuation of the study of Old Testament history.

4. That the last six months of 1889 be devoted to the study of doctrinal subjects, selected by the Executive Committee. We also recommend—

5. That the lessons for 1888 be written immediately, and, after approval by the Executive Committee, that they be published in two pamphlets, of twenty-six lessons each, for the use of Sabbath-school officers and teachers.

6. That the lessons for 1889 be written in time to be presented for examination at the next annual meeting of this association.

7. That there be published a series of fifty-two lessons, on the leading doctrines of the Bible, for the use of those newly come to the faith.

8. That a series of lessons for little children be prepared on the life of Christ.

9. That the Executive Committee employ the best talent within their reach for the preparation of these lessons, at as early a date as possible.

On Monday afternoon, November 21, the second meeting of the International Tract and Missionary Society was held. The principal item of interest at

this meeting was the election of officers for the ensuing year. Following is the list of officers with their addresses:—

President, Elder S. N. Haskell, Paternoster Chambers, 48 Paternoster Row, London, England.

Vice-President, W. C. White, Pacific Press, Oakland, California.

Secretary and Treasurer, Maria L. Huntley, Healdsburg, California.

Assistant Secretaries:—

Anna L. Ingels, Pacific Press, Oakland, Cal.

Mrs. F. H. Sisley, Battle Creek, Michigan.

Jenny Thayer, 451 Holloway Road, Holloway, London N., England.

H. P. Holser, *Imprimerie Polyglotte*, Basel, Switzerland.

Josie L. Baker, *Bible Echo* Office, Melbourne, Australia.

Elizabeth Hare, Auckland, New Zealand.

Mary Heileson, Christiania, Norway.

Mrs. C. L. Boyd, Cape Town, South Africa.

A. Swedberg, Battle Creek, Michigan.

Executive Board:—

S. N. Haskell, W. C. White, O. A. Olsen, A. J. Breed, G. C. Tenney, W. C. Sisley, M. L. Huntley.

On Tuesday, November 22, there were two meetings of the General Conference, at which the following recommendations of the Committee on Distribution of Labor were adopted:—

That we recognize the good services of Brother A. La Rue in the ship missionary work on the Pacific Ocean and its islands, and recommend that he continue the same.

That Brother H. P. Holser go to Central Europe to act as Treasurer of the mission and publishing house, and to take charge of the book-sales department and the counting-room; to teach canvassers, colporters, and Bible workers; and to help the German work in the field as he may have opportunity. Also to act on the mission board as alternate in the absence of Elder B. L. Whitney.

That Brother A. Barry, of Kentucky, go to Michigan to labor in that Conference.

That D. A. Robinson go to London to labor in that mission.

That Elder I. J. Hankins go to South Africa, to take the place in the mission there made vacant by the removal of Elder D. A. Robinson.

That William Arnold go to England to help in establishing the mission there.

That Elder John Fulton and wife be requested to spend a year at the Rural Health Retreat, at St. Helena, Cal.

That Elder Samuel Fulton take the place in the North Pacific Conference made vacant by the removal of John Fulton to St. Helena.

That Elder D. T. Bourdeau go to New Orleans and spend the winter in labor in that city.

The committee to whom the matter of a missionary ship was referred, have reported as follows:—

Your committee appointed to consider the matter of securing a ship for missionary work among the islands of the sea, would respectfully submit the following:—

We believe that such a ship is needed; we deem the enterprise a noble one, and well worthy the hearty support of all our people; but in view of the fact that some of our missions are now in actual distress, for the means which they must have to do the work properly which must be done;

In view of the fact that the International Sabbath-school Association has devoted its contributions for 1888 to the London Mission, and we think it would be most profitable to our people to have all concerned in the missionary ship when it is decided upon,

We therefore recommend that the enterprise of setting afloat a missionary ship be postponed till the next annual session of the General Conference.

We would further recommend that a committee of five, consisting of three brethren from east of the Rocky Mountains, and two from the Pacific Coast, be appointed to take charge of this matter during the year 1888, and report to the next annual session of this Conference. And further, that donations to this enterprise may be received during the year, from any who feel disposed to make such donations.

Following are the principal resolutions passed in the meeting of the Health Reform Association:—

Resolved, That we see reason for devout gratitude

to God that the efforts made in our various Conferences the past year to awaken a deeper interest in the cause of health and temperance, have met with such marked success, the tangible evidence of which is apparent in the greatly increased number of subscribers to *Good Health*, and the sale of so many thousands of health and temperance publications.

Resolved, That we hail with delight the news which comes to us through our representatives from Scandinavia, that the Danish-Norwegian and Swedish health journals are so rapidly increasing their lists of subscribers through the efforts of canvassers, and that by this means our workers are gaining access to so many homes and hearts in those countries.

Resolved, That we consider the cause of health reform as one the world over, and that we extend the hand of sympathy and good cheer to the Rural Health Retreat, at St. Helena, California, in which is inculcated the same principles as in the Sanitarium at Battle Creek, Michigan, and that we are greatly pleased to learn of the progress which the former institution has made since its opening in the spring of 1885.

WHEREAS, The Health Retreat, though desirous to do all it can in giving charity treatment to the sick and worthy poor among us, cannot, while in its comparative infancy, do as is proposed by the parent Sanitarium, erect a charity hospital; therefore,

Resolved, That in the sense of this body, it should be aided in its humanitarian work by raising a charity fund to be used for the benefit of the afflicted poor who shall be properly recommended to the care of the institution, such fund to be called for in contributions from those inclined to give for so worthy an object.

WHEREAS, The two journals, *Good Health* and *Pacific Health Journal*, have each their mission to fill, and their appropriate sphere in which to work, the former being like an advanced reader and the latter a primer of simplified lessons; therefore,

Resolved, That we deem it expedient that the circulation of both these journals be encouraged as a means of arousing investigation of, and stimulating perseverance in, the cause of health reform.

At a meeting of the International Tract and Missionary Society, the following resolutions of approval of our papers were passed:—

WHEREAS, The SIGNS OF THE TIMES is our pioneer missionary journal, and finds favor with the people, while it conveys to them the principles of the Third Angel's Message; therefore,

Resolved, That we recommend to State Tract and Missionary Societies to take as large clubs as they can use to advantage, and that we urge all ministers, colporters, and the members of local missionary societies, to make constant and strenuous effort to place the paper in the hands of the people.

WHEREAS, The rapid growth of the National Reform Association, and its widespread evil influences, show how dangerously near it is to assured success; and,

WHEREAS, We know the destructive consequences that will surely attend the success of that movement; and,

WHEREAS, The *American Sentinel* is devoted to the work of exposing the evil that lurks in that movement; therefore,

Resolved, That we deem it to be the duty of our State and local societies, ministers, missionary workers and our people generally, to bring the *Sentinel* to the attention of all classes of people, but particularly to lawyers, legislators, and other men of public affairs.

Concerning the matter of the first resolution, Sister White related the circumstances under which the SIGNS was started, and why it was started. She stated that it has a work to do that no other paper can accomplish. The *Review and Herald*, which is a church paper, should be taken and read by every church member; but the SIGNS OF THE TIMES is a missionary journal, and should go to every part of the world. She stated that our people could not get along without either one of these papers, but that every family should have them both.

Concerning the *Sentinel*, it was stated that the publishers hoped to see the circulation increased to 500,000 copies during the year 1888. For the year 1887 there has been printed a total of 255,000 copies, which is nearly double the number printed during the previous year. One man, a total stranger to us and to our work, got hold of one copy of the *Sentinel*, and wrote to the office ordering nineteen copies of the November number to be sent to as many different addresses.

Thursday forenoon, November 24, a meeting of the Seventh-day Adventist Educational Society was held. This is the Battle Creek College Association, having

no jurisdiction over other schools or colleges of the denomination. The following resolutions, which were adopted, will give the best idea of the work done:—

Resolved, That the increased facilities afforded by our College are a source of renewed gratitude to God, and this action of the managers of the institution deserves our hearty approval.

Resolved, That we appreciate the efforts of the managers of the College to place it in a condition to better fulfill the object of its establishment, and pledge ourselves, and ask our people, to sustain our Trustees in their laudable efforts thus far made.

WHEREAS, Efforts have been made by the managers of Battle Creek College and of our other educational institutions to organize a system of manual training in connection with these schools; and,

WHEREAS, We regard this effort as being in harmony with the will of God in relation to these institutions, as well as in harmony with the conclusion reached by the most advanced scientific educators of the age; therefore,

Resolved, That we express our approval of the efforts which have been made, and of the results which have already been attained, and urge that these efforts be continued in the same direction, and that advance steps be made as rapidly as experience and the development of this line of educational work may indicate as necessary; and,

WHEREAS, There is general ignorance, and, on the part of many, an entire misconception of the aims and purposes of manual training in the education of the youth; therefore,

Resolved, That the Trustees be requested to prepare for general circulation a pamphlet on this subject; and,

Resolved, That when this pamphlet is prepared, the Trustees of this society shall make an effort to place a copy in the hands of every Sabbath-keeping family.

