

The Advent Review

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"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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OVER AND OVER AGAIN.

Over and over again
The river seaward goes,
Over and over again
The stream from the mountain flows;
Once flowing will not suffice,
But, fed by the gentle rain,
It blesses the verdant, flowery banks
Over and over again.

Over and over again
The duties of life will come,
Over and over again
I take them up one by one;
Sunshine and storms must both
Ripen the golden grain,
So the storms of life I'll bravely bear
Over and over again.

Over and over again
To forgive the trespassing one,—
Over and over again,
Till the journey of life is done;
For the Saviour forgiveth me,
And lightens my sorrow and pain,
So I'll pardon the wayward and trespassing one
Over and over again.

Over and over again
Treading the way to God,
Over and over again
Kissing the chastening rod;
Soon shall I reach my home,
Never to suffer pain,
And I'll sing to His praise who has bidden me come,
Over and over again.

Star Valley, Kansas.

L. D. SANTEE.

Our Contributors.

REFUTATION OF THE DOCTRINE OF INSTANTANEOUS SANCTIFICATION.

OBJECTIONS ANSWERED.

BY ELD. D. T. BOURDEAU.

1. "THE blood of Jesus Christ his Son cleanseth us [now, present tense] from all sin." 1 John 1:7.

Answer. The whole verse reads: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here is something else in the present tense,—a condition to be complied with on our part; we are to walk in the light as God is in the light. This is not sitting down and sleeping, waiting for God to do it all. The condition embraces all the duties of the Christian. As we perform these, the blood of Christ cleanses us from all sin.

2. Your views of sanctification make salvation depend too much on works, on obedience to the law. Paul says: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9.

Ans. We never teach that salvation depends on our works in the sense that our works merit for us salvation. We are saved from sin, the transgression of the law (1 John 3:4); but the law of God, that we have transgressed, being perfect, our best acts of obedience can no more than meet its present demands, so that it is impossible to perform works of supererogation with which to meet its demands in the past and cancel our former transgressions. We cannot by our works merit salvation from our past sins, not even by the mental act of faith. It is what our faith takes hold of, it is Jesus who saves us. Salvation is by grace, the unmerited favor of God through Jesus Christ. But the grace of God that brings salvation does not work and reign through sin, but through righteousness.

Rom. 5:21. It teaches us in the strongest possible manner that we should overcome sin and live righteously. Titus 2:11-14. Indeed, having removed our guilt from us, as we have repented and exercised faith in Christ for justification and pardon, its power and efficacy are displayed in helping us to conquer the remains of sin in us, and to live in obedience to the holy law of God.

There are duties and conditions for us to perform, in order to be cleansed and saved from our past sins by the grace of God, and in performing these duties, we co-operate with God in the sanctifying process, and work out our own salvation. Christ and the apostles never met the question, "What must I do to be saved?" with the answer, "Do nothing at all." The nature of our characters is determined by our works, and according to our works shall we be judged.

3. Sanctification, as well as salvation, is often spoken of in the Bible as a thing accomplished, as in the expressions, "Ye are clean through the word which I have spoken unto you" (John 15:3); "To them that are sanctified in Christ Jesus" (1 Cor. 1:2); "They who are sanctified" (Heb. 2:11); "By the which will we are sanctified." Chap. 10:10.

Ans. Sanctification, as well as salvation, is spoken of in the Bible in regard to individuals, apostolic churches, etc., as past, present, and future, referring to what is or has been done, what is being done, and what is to be done. Now this mention of the subject cannot be accounted for on the theory of complete instantaneous sanctification. To those who adopt that theory, there must be contradictions on the subject. How could sanctification, with the same individuals or churches, be complete and entire this moment, and yet remain to be effected? But with the idea of progressive sanctification, all is plain and harmonious.

Take, as an illustration, the above texts. 1. The very ones to whom Christ says in John 15:3, "Ye are clean through the word which I have spoken unto you," he prays for in chap. 17:17, saying, "Sanctify them through thy truth." 2. Those whom Paul pronounces sanctified in 1 Cor. 1:2, he speaks of in the next clause as "called to be saints," and then to "perfect holiness," or sanctification. 2 Cor. 7:1. Although Paul says to the Hebrews, "We are sanctified," etc., (placing himself with them), yet he exhorts them by saying, "Let us go on unto perfection." Chap. 6:1. Such proofs could be multiplied to a great extent.

Salvation is conditional, and relates to our past sins. The work of salvation will be completed at the coming of Christ. At conversion we obtain a great deliverance. We are then released from our past sins, and a mighty blow is struck at sin in our natures and practices, and should we die at that time we should be saved at the coming of Christ. Read 1 Pet. 1:5; Isa. 25:9; Heb. 9:28; 1 Cor. 15:23, 51-58.