WHEREAS, In some cases students, parents, and guardians feel a little inimical to the plan of working a portion of the time, either in domestic affairs or at some trade; and,

WHEREAS, Its object is to better fit all students for the ordinary duties of life as well as the highest Christian culture; and,

WHEREAS, This object can be attained in no better way; therefore,

Resolved, That we entreat all our people and the students that may come to the institution to try to realize the great benefit to be derived from the manual training department, and encourage the good work by every proper means.

WHEREAS, We recognize a healthy condition of the body as essential to the best mental and moral development; and,

WHEREAS, It is a recognized fact that a large share of the causes which occasion disease and premature decay of the physical powers in adults originate in childhood and youth,

Resolved, That we urge upon the managers of all our educational institutions the importance of giving special attention to the physical training of students under their charge, and that it be considered the duty of managers and teachers to secure as far as possible an improvement in the health and physical condition of the students as well as in their mental and moral conditions.

Resolved, That the study of health and temperance principles and of hygiene as held among us should be introduced into all our schools and made compulsory upon all students pursuing a regular course of study and who are not already proficient in these branches.

WHEREAS, Many of our people are located at long distances from any of our denominational schools, involving large expense in sending children to enjoy the advantages of these schools; and,

WHEREAS, It is evidently unwise for parents to send young children away from their care, even though it be to our schools; therefore,

Resolved, That we favor the establishment of local or church schools for the purpose of teaching the common branches, and that we recommend the managers of the College to give special attention to the training of teachers for such schools.

The remaining items of interest will be given on the last page.

THE *Western Christian Advocate*, published at Nashville, Tenn., says: "The modern thought that enamors the young theologian not yet fully born into real intellectual life, is in nine cases out of ten the mummy of an error that was killed, embalmed in a book, and buried years ago. It is usually dangerous only in the period of intellectual dentition." But the sad fact remains that many people never get past the dangerous state.

"A SINGULAR CASE."

THE following dispatch we insert entire, as it shows what the wicked arrogance of Rome still attempts to do:—

"A special to the *Chicago Times*, dated Ottawa (Ontario), November 3, says: One of the most extraordinary cases that has ever come up before the Supreme Court of the Dominion has just been argued here, and is likely to be carried to the Imperial Privy Council of Great Britain, the highest tribunal in the realm, before it is finally disposed of. It involves the question of the right of the Roman Catholic Church to exact or collect fines from members of the congregation who have failed to conform to the rules of the church. The case at issue is that of Poitras against Lebeau. The suit arose out of the refusal of Poitras to kneel on both knees during high mass in the Church of Ste. Anne du Bout de Sile, near Montreal.

"Action for \$2,000 was brought against Lebeau for having instituted proceedings charging Poitras with having committed, in said church, an irreverent act, for which he, Poitras, had to pay an \$820 penalty. The case was tried by a jury, and a verdict was rendered in favor of Lebeau. This verdict was moved against before the Court of Review, when a new trial was granted on the ground that the evidence was contradictory, and that Poitras had suffered damage. The Court of Appeal reversed this judgment, and confirmed the verdict. Appeal was then made to the Supreme Court here.

"In laying the case before the Judge of the Supreme Court, Poitras stated that on Sunday, August 9, 1885, he was rowed across the river to St. Ann's to church, being too weak after a recent illness to drive. Finding no vacant seat when he entered the church, he remained near the door, and when kneeling-time came attempted to fall on both knees, but on account of the pain which the effort caused him, could only kneel on one knee. Lebeau was constable of the church, and ordered him to kneel on both knees, to which Poitras replied that he was too ill.

"After service Lebeau called him a blackguard, and said he would fix him. During the afternoon of the same day, Poitras was arrested on a warrant charging him with committing in the church of St. Ann's an act of irreverence, in kneeling on one knee only, the other being slightly bent. At the solicitation of his friends, to avoid scandal, he paid the amount—\$820—under protest.

"In his defense, Lebeau argues that a by-law which is explained from the pulpit every year exists in the church, ordering people to kneel on both knees, and notifying sick persons to attend mass in the sacristy. The case is being made a test of the right of the church to exact the penalty imposed, and there is no lack of money on both sides to carry it to the highest tribunal. The judges of the Supreme Court, two of whom are Roman Catholic and four Protestant, have reserved their judgment, which is awaited with great interest."

This is called "a singular case," but it is not so very singular after all. It might be thought singular that any court under British rule should decide in favor of the enforcement of a fine imposed by the authorities of the Roman Church. But it is certain that such a fine imposed by the authority of the British Church would be enforced by the British Courts, and it is altogether likely that the courts here referred to considered it as much within their province to confirm a fine for "irreverence" in one place as in another.

This case serves perfectly to illustrate the essential wickedness of all legal establishment of religion, and of any interconnection whatever between religion and the civil law. What more unseemly confusion of ideas and interests can be conceived of than the infliction of a civil penalty for an offense wholly spiritual, and inflicted too by spiritual authorities? And then to realize that among any civilized people on earth there could be found, in this age, civil courts that would confirm such an iniquitous imposition, and that would lend the machinery of the civil law to the sanction and enforcement of civil penalties imposed by ecclesiastical authority, for the violation of an ecclesiastical by-law, is almost enough to cause thinking men to lose all faith in human progress.

Nor is this the worst feature of the matter. This case occurred in Canada. Such a case could find no sanction in the United States. But, alas! even in this free and enlightened nation there is danger, even now, that such an order of things shall be established. The aim of the National Reform Association is to secure a constitutional establishment of religion, so that ecclesiastical offenses shall be punished by civil

penalties. And this association proposes to bring this about by the recognition and the help of the Roman Church. In other words, the National Reform Association proposes by amendment of the national Constitution to establish an order of procedure here by which the Papal church may do all over this nation what she is now allowed to do in Canada, in Spain, in France, and other such benighted countries.

The Scripture says of Rome that "the inhabitants of the earth have been made drunk with the wine of her fornication." And all any person has to do to behold the proof of it is only to turn his eyes in any direction.

J.

IMAGE TO THE BEAST.

Concluded.

WE have not the space now to thoroughly ventilate this wicked offer; we may do that at another time. At present we shall only say that if this scheme were adopted at this hour it would place the public schools of *ten States* and *four Territories* under the control of the Catholic Church. This shows to what lengths the National Reformers are willing to go to gain the alliance of Rome in their project for the establishment of a national religion.

5. The Prohibition party as such. The National Reform report before mentioned says on this point:

"The national platform of the Prohibition party adopted in Pittsburg in 1884, contained an explicit acknowledgment of Almighty God, and of the paramount authority of his law as the supreme standard of all human legislation. The Rev. Dr. A. A. Miner, D. D., of Boston, an eloquent and devoted friend and one of the vice-presidents of the *National Reform Association*, was a member of the committee which framed the declaration. After that presidential campaign was over, and before the State conventions of 1885, Professor Wallace, of Wooster University, wrote to your secretary, suggesting that all diligence be used to secure similar acknowledgments and kindred declarations on related points, in the Prohibition platforms of the several States. Under this most judicious and timely suggestion, a large correspondence has been held with the leaders of the party, and its chief workers in many States."

And then of the State and county Prohibition Conventions that have "incorporated into their platforms" distinct acknowledgment of National Reform principles, there are named the States of Massachusetts, Pennsylvania, New Jersey, Ohio, Maryland, Illinois, Missouri, Michigan, Colorado, Texas, and Connecticut; and the counties of Washington, Lancaster, and Chester, Pa., and Belmont, Ohio.

Now take the voters of "all the evangelical denominations;" the voters of the Prohibition party; the voters of the workingmen's associations; and the voters of the Catholic Church; and it is perfectly clear that they compose an overwhelming majority of all the voters in this nation; and much more would it be so if the W. C. T. U. should secure their demanded right of suffrage. *And against this thing there will be no "solid South."* Take, then, all the voters that are here represented; take with them an issue upon which all will heartily unite; veil National Reform under that issue; then bring that issue to a vote at the polls, and it is absolutely certain that it will carry by a vast majority.

Is there then any such issue in view? There is such an issue, and that already clearly defined and well developed. That issue is THE UNIVERSAL DEMAND FOR SUNDAY LAWS, or, as otherwise expressed, laws enforcing the observance of the "Christian Sabbath." Every one of these bodies that we have named will almost unanimously support whatever demand may be made for Sunday laws, even to the subversion of the national Constitution to secure them. The reader needs not to be told that all the churches are in favor of rigid Sunday laws. It is well known that one grand aim of the W. C. T. U. is to secure the enactment and enforcement of strict Sunday laws. The Baltimore Plenary Council, indorsed by the Pope, commands the observance of Sunday, and the Romish Church will heartily support any movement to enforce its observance by national laws. It is this very thing that makes the

National Reform Association so anxious to secure the help of Rome. Both the Catholic and the National Reform papers urge upon the workingmen that as they have already struck for eight hours for a day's work, now they must strike for six days for a week's work, and Sunday secured by law.

In the late National Reform Convention it was not only stated, as we have quoted, that "National Reform must secure the workingmen," but it was also said that "they could best be secured through the agitation of the Sabbath." And they are securing them by this very means. The Illinois Legislature, which we believe is yet in session, had before it for passage a Sunday law framed by the preachers of Chicago—it might well have been framed by the Inquisition itself—and a petition, said to represent 25,000 Knights of Labor, was sent up urging its passage. Nor does the movement stop with the Knights of Labor and other workingmen's associations, but even the Socialists join themselves to the movement and are welcome, as the following from the *Christian Union* testifies:—

"It is very clear that if our Sabbath [Sunday, of course] is to be preserved at all—and we are sanguine of its preservation—the *non-religious sentiment of the country must be brought in to re-enforce the religious demand for Sabbath [Sunday] rest*, and it is increasingly evident that this is entirely practicable. And, curiously, what renders this practicable is that horrid 'socialism' which keeps some good people lying awake o' nights in fear and trembling."

Are not the Legislatures of all the States already being besieged at every session with demands for the enactment of rigorous Sunday laws with no respect whatever to the rights of conscience? Only the past winter such demands were made upon the Legislatures of California, Iowa, Minnesota, Texas, Tennessee, Massachusetts, Illinois, and we know not how many other States. Such laws were secured in Massachusetts and Tennessee, and passed the House in Illinois sweepingly and with cheers. But State laws will amount to but little while national statutes are wanting. And now Congress itself is to be besieged. The W. C. T. U. is now circulating everywhere for signatures, petitions to be presented to Congress next month asking for the enactment of laws forbidding Sunday mails in any shape, and Sunday interstate railroad traffic. And it is safe to say that they will very readily get millions of signatures to the petitions.

Here, then, is the situation. The National Reform Association proposes a religious amendment to the Constitution of the United States. Through such an amendment there will be formed a union of Church and State. Under cover of the universal demand for Sunday laws, the question of the constitutional amendment can be made a question of national politics, and can be brought to a vote of the nation. When it is so brought to a vote, the National Reform Association can bring to the polls, in its support, the voters of "all evangelical churches," the voters of the Prohibition party, the voters of the Catholic Church, the voters of the Knights of Labor, and the workingmen generally, and with these the Socialists and all the rest of the non-religious rabble, and the whole thing sanctified by the sweet influences of the Woman's Christian Temperance Union, and so can carry it as sweepingly as inquisitorial Sunday laws are now carried in some of the State Legislatures.

By these evidences it will be seen that it will be but a little while till this question can be made a national issue. The National Reformers themselves say that their amendment will be secured "within the next nine years at the very furthest." And Dr. McAllister says: "I think in a much less time than that, probably within the next five years, this will be the living issue, an issue that American politicians can no longer quibble over, but that they must face and settle." He says that there may be a partial success in the campaign of 1892, but that there will be a much broader success in 1896. Of this we can offer no opinion only to say that we very much fear that they are right in their estimate. But this we know, and everyone else may know, that whenever the day comes that it is brought to a vote it will as

surely carry as that day comes. That that day will come is as sure as that these facts exist. And when it does come, then there comes with it a union of Church and State, with its whole train of attendant evils in this Government. And in that day, liberty—whether civil or religious—will forever take her departure from this dear land, her last and happiest home on earth.

Then will be formed the image to the beast, and his enforced worship will speedily follow. But the message of God is speaking with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here are they that keep the commandments of God, and the faith of Jesus." And speedily to follow there will be "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth [*this truth*], that they might be saved." Thus the most fearful contest between truth and error that the world has ever seen, is at the very doors, and who is ready? Who has received such a love for the commandments of God and the faith of Jesus that by that love they shall be able to defeat all the deceptions of Satan in all his power? Who?

J.

The Missionary.

NEW ZEALAND.

It lacks but a few days of being one year since we arrived in this colony. We can but praise God for the help he has given us in the work we have tried to do. We were entire strangers to every person in the colony, as well as to the customs and ways of the people. Here many people naturally look with distrust upon those who hail from America. The crosses connected with our message, added to these things, are calculated to make us rather unwelcome visitors. Yet with all this, greater prosperity has seemed to attend us than we dared to hope for.

The greater share of the time has been spent in Auckland. As before reported, we began tent-meetings here the 1st of January, and continued them without any interruption until the 1st of May. During the time fifty-five persons began the observance of the Sabbath. As soon as the tent was taken down, we began to build a church edifice, which has been completed and in use some months.

Since the tent was taken down a few have turned back to the world, but others have come in and joined us. Sabbath, October 15, we met for the purpose of organizing a church. Sixty-seven presented themselves for membership. Five who were members of our church in other places were taken for a nucleus, and the remainder were admitted one by one by vote. The Lord came very near by his Spirit, and blessed us. Many had been very desirous of baptism and organization for a long time. Forty-nine were buried with their Lord in baptism. Since the organization five have been admitted, so that we now have seventy-two on the roll.

We do not put trust in numbers, but it is cheering to see so many walking in the light of God's truth. We believe there are many more in this city who will yet unite with us. For this purpose we have decided to hold a short series of meetings in another part of the city. After that we shall probably go south, where there is much to do, and where the way seems open for us. There is no railroad connection between this part of the island and the south, so that when we get south we shall not be able to bring the tent back very soon.

We feel greatly encouraged about the work here. The brethren and sisters love the truth, and seem willing to do all they can to advance the same. Nearly all are paying tithe, which will, we trust, make the cause self-supporting from this on. We are anxious to learn of the steps taken by the General Conference now in session. We also hope for another laborer.

The Kaeo church are of good courage. We go there to-night to spend a short time, after which, the Lord willing, we shall return and pitch the tent.

It has been very cheering to know that our people in America have been interested in the work in this colony, and that many prayers have been offered for us. I hope those who read this will still remember us. We cannot cease our efforts. There is much to be done and but a short time in which to do it.

A. G. DANIELLS.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

OTHER PARABLES.

(December 18.—Matt. 13:31-33; 44-52.)

FOLLOWING the thread of his discourse, the divine Teacher used another parable, saying: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The seed here spoken of is the word of God sown in the heart and made fruitful by divine grace. If the truth takes root in the heart, it will sooner or later spring into life and bear fruit. The life and character will show the nature and quantity of the seed sown. But the work of cultivating is the work of a life-time. The principles of truth once planted in the soul are to be carried out in the daily duties of life. The growth of Christian character is gradual—like the advancement of the natural plant through its various stages of development. But, nevertheless, the progress is continual. As in nature, so it is in grace, the plant must either grow or die.

DAY by day the sanctifying influence of the Spirit of God almost imperceptibly leads those who love the ways of truth toward the perfection of righteousness, till finally the soul is ripe for the harvest, the life-work is ended, God gathers in his grain. There is no period in the Christian life when there is no more to learn, no higher attainments to reach. Sanctification is the work of a life-time. First the blade, then the ear, then the full corn in the ear, then the ripening and the harvest; for when the fruit is perfect, it is ready for the sickle.

THIS figure presented a most marked contrast to the condition of the Jews. Their religion was cold and formal, the Holy Spirit had no place in their hearts; therefore, instead of growing in grace, and advancing in the knowledge of God, they were continually becoming more callous and bigoted, retreating farther and farther from the presence of the Lord. The proud, caviling Pharisees looked around upon the vast numbers gathered to hear Jesus, and noted contemptuously how few there were who acknowledged him as the Messiah. There were many educated and influential men who had come to hear the

Prophet, whose fame had spread far and near. Some of these looked with curious interest upon the throng, which was composed of all classes of society and every nationality. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the sick, the maimed, the dissipated, high and low, rich and humble, jostling each other for a place to stand and hear the words of Jesus.

As they gazed, they asked themselves incredulously, Is the kingdom of God composed of such material as this? Jesus read their thoughts, and replied to them by another parable:—

"Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Far and near the mustard lifted itself above the grass and grain, waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid its leafy foliage. Yet the seed from which sprang this giant plant was the least of all seeds. At first it had sent up a tender shoot; but it was of strong vitality, and grew and flourished till it was of large proportions, and the birds lodged under its shadow.

THE people look upon the mustard, growing so vigorously about them, and their minds are vividly impressed by the illustration Jesus has used to point the truths of his doctrine. He thus declares that not by force of arms, and the pomp and heraldry of war, is the kingdom of Christ to be set up. But the work is of gradual development. Though the beginning may be small, it will grow and strengthen till, like the grain of mustard seed, it will reach, through imperceptible stages of development, the majesty of greatness.

JESUS takes this poor little seed to illustrate his mighty truths. The merest trifle is not beneath the notice of the great Teacher. Many were there whose Christian experience began that day, and would be like the symbol he had used, growing into strength and beauty, trampled upon, yet still maintaining its vigorous life. This figure was indelibly written upon the minds of hundreds who listened to the words of Jesus. Never would they behold the rank-growing mustard, so plentiful in that region, but they would be reminded of this parable of the Saviour, and their hearts would remember the lesson that he taught concerning the mysterious influence of divine grace upon the human soul, and the quickening power of the word that declares itself in the daily life.