We are saved "by hope," and it is those who persevere unto the end who shall finally be saved. We need to be saved from sins committed after our conversion as much as we do from those previously committed, and repentance and faith precede the assurance of salvation in our probationary state. We should work out our salvation, not only by retaining the victory obtained at conversion, but also by advancing in the work of sanctification. It is not sufficient to be able to say that we were saved at conversion; we must also be able to say, that we know we are saved by grace now; for we improve upon the grace of God in working out our salvation. We have the same hatred for sin that we had at conversion. We exercise the same living faith that we then exercised. We have the same disposition to grow in grace, in the knowledge of the truth, and in sanctification, that we then had. If it was necessary to hate and forsake our sins at the time of conversion to be able to say, "We are saved by faith and by the grace of God,"

can we now say, "We are saved," if we love sin, and sin voluntarily or willfully?

4. "He that committeth sin is of the devil." 1 John 3:8.

Ans. A strong charge against Christians who believe in progressive sanctification! Yet this is the use made of this text by advocates of the opposite doctrine. The apostle is speaking of the children of the devil, or sinners in the common acceptance of that term, and the children of God, those who are born of God, or converted. Verses 9, 10. Therefore the expression, "He that committeth sin is of the devil," is equivalent to, "The sinner, who, not having repented of his sins and believed in Christ, sins habitually, loving sin, is of the devil." Those who are converted, and are the children of God, do not thus sin; yet they sometimes sin through weakness unintentionally, and while trying to overcome; as, for instance, through impatience; and they heartily repent as soon as they have done wrong. To such the same apostle says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. What use have those who boast of having lived years without sinning for this petition of the Lord's prayer, "Forgive us our debts, as we forgive our debtors"?

5. "It is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

Ans. This text is preceded by these words, "Work out your own salvation with fear and trembling," showing that our personal efforts are of importance. Here the duty of working is enjoined by a command; but it is evident that we must depend on God for the ability to do his will. How does God work in us to will and to do of his good pleasure? He first enlightens our minds by his word and Spirit, and he then places before us motives that are calculated to lead us to choose the way of life. He invites us by his love and his Spirit, and as we yield our wills to his, he strengthens them for the right. As we improve upon the light and strength he gives us, he continues to work in us in giving us further strength. But at each step, from the commencement of the work of God in us to the close of that work, we can, by rebelling against God, deprive ourselves of the grace of God, and stop the work that he has begun for us (Heb. 12:15); not that we are mightier than God, but God cannot save us against our wills.

Let us see if this is not the truth. When God enlightens us, is it not possible for us to choose darkness rather than light (John 3:19), and turn away from the truth? Did not the fallen angels do this? and have not the majority of men done the same since the fall of Adam? When God invites us by his Spirit, is it not possible for us to despise his invitations and grieve his Spirit? If this is not true, why does he say to the wicked, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded." Prov. 1:24-33. And why does God exhort us not to quench the Spirit? 1 Thess. 5:9. When God presents to our consideration motives to lead us to choose him as our portion, is it not for us to decide whether we will or will not let those motives have their desired influence on our hearts? Josh. 24:15. When God gives us the ability to decide for the right and walk accordingly to his will, is it not for us, to say whether we will use that ability, or whether we will reject the counsel of God respecting us by placing our wills as an obstacle in the way of his performing his work in us? Luke 7:30.

The work of God in his children is seen in their conduct. How different are the teachings of the apostle in the passage under consideration from the theory that represents that God works in us to will and to do independently of our efforts, and that we must wait, wait, wait, for God to do for us what he has already, by his grace, given us the power to do for ourselves! This theory hard-

ens hearts and calms souls in indifference and sin. It is a cry of peace and safety, which, in many cases, serves as an excuse to cover sin, and will bring on many a fatal slumber, from which they will awake only to meet a terrible retribution. If God sanctified and saved us independently of our efforts, he would, being no respecter of persons, sanctify and save all mankind.

As to whether God will finish his work in us, that will depend on the use we make of the means and strength he gives us, that we may submit to him and do his will. God will never bend our wills. We can brace ourselves against the will of God and harden our hearts by sin (Heb. 3:7-13), or we can, by grace, submit our wills to the will of God. If we do this, improving upon the grace he gives us, nothing will separate us from the love of God, and we shall be more than conquerors through Him who hath loved us.

"Gather yourselves together [examine yourselves, French translation], yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

SEARCH THE SCRIPTURES.

JOHN 5:39.

To search is to "look over or through for the purpose of finding something; to search out, to seek till found, or to find by seeking; as, to search out truth." From this definition it will be seen that to search the Scriptures implies very much more than a careless, thoughtless reading. The words of the wise man (Prov. 2:3, 4), "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures," very forcibly illustrate what is meant by the word search. He says first, "If thou criest after knowledge," and again to make it still stronger, "If thou seekest her as silver," and yet more emphatic, "And searchest for her as for hid treasures." How earnestly, carefully, and perseveringly men search for gold in the mines, or for hid treasures. How much more thoroughly and deeply should they search for the truths of God's word.