"ANOTHER parable spake he unto them: The kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven in the meal represents the progressive work of divine grace in the human heart. The leaven was not naturally in the meal, but being placed in it gave rise to fermentation which resulted in a radical change of the whole mass. So the principles of God's truth, hidden in the heart of an individual, change his entire nature, and influence his life. The natural feelings are transformed, the affections are consecrated, and the mind elevated. Physically, the man appears the same; but inwardly, he has become renewed by the heavenly principles that animate his life.

THE Saviour continued his parables to the listening people, saying, "Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of Heaven is like unto a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." In those days there were many who searched for treasure which was supposed to be buried in certain localities where great cities had once stood. In the great thoroughfare of travel, where Jesus was then teaching, it was not unusual to meet persons who had come long distances on their way to where it was supposed hidden treasure could be found. The desire for great riches led them upon a journey fraught with many perils. They had left their avocations upon a venture that seldom proved successful. But if they secured a small treasure they redoubled their exertions, hoping to realize still greater riches. Jesus had this class of his hearers in view when he thus illustrated the mysterious riches of his grace, which, once having attracted the heart of man, led him to seek higher attainments, and greater blessings. The more he realizes of the peace of God, the more he desires to drink deeper at the fountain of his love. The thirst for righteousness, the longing and seeking for its treasures, continually increase.

In order to obtain a vast treasure that is supposed to be hidden in a field, or a gem that is of great and unknown value, the man who is seeking for riches invests all his substance in that field, or uses it to purchase the precious jewel, calculating that it will increase in value on his hands and bring him the fortune that he covets. So should the Christian, who desires the riches of Heaven, set aside all considerations that interfere with his eternal welfare, and put his soul into the work of securing the riches of Christ's love. His talents, his means, his energies, should all be applied in such a way as to win the approbation of God. Jesus directs the minds of his hearers to infinite riches, hidden where all may engage in searching for them, sure of being successful, never doomed to the disappointment of fruitless toil. He came from Heaven to direct the search. High and low, rich and poor, stand upon an equal footing, and none need seek in vain. Obedience to his will is the one condition of success, and well may the earnest seeker afford to sell all that he has to possess this blessing of divine love—the pearl of great price.

THERE were many fishermen in the assembly that listened to the teachings of Jesus; and, therefore, he spoke a parable that would bring his truth directly home to their minds by an illustration drawn from their daily lives. Said he: "Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Here again the separation of the wicked from the righteous at the end of the world is impressed upon the minds of his hearers, in words that cannot be mistaken.

Jesus had a wise purpose in making use of so many parables by which to teach the same important truths. All classes were before him, for it was a place where many different

people met in the pursuit of their business, or in their journeys. By using a variety of illustrations he succeeded in reaching many minds. The parable of the sower and that of the wheat and tares applied to all. The fields were before them, and the laborers scattering the seed, or harvesting the earlier grain. Also the mustard that grew so luxuriantly about them furnished a lesson for all.

BUT in order to press home his truths more closely, he also spoke other parables to suit particular cases. The searcher for riches represented a large class, who could not but be struck by the parable of the hidden treasure. And the leaven, buried in the meal, while it was an illustration that could be understood by all, brought home the truth with added power to the minds of the women, who knew so well the action of the leaven upon the meal, and were thus enabled to draw a forcible comparison between that and the workings of God's grace upon the human heart. Jesus overlooked none in his teachings, and the humblest were remembered with tender pity.

THE Saviour inquired of his disciples if they understood these things. They answered: "Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." In this parable Jesus presented before his disciples the responsibility of those whose work it is to give to the world the light which they have received from him. The Old Testament was all the Scripture then in existence; but it was not written merely for the ancients; it was for all ages and for all people. Jesus would have the teachers of his doctrine diligently search the Old Testament for that light which establishes his identity as the Messiah foretold in prophecy, and reveals the nature of his mission to the world. The Old and the New Testament are inseparable, for both are the teachings of Christ. The doctrine of the Jews, who accept only the Old Testament, is not unto salvation, since they reject the Saviour whose life and ministry was a fulfillment of the law and the prophecies. And the doctrine of those who discard the Old Testament is not unto salvation, because it rejects that which is direct testimony of Christ. Skeptics begin with discounting upon the Old Testament, and it takes but another step to deny the validity of the New, and thus both are rejected.

THE Jews have little influence over the Christian world in showing them the importance of the commandments, including the binding law of the Sabbath, because in bringing forth the old treasures of truth they throw aside the new ones in the personal teachings of Jesus. On the other hand, the strongest reason why Christians fail to influence the Jews to accept the teachings of Christ as the language of divine wisdom, is because, in bringing forth the treasures of his word, they treat with contempt the riches of the Old Testament, which are the earlier teachings of the Son of God, through Moses. They reject the law proclaimed from Sinai, and the Sabbath of the fourth commandment, instituted in the garden of Eden. But the minister of the gospel, who follows the teachings of Christ, will gain a thorough knowledge of both the Old and the New Testament, that he may present them in their true light to the people, an inseparable whole—the one depending upon and illuminating the other. Thus, as Jesus instructed his disciples, they will bring forth from their treasure "things new and old."—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

GIDEON'S THREE HUNDRED.

THE burden of the fight comes to-day as it came in the long ago, upon the faithful three hundred. They are the ones who work and give; who, with all their earnest hearts, fight the battles of their Lord. Look over Israel to-day, and see how much larger a proportion are doing their duty than when Gideon and his band crossed over Jordan, "faint yet pursuing." When souls are brought to Christ, is it not the three hundred who give? When an emergency arises, and some unexpected call is made, is it not the three hundred who have given liberally, who give again? Do you sometimes feel discouraged, O faithful three hundred? Do you think, "I have done so much more than others, they must do this while I rest"? Does it seem hard that you must carry all the burdens, do all the fighting, and deny yourselves, while thousands do nothing? Think of the three hundred who followed Gideon across the Jordan, "faint yet pursuing." If, after doing all they had done, they had refused to do more and left the destruction of Zebah and Zalmunna to others, the kings of Midian would have made their escape.—*Selected.*

THE SPIRIT OF THE WORLD.

FROM the Oakland *Evening Tribune* we clip the following description of the actions of a crowd while viewing a horse-race. Read it, and then consider whether the race-track is a place where a Christian can go. How much of the Spirit of Christ could a person retain who had voluntarily placed himself in such a mad crowd?

A race-track, while a race is actually in progress, is one of the most animated spectacles in the world. There is movement everywhere, and the excitement is intense. The fact that some wild maniac is trying to stand on his head in the grand stand, or that a handsome woman is shrieking at the top of her voice and swearing between shrieks, is neither noticed nor commented upon, for everybody is doing the same thing. Even a base-ball game cannot excite a crowd as a closely contested race does. Everybody seems to lose his head whether he has money bet on the result or not. A man's boisterous nature leaps up like a startled giant, and carries all before it with a whoop and a yell, leaving him presently wondering what it was all about, and why he has been making such a howling idiot of himself.

There is a powerful magnetism in an excited crowd, and nowhere is this influence felt so perceptibly as on the race-track. Men and women lose their identity in the ebullition of the moment, and act more like raging animals than human beings. When the horses start they are comparatively quiet, and content themselves with simply yelling the name of the leading horse. At the quarter pole the relative positions of the horses are shouted. When the half pole is reached there is generally a dispute all over the track as to which of the horses has the best of it, with an occasional inquiry regarding the identity of the horse in the rear. At the three-quarters the experts begin to decide the race, becoming more vociferous as the horses come down the back stretch. Then the mob wakes up with a yell that can be heard for a mile.

Bedlam is not a circumstance to a running race for blood horses, when the race is in any way a close contest; and the maniacs of Napa are not crazier than the people who assemble on a race-track during an exciting meeting.

The Home Circle.

HARVEST.

THE reapers sang in the shaded lane,
And the laden wagons came creaking slow,
While the kind farm-mother her table spread;
For the field was bare and the sun was low—
The sun was low and the day was gone—
The toil was over, and harvest done.

I looked and sighed, as the yellow store
Was borne away to the yawning mow,
And I thought of the brimming garner floor,
And the harvester's tanned and sweating brow,
Till I sighed again, in the fading light,
While the tired world slept in the lap of night.

I sighed for the tender plant that died
When the cold north wind untimely blew;
I sighed for the grain that never swelled,
For the blighted sheaf that never grew;
I sighed for the harvest-days that seem
Like the waking mockery of a dream.

I knelt in the dim, sweet, summer night
And whispered a prayer of trembling faith,
That He (who nurseth the sleeping grain
Till life comes smiling from darkest death)
Would not scorn the scant sheaves I had won
When life was over and harvest done.

—S. S. Times.

HUGO GROTIUS AND HIS BOOK CHEST.

WHEN Prince Maurice of Nassau, son of the great Prince of Orange, was stadtholder—that is to say, governor—of Holland two men stood in the way of his rise to arbitrary power. One of them was the advocate, Olden Barneveld, the other his young friend and adviser, Hugo Grotius. Hugo De Groot, generally known as Grotius, was born in Delft, April 10, 1583. He entered the University of Leyden, after a very rigorous examination, at the age of twelve; at fourteen he defended, publicly and with much applause, theses in mathematics, philosophy, and jurisprudence, took his degree as Bachelor of Arts, and published a translation of a learned Latin work, with copious original notes. At the age of seventeen he began the practice of law at the Hague, where he soon mounted high in political power, besides being famous for his legal and literary attainments.

This was the man whom Prince Maurice sought to sweep from his path along with Olden Barneveld. He succeeded in procuring their arrest and trial. Barneveld was beheaded in the Hague, and Grotius was condemned to imprisonment for life in the gloomy castle of Loevenstein. Through thirteen doors, each secured with heavy bolts and locks, the prisoner was conducted to the narrow rooms designed for his living tomb. The commandant of the fortress was Lieutenant Prouinx, generally known as Deventer, a bitter enemy of Grotius, so that the only consolations the prisoner had were granted by the states-general. Chief of these was the daily visit of his wife and their little daughter Cornelia.

Madam De Groot was allowed to purchase food for her husband's table in the little town of Goreum, just across the Waal, and to cook it in the kitchen of the prison, assisted by her maid Elsie, a comely lass of twenty. It was through her efforts also that books, the chief joy of his captivity, were conveyed to Grotius in his prison. These were loaned to him by his friends, his own library having been confiscated along with the rest of his property. The sister of one of these good friends was the wife of a tradesman named Daatsalaer, living in the town of Goreum, and was frequently visited by Madam De Groot. To her house the books were sent, and were carried from it to the prison in a large chest, for the great black-letter folios of that day were excessively bulky and heavy. After the

books were read, they were returned from the prison again to be exchanged for others, so the weight of the prisoner's book chest became a frequent subject of grumbling among the soldiers intrusted with its carriage to and from the ferry.

In his gloomy prison Grotius wrote many works, which carried his fame throughout the whole civilized world. Poems, translations, learned treatises, and moral essays flowed from his pen, and the book chest went back and forth more frequently than ever. But all this work began to tell upon the health of the imprisoned man. "Our bird does not beat his wings against the cage nor mope upon his perch," Madam de Groot said, sadly, to her friend, Dame Daatsalaer, "but I see him pining. Oh, that I could give him wings, and open the bars!"

One day a committee of the states-general visited the prisoner in his two little rooms, where they found him writing at the table while his wife sat beside him patching the sleeve of an old velvet doublet. Information had been lodged that Grotius had been planning escape. It was said that Madam De Groot had been seen buying some strong rope at Goreum, and the committee had come to inquire into the matter. Accordingly, they ransacked everywhere, turning over manuscripts, books, and clothing, but finding nothing.

"Take especial heed to this chest, Master Lieutenant," said Mius Van Holy, peering suspiciously into the chest. "Methinks that here is space for much contraband goods beside all this learned lumber."

But nothing was there save the great folios, and the committee were obliged to withdraw. Grotius stooped to replace one of the books, but his wife stayed his hand, and stood looking at the empty box as though a new thought had struck her. "Space for much contraband goods," said that knave, Van Holy," said she at last. "Hugo, it might be that he spake more wisely than he knew; it might be space for a man."

The eyes of Grotius brightened for a moment; but he presently shook his head. "Enough for his coffin, mayhap," he said, "but not for his living carriage. The chest is but four feet in length—small space for a long-limbed man."

"It may be done," cried Madam De Groot, vehemently. "Under these ornaments are air-holes. Lay by your doublet, Hugo, and make the attempt at least."

So the attempt was made, and Grotius found that by coiling up his limbs he could really manage to lie in the chest with the lid closed.

"Let us try it for an hour," said Madam De Groot. "There, I have turned the hour-glass; knock on the lid if you cannot endure to the next turning."

Strengthened by the hope of escape, Grotius patiently endured the cramped position for the hour. The next day there was another trial; and this time the hour-glass was turned for the second time. The vision of escape began to grow brighter. Still, the hazard was so great and the risks so terrible that the attempt was put off from day to day, until there was no knowing how long they might have hesitated had not little Cornelia innocently given the signal for action.

It was Sunday, the 21st of March, 1631. A wild equinoctial storm was raging, with sheets of rain dashing against the windows and wind howling around the fortress. In a temporary lull in the storm the bells of Goreum could be heard ringing.

"What mean those merry peals?" asked Grotius, looking up from the pictured pages of the Testament he was showing to his little daughter.

"They must be ringing for the opening of the great fair," said Madam De Groot.

"And to-morrow would be the right time for my papa to go to Goreum," said little Cornelia; "for Madam Daatsalaer says that all exiles and outlaws may come to Goreum on the fair days, and none dare harm them till they are past."

Grotius softly set the child from off his knee and passed into the bedroom, making signs to his wife to follow him.

"Wife," said he, taking her by the hand and speaking in a low tone, "it may be that the Lord himself speaks by the mouth of the innocent child; what think you?"

"Hugo, I well believe the time has come," answered Madam De Groot, breathing quickly. "Let us put it by no longer!"

In the midst of their agitation over the hasty resolve a grating of the locks was heard, and Deventer appeared. He informed them that he was to leave the fortress for a few days, as he had been promoted to a captaincy, and must go to Heusden to receive his company. After he had gone, Madam De Groot summoned her faithful maid Elsie and told her all, asking her if she would be willing to take charge of the book chest and its precious contents in case it should be sent to Goreum the next day. The maid quailed for a moment, but soon plucked up courage to say that she would take it, and would do her best. "You are a good girl, Elsie," said Madam De Groot, the tears shining in her keen eyes, "and I am well persuaded that you will never have to repent of what you do."

The next day was still wet and stormy, and the waters of the Waal were swollen and turbid. Dressed only in his linen underclothing, Grotius curled himself up in his chest with his head resting on a large pictured Testament for a pillow. His anxious wife propped his cheek with a bunch of soft thread, and padded the curves of his body with rolls of linen and paper; then with a solemn and tearful farewell she closed and fastened the chest, kissed the lock with streaming eyes, and gave the key to Elsie. The clothes Grotius had taken off were thrown over the back of a chair beside the bed, the bed curtains were carefully drawn, and the soldiers summoned to carry the chest to the boat that waited for it.

"Heavier than ever," grumbled the men as they lumbered after Elsie down the stair. "The prisoner himself must be in here to-day, besides his ponderous books." At this Elsie laughed in the most free-hearted way possible.

The court of the prison was reached, and now came the first great danger. Should the commandant's wife, who was now in charge of the prison, inspect the books that were leaving the fortress all would be lost. She might have done so had the weather been fair, but at the sight of the wet court-yard where the chest stood in the driving rain, she had no good-will to venture into it, so the box with its precious load was safely passed through the gates of Loevenstein. Two sailors lifted the chest on board of the ferry-boat, talking as the soldiers had done about the heaviness of the load, and a second time jestingly accusing Elsie of carrying off the prisoner as well as his books. Seated beside the chest on the wind-swept deck of the little boat, Elsie covered her head with a white handkerchief, the ends of which she allowed to flutter in the wind.

"Your 'kerchief will hardly keep your pretty head dry, mistress," said one of the sailors.

"I wear it as a signal to a fellow-servant with wits not so thick as your own," said saucy Elsie.

It was, in truth, a signal to let Madam De Groot know that all was well, and Elsie knew

that at that moment the eyes of her mistress were straining at the window to see whether she wore the white handkerchief or sat with her face buried in her hands as a token of failure.

The swollen waters of the Waal were passed, the town of Gorcum was reached, and the precious chest was safely carried to the house of Daatsalaer. The shop of the mercer was thronged with customers, and Elsie ordered the men to carry the chest to the room beyond, and there deliberately paid and dismissed them. Then beckoning Madam Daatsalaer aside, she said, "Madam, I have brought my master; he is in the room within there."

The suddenness of this speech was dangerous, for Madam Daatsalaer uttered a cry which drew the attention of all in the shop. But recovering herself, and making the excuse that she had caught her hand in the drawer, she wrapped it hastily in her apron, and followed Elsie into the next room.

"Master! master!" cried Elsie, rapping on the lid of the chest.

There was no answer.

"Oh, my master!" cried the girl, wringing her hands. "He is dead! surely he is dead!"

But at that moment there was a rap within the box. The lock was turned, the lid thrown back, and Grotius arose in his linen garments, looking, through exhaustion, almost as white as they.

"Why are you so pale, madam?" said he, looking at good Dame Daatsalaer, who was white and trembling.

"Alas! I am sorely frightened," said she, breaking into tears. "My lord, the whole world is talking of you, and there will be no keeping this hid."

"Madam," said Grotius, with steadfast gentleness, "I am at this moment thanking God for the deliverance he has granted me, but sooner than harm shall befall you, I will enter the chest again and be carried back as I came."