Perhaps the reader will better understand what is meant by searching the Scriptures, if he thinks what searching them does not consist in. 1. It does not consist in letting your Bible lie upon the shelf till the dust accumulates so that you can write your name upon it. 2. In never reading it through. 3. In going to Bible-class without looking at your lesson. 4. If when you are asked how many chapters the book of "Jamayrah" contains, you say you cannot tell, it is good evidence that you have not read your Bible. 5. If, after hearing a sermon, you are asked where the text is found, and you answer, "In *Probables*," as an old lady once answered me, the probability is that you have not searched the Scriptures.

We might extend this list, but will only add one more specification. When a Bible-class gets to the 11th chapter of Revelation, where the command is given to "rise, and measure the temple of God, and the altar, and them that worship therein; and they request the teacher to put them into some easier book, it is a sign that the class has not searched very much. In "Thoughts on Revelation," page 188, first edition, it is said: "To measure any object requires that we give especial attention to that object. So, doubtless, the call to rise and measure the temple of God is a prophetic command to the church to give the subject of the temple, or sanctuary, a special examination." The fulfillment of this prophetic command proves that we are now in the time of which Daniel speaks (Dan. 12:4): "Many shall run to and fro, and knowledge shall be increased." Knowledge of the Scriptures has wonderfully

increased within a few years, or within a quarter of a century. But how has this knowledge been gained? Not by skimming over the surface of the Scriptures, but by a deep, prayerful searching, or, as said above, by a "special examination."

If a student would become proficient in mathematics or in any intricate science, he must study it thoroughly. So it is with the Bible; it must be studied with an earnest determination to be successful in understanding it. And doubtless if we had the same earnest desire that Daniel had, "skill and understanding" would be given to us as well as to him. Prayer alone will not make one wise in the word of God; it must be united with work. The student should, if possible, study the original; that is, he should be able to read Hebrew and Greek; he should consult commentaries, Bible and theological dictionaries, and the Concordance, in short, everything that will increase his knowledge of the Scriptures.

Again, we should avail ourselves of the knowledge which is given us, as a people, through the spirit of prophecy. This is certainly a very important aid in the investigation of the Scriptures. We are commanded to "prove all things," and to "despise not prophesyings."

The following are excellent rules for the study of the Bible: 1. Let the Bible be its own interpreter; 2. Take the literal meaning, when no other interpretation will give the true sense. It is best to take the first rule in a general sense, as aids outside of the Bible are necessary. All our institutions, the Publishing Association, the T. and M. society, the College, the Sanitarium, the temperance organization, and especially the Sabbath-school Association, are forwarding the work of Bible education, and working out the great problem of eternal life.

In connection with the command to "search the Scriptures," our Saviour gives the reason: "For in them ye think ye have eternal life, and they are they which testify of me." We here learn that the Old-Testament Scriptures should be searched, as they are evidently referred to, and they do abundantly testify of Christ. Paul also referred to them when he said to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3:15. How well this language, "Wise unto salvation," accords with the words of Christ, "In them ye think ye have eternal life." These Scriptures are given by inspiration of God, and are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. We have another reason for searching them in Paul's charge to Timothy, where he says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Then study is required, and for what purpose? that he might be "approved unto God," a workman "rightly dividing the word of truth."

Another reason for searching the Scriptures is, that the Christian may be able to give a reason of his hope, and here is the proof: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. Read the commendation which a class of early Christians received, and follow their example: "These [the Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. We here have the example of a daily work, and so it should be. If we would gain knowledge, a constant, life-long work is before us.

We might quote many more texts which have a bearing on this subject, but they would make this article too lengthy. We entreat all who read this not to despise the Old Testament or the law of God; "for whatsoever things were written aforetime were written for our learning" (Rom. 15:4); and also to take heed to the "more sure word of prophecy" (2 Pet. 1:19), not forgetting that "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

WM. PENNIMAN.

CHRIST ONLY.—A Spanish painter was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, one said, "What beautiful cups!" "Ah," said he, "I have made a mistake;

these cups direct the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." He took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Whatsoever hinders us from beholding Christ in his glory should be removed.

THE SERAPH'S TOUCH.

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isa. 6:6, 7.

"The act was symbolical of expiation. The sacrifices on the altar typified the sacrifice of Christ, which gave significance to this symbolic act."—Bliss.

BEFORE the great white throne on high,
Their faces covered, veiled their feet,
They stood, who on Love's errand fly
With swift precision, strong and fleet,
In light to make the noonday dim,
These golden ranks of seraphim.

Than theirs, a glory greater far
O'erhanging the wide and stately place;
As the sun veils the brightest star,
Before the Lord they veiled the face,
And waited, fair, serene, and still,
Till came the time to do his will.