His sincerity and nobleness touched the good woman's heart. "No! no!" said she; "whatever comes, my husband and I will do all that we can to aid your escape." And so they did, for Daatsalaer spoke to a friend of his, a master mason named Petersen, who consented to take Grotius to Antwerp disguised as a journeyman bricklayer. Clad in a coarse doublet and trunk hose, carrying a trowel and a measuring-rod, Grotius traveled safely to Antwerp, in the Spanish Netherlands, and so came into the world again, and to the honor and fame which belonged to him.

Meanwhile at Loevenstein all was confusion and tumult; a messenger was dispatched to Heusden to carry the news of the escape to Captain Deventer, who returned in hot haste, and rushed in rage to the rooms of Grotius.

"Here is your cage," said Madam De Groot, with a taunting smile, "but your bird is flown."

The commandant hurried to the house of Daatsalaer. There was the book chest and the Testament and the bundle of thread, but no further sign of Hugo Grotius, who had passed forever from the prison of Captain Deventer.

The stadtholder was not so angry as had been expected; he even used his influence to have Madam De Groot released from the prison where she was for a short time held. She and Cornelia joined Grotius in France, where they found him honored as he deserved. Such is the story, and the true story, of Hugo Grotius and his famous book chest. —*Harper's Young People.*

Health and Temperance.

OUGHT NOT WOMEN TO SMOKE?

TOBACCO smoking is on the increase in the United States. Look, for instance, at Puritan Boston, where half a century ago smoking in the streets was a breach of the law, but where, at the present time, to see men with cigars in their mouths is a matter of course. A quarter of a century ago, a smoking minister of the gospel would have outraged the sentiments of Boston church-goers; now a tolerable number of the ministry are taking to the habit; two of the most prominent of the Boston clergymen are hardly less noted for their smoking than for their sermons; still another Boston preacher is so wedded to the habit that his medical adviser, it is said, thinks his life might be endangered were he to attempt to give it up. There must be, it should seem, some good reason for this great change in sentiment and practice. There ought to be a presumption in favor of a habit practiced by so many men, and gaining ground among those who are supposed to mould public sentiment and conduct in the right direction. Smoking is either an advantage or a disadvantage, a good or an evil, reasonable or unreasonable. If, now, men do not smoke without adequate reason, ought not women also to bear their part in this progressive movement?

In order to be able to answer this question correctly, the chief reasons given for men's smoking should be thoughtfully considered: 1. It is said that smoking is *soothing to the nerves*. It is thought that tobacco quiets the system when it has been overtaxed physically or mentally. The excitements of modern life make some such sedative influence especially helpful. But the tax of modern life upon the nerves of women is even greater than upon those of men. And the nervous system of women is more highly and delicately strung than that of men. Whose nerves are overtaxed more than those of the mother of a family? Who requires the sedative, soothing effect of a good cigar more than she? Our women are every year in increasing numbers succumbing to nervous disorders; ought they not without delay to seek relief from the calming, renovating virtues of tobacco?

2. Again, it is said, on the other hand, that smoking *stimulates the nerves*; that it acts as a tonic, and is especially fitted to quicken the system when exhausted by protracted mental effort. If this is true of men, it is equally true of women, especially of highly educated women. Fear is nowadays sometimes entertained that the increased demands made upon the mental activity of our modern girls may impair their constitutions. Would they not find in smoking that which should counteract this danger? Might it not be well to introduce the use of cigars into our colleges for girls, as, it is reported, has already, to a limited extent, been done by some of the students of one of these colleges?

3. It is alleged that smoking *preserves the teeth*. But women, too, have teeth.

4. It is maintained that smoking is *agreeable*. Probably more men smoke because they like to smoke than for all the other reasons taken together. But women no less than men like to do what they like to do. It may possibly be objected that women do *not* like to smoke. Well, admit that American women do not yet, as a rule, like to smoke, still this is not true of all women; many Russian and Italian women, for example, enjoy smoking intensely. The question is, Could not and should not American women *learn* to like smoking? Is there any less reason why they,

than why men, should learn to like it? For men have to learn to like it, and many men always dislike it. Most men dislike it at first, as anyone may infer from the aspect of a youth smoking his virgin cigar. Observe the expression on his pallid face as he staggers to bed after his first attempt to practice this manly habit, and any impartial person will say that he does not look as if he liked it. We all ought to learn to like many things which at first, and in themselves, are disagreeable. The question is simply this: Is the loathing of tobacco the healthy aversion of every pure, unperverted human being—an instinct which is not overcome without incurring physical and moral damage—or is it a mere silly prejudice which men and women alike should train themselves to conquer?

Besides these reasons, which are the chief ones usually adduced for men's smoking, there are some reasons why the habit is even more fitting for women than for men: 1. Smoking requires but *little physical strength*. It can be prosecuted assiduously without violent exertion. It is thus peculiarly suited to the weaker sex. The feeblest girl can lie on a lounge or in a hammock and puff cigars. No over-anxious mother nor medical fanatic need have the slightest dread that she will thereby either overstrain her muscles or overtax her brain; she incurs no danger of becoming by this means either a drudge or a blue-stocking. Having once learned the art, she can smoke as easily as she can breathe. 2. Smoking is a *private* enjoyment, and is thus peculiarly adapted to the private and domestic life led by the great majority of women. In social and business circles the pleasure may be often interrupted; it can never be so thoroughly and keenly and continuously enjoyed as in solitude, or in a small circle of congenial participants. And in this respect the ordinary life of women affords great facilities for successfully cultivating the habit of smoking. When the husband has gone to his business and the children are at school, what opportunities a woman has for the enjoyment of cigars, as she sits quietly alone at home, busy with her needle, or nursing the baby! Consider, too, that, by reason of this comparative privacy, women are not so liable as men to be puffing tobacco smoke into the nose and mouth of those unfortunate wights who will not, or even cannot, learn to like to breathe and swallow it.

Another very strong argument for the *wives* of smokers to conform to this habit is found in the consideration that they would thus *promote family unity*. This argument is so wide-reaching that it is impossible in limited space to do full justice to it. But one or two hints may be given. As already implied, both men and women who have never learned to smoke are often afflicted with a great dislike to the smell of tobacco. Many suffer severely from headache or from nausea if they are even for a short time subjected to the powerful odor. But those who once learn to smoke, and are thoroughly inoculated with the weed, generally cease to experience these discomforts. Now many wives find themselves seriously discommoded by the smoking of their husbands; but all these much-enduring wives might, by merely cultivating the habit of smoking, transform their trial into a delight. And how much the enjoyment of an affectionate husband would be enhanced if his wife could only lay aside her prejudices and dislikes and participate in his pleasure! And would not his temptation to resort for recreation to the club-room or the saloon be greatly lessened by this means? Might it not add a fresh charm to the atmosphere of a sweet, pure home, if, on his return to it at evening, his wife could come to greet him having her gar-

KEEP the home near Heaven. Let it face toward the Father's house.

ments filled with the fragrance of his favorite cigar; if she could reciprocate his tobacco-scented kiss; and if she could sit by his side and seek in harmony with him to smother in smoke the cares of a weary day?

Again, the prejudice against tobacco on the part of many women is in reference to the training of the sons, often a fruitful source of family disquietude. The mother thinks smoking a disagreeable, wasteful, injurious practice, and would like to have her boys abstain from it; but "Papa smokes" is the irrefutable answer to any suggestion she may venture to make that it would be well for them to avoid the practice. If mamma smoked also, that house would not be divided against itself, but would stand firm for tobacco. It is not necessary to multiply such illustrations, for it is well known that many heads of families, in other respects united, are diametrically opposed on the tobacco question, and the disturbances of family harmony and happiness which spring directly and indirectly from this single source are innumerable. The remedy seems to be as easy as the fact is frequent: Let all wives of smokers become smokers themselves. If the husband has chosen the course which is pleasantest, wisest, and best, do not wisdom and duty alike dictate that the wife should pursue it also?

From what has been said it appears to be plain that if smoking is a real good, the reasons for it are even stronger for women than for men—unless, indeed, an exception is granted in the case of clergymen. The ministry, as those who should be leaders in every good work and exemplars of all noble and worthy habits, are, it may indeed be admitted, under especial and peculiar obligation to maintain a right theory and practice with reference to the tobacco question. But second only to that of the ministry should seem to be the obligation of women to smoke, provided that it be once assumed that smoking is the reasonable, becoming, and excellent habit which its frequency and increase among men who profess to have an educated conscience might seem to imply.—*Cadmet, in Congregationalist.*

News and Notes.

RELIGIOUS.

—There are forty millions of Presbyterians in the world.

—The New York Methodist Book Concern has recently paid nearly half a million of dollars (\$439,000) for a new site for its publishing house.

—The English Catholics have recently made a notable innovation in the church service in allowing the psalms to be sung in English instead of Latin at vespers.

—A conference to discuss the plenary inspiration of the Scriptures was held in Philadelphia, commencing on the 18th inst., and some of the most prominent biblical scholars in the country, it is said, took part in it.

—The Roman Catholic Church has in Great Britain 1,600 chapels, 224 monasteries, 415 convents, 29 colleges, and 2,599 priests. The gains since 1870 have been as follows: Chapels, 256; monasteries, 155; convents, 182; colleges, 9; and priests, 872.

—Constant vigilance, we are told, is the only safeguard of liberty; and constant watchfulness and decision on the part of Protestants and of all true Americans are demanded for the perpetuation and purity of our common-school system.—*Religious Herald, Hartford.*

—Says the *Interior*: "Something must be done to hold in check those Christianized Indians in the Indian Presbytery of Dakota, or they will leave the rest of us behind. Our minutes show that during our ecclesiastical year that presbytery, composed of converted Sioux Indians, gave \$571 more to foreign missions than any other presbytery in the synod, and during the last synodical year it gave to the nine boards of our church \$234 more than any, of the white presbyteries of the synod."

—The Catholic Assembly of Hungary has voted to present to the Pope an address signed by 1,500,000 men and 86,000 women. The address favors the restoration of temporal power to the Pope. It is feared in official circles that this feature of the address will make a bad impression in Italy.

—An attempt was recently made by the First Unitarian Society in Hartford, Conn., to depose their pastor, Rev. J. C. Kimball, because of his avowal of sympathy with the Chicago anarchists in a recent sermon. The women of the society, however, supported Mr. Kimball in a body and the attempt to oust him failed.

—The *Toronto Globe* says: "An announcement of a church lottery in Western Ontario has been sent to us with a request to notice. We do notice—with the most unqualified condemnation—any attempt by any church to raise money by means of the gambling habit. Nothing but a curse could rest on money thus obtained."

—A half-hearted service in religion is neither acceptable to God nor satisfying to the soul. It prevents a person from enjoying the pleasures of the world, but does not secure the spiritual pleasures which true religion imparts. If a man would be truly happy, he must be wholly on the Lord's side, and serve him with all his heart.—*Methodist Recorder.*

—Three hundred thousand women of the Woman's Christian Temperance Union have agreed to pray in private and in their meetings for the 54,000 men who constitute the ministry of the United States, that they may all become total abstainers and advocates of prohibition. They have also determined to send them each a copy of the *New York Voice*, the leading prohibition paper.

SECULAR.

—China, it is said, has 500,000 blind people.

—Des Moines, Iowa, had a \$250,000 fire on the 25th inst.

—In France there is one liquor-shop to every thirty-three men.

—Thirteen lives were lost one-day last week in a wreck off Cape Finisterre.

—A new undertaking in the fruit line is the shipment of Florida oranges to Europe.

—Ex-Senator Jones, of Florida, is said to be practically a beggar in the streets of Detroit.

—Owing to the protracted drought, extensive forest fires are raging in Kentucky and doing immense damage.

—Of the 150,000 electric light carbons used daily in the United States 100,000 are manufactured in Cleveland, Ohio.

—Recent heavy rains in Arizona have done considerable damage to the railroads, and travel has been somewhat impeded.

—The death-rate of the world is about 67 per minute, or 97,700 per day; while the birth-rate is 79 per minute,—100,500 per day.

—The American ship *E. F. Sawyer*, from San Francisco, was sunk by a British steamer near Folkestone, England, November 22. No lives were lost.

—France seems to be almost on the verge of another revolution. President Grevy has resigned, and Mr. Ferry will probably be elected to the presidency.

—The Russian steamers *Sineus* and *Vesta* came into collision off the Crimean coast on the 23d inst. The *Vesta* was sunk and fifteen of her crew drowned.

—It is said that there is a movement on foot among the Tories to adopt the policy of the protection of English manufacturers by taxing foreign imports.

—A fire at the Bunker Hill mine, near Amador City, Cal., on the 25th inst., destroyed property to the amount of \$40,000, and threw 80 men out of employment.

—Heat holidays are an established feature in the German schools. When the thermometer reaches a certain point study must cease, in private as well as in public schools.

—Ready-made houses are being shipped to Southern California from Chicago. The demand for houses is so great there that lumber cannot be procured fast enough to build them.

—The total immigration to the United States from all countries except Canada and Mexico, during the first nine months of this year, was 411,000 against 294,596 in the same period in 1886.

—November 21 the Austrian imperial yacht, with the empress on board, was in a collision with an Italian vessel on the Austrian coast. The Italian vessel was sunk, with the loss of only one life, however.

—The Federated Trades Unions, the central anarchist organization of New York, has sent a long letter to Mayor Hewitt, in which he is told that the class to which he belongs is doomed.

—November 25 a collision between two freight trains on the Baltimore and Ohio Railroad, fifteen miles from Pittsburg, Pa., wrecked both trains and injured eight men, five of them fatally.

—It is said that the English Government is negotiating for 200 acres of land near Esquimaux for the purpose of establishing a vast arsenal. This is a step, presumably, in the interests of universal peace (?).

—Bedford, Pa., was the scene of a free fight between miners on the 24th inst., in which two men were shot and about fifteen injured in other ways. Pistols, knives, and stones were the weapons used.

—Bismarck, one of the suspected Haddock murderers, has turned State's evidence and testifies positively that Arensdorff is the man who did the killing. His evidence was not shaken by cross-examination.

—It is stated that in a single cotton factory in Cohoes, New York, there are employed over 2,000 children under sixteen years of age. As might be expected, they are densely illiterate, many of them being unable to read or write.

—News has recently been received at San Francisco of the loss, last month, of three vessels in the Orient; namely, the *Monarch*, a vessel of 1,127 tons, the *Jesusa*, a Spanish schooner, and the steamer *Hong Kong*. Only three lives were lost.

—An opium-crazed Chinaman fatally stabbed a passenger in a crowded emigrant car on the Denver and Rio Grande Road one day last week. The Chinaman declared his intention to kill everybody in the car and was promptly shot by a brakeman.

—A freight train ran into a work train on the Atlantic and Pacific Railroad six miles this side of Williams, Arizona, on the 25th inst. Fifteen men on the work train were more or less injured. The brakeman on the freight was badly hurt and is expected to die.

—A rather novel insurance company has been formed in New York. The new company proposes to guarantee and indemnify merchants, manufacturers, traders, and those engaged in business and giving credit from losses and damage by reason of giving and extending credit to their customers.

—The Dutch steamer *W. A. Scholten*, which left Rotterdam, November 19, for New York, was sunk by a collision with the steamer *Rosa Mary* of Hartlepool, at 11 o'clock that night, ten miles off Dover. The *Scholten* carried a complement of 230 passengers and crew. One hundred and thirty-two lives were lost.

—Two thousand crofters,—tenants on small holdings,—on the Isle of Lewes have commenced a campaign to exterminate the deer in the forests. They allege that 6,000 crofters are starving who ought to be living on the land now given up to deer, and that in adopting their present course they are actuated by sheer necessity.

—One day last week Barnum's big menagerie was destroyed in winter quarters at Bridgeport, Conn. Many of the animals perished in the flames, while quite a number of the larger and stronger animals escaped. A great deal of valuable tent and other property was also burned. The total loss is estimated at not less than \$200,000, with but \$80,000 insurance.

—A Quebec dispatch of the 26th inst. says: "Probably the most disgraceful riot which ever took place, in the ancient city of Quebec occurred last night, when, for upwards of two hours, the city was thrown into a disgraceful state of uproar by an attempted counter demonstration against the Salvation Army on the part of an organized band of roughs, largely composed of Naval University French-Canadian students."

—Jesse Pomeroy, the Massachusetts boy murderer, who at the tender age of eight years was guilty of torturing children to death in order that he might enjoy their sufferings, is still, though now a man grown, giving the prison authorities a great deal of trouble owing to his desperate attempts to escape. His character is abnormal and such as entitles him only to the consideration and treatment accorded to wild beasts.

—The imperial family of Germany are not to be envied by any means. The old emperor cannot hope to live much longer, on account of his extreme age; the empress is suffering from paralysis of the lower jaw, with the probability that it may become general; the Crown Prince has cancer of the throat, and his son, Prince William, is afflicted with an incurable disease of the middle ear. It is not at all likely that this prince will ever be emperor of Germany. His disease is making rapid progress and seems likely to result very shortly in insanity, which in turn would be followed in a few months by death.

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THOUGH less than two years old, the *American Sentinel* circulates in every State and Territory in the Union, and has a large and rapidly-increasing subscription list. And while it has in a few instances been adversely criticised by the partisans of National Reform, so called, no one has even attempted to show that its positions are not well taken, or that its conclusions are not just. But on the other hand, the friends of civil and religious liberty have hailed its inception as timely, and its arguments as weighty. The following are fair samples of the letters which its publishers are constantly receiving:—

Mr. —, attorney-at-law, Chapel Hill, N. C., writes: "I have happily had the opportunity of reading the November number of the *American Sentinel*, and I wish to express my hearty indorsement of the sentiments expressed in it."

Edward F. Berkeley, D. D., writes from Kirkwood, Mo.:—

"I have received several different copies of the *American Sentinel*, but my attention was not specially drawn to the paper until I was favored with the December number. I have read every line of it with great satisfaction. It is marked with ability and skill in handling the great question of Rome's progress and purpose, which will one day astonish a foolish and confiding people. Her words [now] are softer than butter, having war in her heart."

"I inclose twenty-five two-cent stamps for one year's subscription. If you will send me a few sample copies of the December number, I will make an effort to procure some subscribers. If it were possible, your circulation ought to be a million copies monthly."

Another gentleman writes a very intelligent and appreciative letter from Louisville, Ky., in which he says:—

"I have carefully read the January number of the *Sentinel* and would say that I fully indorse its sentiments as being the only safe doctrine for the people of this nation, and the only safeguard of religious liberty."

A gentleman connected with the National Express Company, New York, writes thus to the publishers of the *Sentinel*:—

"Some time ago a scrap of one of your papers fell into my hands, and the principles laid down therein and the general tone of the paper interested me and held my attention. I had no way of knowing the date of this paper, but think it was shortly after last election. If you will kindly send me all the numbers from November 1 to December 31, 1886, and with them a bill for these, and also for a year's subscription from the present time, I will immediately send the amount, and consider that you have conferred a favor upon me. I am deeply interested in any and all lawful endeavors to educate the American people on the subjects which you so clearly set forth."

The secretary of the Young Men's Christian Association at Montgomery, Ala., writes:—

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 1, 1887.

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ACCORDING to the credentials and licenses issued, there will be fifty-seven General Conference laborers in the field next year.

It is the unanimous opinion of the religious papers of the East that the action of the Personal Liberty League in demanding open saloons on Sunday afternoons, has stirred the people in New York and Pennsylvania "as never before." And with every stir the National Sunday-law movement is increased in power and influence.

At the last meeting of the Conference the question was raised as to where the next session should be held. There was quite a lively competition over the matter, several States being anxious for the privilege of entertaining the delegates. After many propositions, and much discussion, it was finally voted to hold the next session at South Lancaster, Mass.

CONSIDERABLE space in this number of the SIGNS is devoted to the General Conference, but we do not believe that our readers will complain of this. The matter which we present is of general interest, and may be read with profit by all. There is, however, besides the Conference business, a large amount of interesting and valuable matter on Bible subjects; as much, perhaps, as the ordinary reader can well digest before the next issue of the paper.

THE Woman's Christian Temperance Union has decided to make it a special point in their public and private prayers, to pray that the 54,000 preachers in this country "may all become total abstainers and advocates of prohibition." It is a most pitiable thing that there should be any room, and much more that there should be any need, for such prayers. Think of its being necessary to pray in private and in public, that the preachers of the gospel should practice the principles which they profess to preach.

THE Committee on Distribution of Labor made the following additional recommendations at the last meeting, which were adopted:—

That Russel Hart, of Battle Creek, Mich., go to Norway to assist in the publishing house in Christiania for a year or so, until efficient help be educated.

That Sister Carrie Mills go to Portland to take a position in the school and Bible work.

That Elder Oscar Hill and wife go to Alabama and Mississippi to labor.

That furnishing labor to the Pacific islands be referred to the General Conference Committee, with the recommendation that someone be selected to supply the urgent wants of that field.

THE twenty-sixth annual session of the General Conference practically closed at midnight, November 27, although the last meeting, which closed at that hour, adjourned to Saturday evening, December 3, when some special matters will be discussed. The Conference session has been a most enjoyable season to the members of the Oakland church, who have felt it a rich treat to have the privilege of entertaining our good brethren and sisters from the East, and in listening to the proceedings of the various societies. The weather throughout has been most favorable for the meetings, no rain having yet fallen. The deliberations of the Conference and other associations were characterized by great har-

mony and good feeling, and the discussion on the various points that were considered demonstrated the fact that men may differ in opinion and still retain brotherly love for one another. We believe that the holding of the General Conference in California this year will prove to have been a wise move. We trust that, aside from the measures decided upon in the session, lasting good may accrue, not only to the California Conference, but to all the Conferences that were represented.

THE following important resolutions were passed at the General Conference:—

WHEREAS, Our growing publishing interests in different parts of the world are one in purpose, and should ever be united in action; therefore,

Resolved, That this Conference appoint a standing committee of thirteen persons for the coming year, to be known as the Book Committee, whose duty it shall be to labor for the improvement and wider circulation of our denominational literature.

Resolved, That it shall be the duty of this committee to hold a meeting in the spring and another in the autumn of the year, at the most convenient place for the majority of the committee to meet.

Resolved, That questions as to the necessity of establishing new printing offices, the duties and privileges of the smaller offices now in operation, and all questions that may arise between our publishing associations or general agents, shall be referred to this committee, whose decisions, after receiving the approval of a majority of the General Conference Committee, shall be considered as the voice of this body.

This committee, as elected for the coming year, is composed of the following persons: Geo. I. Butler, U. Smith, W. C. White, J. H. Kellogg, C. Eldridge, F. E. Belden, C. H. Jones, E. J. Waggoner, E. M. Morrison, J. G. Matteson, E. W. Farnsworth, R. M. Kilgore, A. T. Robinson.

THE managers of the Chautauqua studies have done themselves honor and the public untold good by placing upon their list of studies for the present class-year the "Philosophy of the Plan of Salvation." We heartily commend this action of the Chautauqua managers, and congratulate the students. The use and influence of that book can never be anything but an unmixed good. We wish it might be studied in every home in the nation, or in the world for that matter. We are glad of the increased circulation that will be given to the book and to its sublime philosophy through the work of the Chautauqua circles. The book has been issued in a new edition and smaller size, and is sold at the low price of *sixty cents*. It can be had at the Pacific Press, this city.

WHERE THEY DRAW THE LINE.

THE New York *Observer*, in commenting on the Personal Liberty League Sunday contest, says that the League "has undoubtedly secured enough representatives of its kind to make it certain that an attempt will be made to have a law enacted in accordance with its wishes, that is, a law opening the saloons, museums, and concert gardens on the Sabbath." Yet the *Observer* thinks the League will not succeed in getting such a law, because there are so many who, although they have no regard for Sunday as a religious institution, are "quick to come to the defense of the day when its existence is threatened by the rum power." And then it confesses the very thing which we have often pointed out, that is, that it is not the saloon itself, but only the *Sunday* saloon that is opposed. The *Observer* says:—

"Many have said, in effect, that they will bear anything from the saloon but this, the giving up of the Sabbath [Sunday]. They draw the line at that."

Yes, they will bear anything from the saloon but this. They will bear the drunkenness, the murdering, the woe, the ruin, the devastation, and the universal devilry generally wrought by the saloon. They will bear it day and night, year in and year out, they will bear it without a murmur or a word of objection or complaint. In the estimation of these people all these evils can be carried on entirely consistently with the principles of civil and moral right.

But if the saloon shall attempt to carry on its work on Sunday, then the saloon, which is all right all other days, suddenly becomes a thing laden with iniquity, and totally unworthy of any place in the world—till Sunday is past. With all this the opinion of the *Independent* also chimes. It says:—

"The people of this country want a quiet and orderly Sabbath [Sunday], and in order to have it they must shut up the groggeries."

But they don't propose to shut up the groggeries except on Sunday. "They will draw the line at that." But why? Why? Why do they not draw the line at the *right* point of no saloon at all? Ah! they want the saloon and Sunday too, and it is a very worthy companionship.

THANKSGIVING-DAY has come and gone. It was no doubt observed throughout the country as well as is usual on this annual occasion. The churches assembled in their usual places of worship, and gave thanks to God, and worshiped him from whom all blessings flow. The saloons got in their evil work, and did a flourishing business all day. Games, excursions, and festivities of all kinds went on with great *clat*. In San Francisco alone, 45,000 people attended the base-ball games. Yet with all this increased saloon traffic, and playing of games, and running to and fro, on this day specially appointed for worship and thanksgiving to God, we have heard not the slightest complaint of anybody's worship being disturbed; while on Sundays there is not nearly so much of this noise, drunkenness, and festivity, and yet the complaints are almost universal from the leaders in the churches, that their worship is most sorely disturbed. Now why is this? Why is it that with all these things nobody's worship is disturbed on Thanksgiving-day, while with not nearly so much of it on Sunday so many people's worship is so much disturbed? Why is it that that which so greatly "disturbs" people's worship on one day has no tendency at all in that direction on another day? We wish that somebody whose worship is disturbed on Sunday would enlighten us on this point. We have no idea, however, that any such will do it. The fact is that it is not at all Sunday worship, but it is solely the *Sunday doctrine* that is disturbed. If the Sunday doctrine had any support in the word of God, there would be no complaints of disturbance of Sunday worship.

NEBRASKA APPOINTMENTS.

THE Lord willing we will hold meetings in Nebraska as follows:—

December 9-12, Ravenna and Lincoln.

" 15-20, Stearns's Prairie.

" 29-Jan. 3, Blair country.

January 5-9, Decatur.

" 13-16, Jackson.

We desire a general rally at each of the above-named places.

The first meeting at each place will be held at 7 P. M.

J. P. GARDINER,
A. J. CUDNEY.

THE Southern California Investment Company offers \$200,000 worth of land in the San Francisco Valley to the Presbyterian Synod if it will establish a university at Beaumont. The offer has been referred to a committee.

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