And ever bursts of music sweet
With sudden triumph swayed the bands,
When thrice they would the name repeat
Of Him who ruleth sea and lands,
And "Holy, holy, holy," cry,
"Art Thou, the King, the Lord Most High!"

There faltered on the outer verge
Of that rich throng a trembling soul,
From whom there broke, in weary dirge,
A moan of bitter grief and dole:
"Ah, woe is me, for I, unclean,
The King, the Lord of Hosts, have seen!"

A shining seraph heard his plaint,
The cry of shame and quivering dread;
Beheld him shrinking, terror-faint,
And to the glowing altar sped,
Thence bore a burning coal away,
And touched him, where he abject lay.

A sudden bolt of sternest pain
Shot quickly through him like a dart,
And then, like softest summer rain,
The seraph voice fell on his heart:
"Lo! this hath touched thy lips," he said,
"And sin and wrath from thee have fled."

In rapt, ecstatic gratitude
The man arose, by Love set free
From servile fear, and straight he stood
Where glittering throngs of seraphs be,
To do their work his strong desire,
Sealed unto God with sacred fire.

"Send me," he cried, when spake the King
For one to go with words divine.
O seraph watcher, haste, and bring
To us the fiery, burning sign:
We, too, would feel the blessed pain,
And lift our foreheads, pure of stain;

We, too, would know the joyous thrill
Of consecration unreserved,
And, set apart to do His will,
With hearts by nothing earthly swerved,
Would still, whate'er Love's message be,
Say, each, "O Lord of Life, send me!"

—Margaret E. Sangster.

PREPARATION FOR THE COMING OF THE LORD.

THE subject of the coming of the Lord is one in which Adventists are intensely interested, and the evidences that that event is near constitute a theme on which we dwell in our meetings, in Sabbath-school, and in our daily intercourse with one another, as well as in our private meditations. It is a theme which never grows old and irksome to those who really love their Lord; but as they see the prophecies fulfilling which herald his return, they respond as did John in the Revelation, "Amen. Even so come, Lord Jesus."

It is only those who are earnestly preparing for that event who will from the heart thus respond, and it is concerning that preparation that I now wish to offer a thought. I have frequently heard good people express a doubt of ever feeling that their work was done, and that they were ready to meet their Lord when he should come. But the Bible certainly teaches that it is our duty to be prepared, ready and waiting to meet our Lord. In the 12th chapter of Luke there are some statements which we think justify this conclusion. In verses 35, 36, our Saviour, by the preparation for a marriage feast, illustrates the completeness of the preparation necessary to meet the Lord. He says: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately." Here there is a mature preparation, a complete fitness for the event before it comes. If we were called to attend the marriage feast of some honored friend, we would see that our clothing, deportment, etc., were timely, fitted to be acceptable on the occasion. So with those who are looking for the return of their Lord. They will have washed

their robes of character and made them white in the blood of the Lamb, and those who are not thus prepared will be treated as false guests, bound hand and foot and cast into outer darkness. Matt. 22:11-13.

Again, Jesus says: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke 12:40. And Peter, in speaking about the day of the Lord, which will come on some as a thief in the night, says: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:14.

John presents the same thought when he says: "But we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." And when John saw the hundred and forty-four thousand who were redeemed from among men at the coming of the Lord, those who had passed through the last conflict and had gotten the victory over the beast and his image, he says of them: "In their mouth was found no guile; for they are without fault before the throne of God."

Now, if any think that this faultless condition is not obtainable in this life, let them read the following texts: 2 Cor. 4:10, 11; Gal. 2:20. We see that the standard of character is high, and Christ directs us to be ready to meet him at any time. If he comes in the second watch, or if he comes in the third watch, the servant must be all ready, if he would have the blessing.

Now, let us notice carefully how the "blessed" servant is always ready to meet his Lord. Luke 12:37: "Blessed are those servants, whom the Lord when he cometh shall find watching." The watching servants, then, are the blessed servants whom the Lord will come forth and serve. In verses 42, 43, we find this "blessed" servant faithfully discharging his duty by giving to each of his fellow-servants their portion of meat in due season. Then to be watching is to be faithfully discharging those duties which our Master has given us to do, not doing them at our own convenience, but in due season. And how could that be anything but present duty? "Blessed is that servant, whom his Lord when he cometh shall find so doing." Not that he has done, or expects to do at some future convenience, but "when he cometh shall find doing." So he says: "And if he shall come in the second watch, . . . and find them so, blessed are those servants." But if he does not come until the third watch, and finds them so, blessed are those servants. The servant who does his work timely and well is ready to meet his master at whatever stage of the work he may come. So the servant of God who lives in the daily discharge of present duty, is always ready to meet the Lord, should he come at any time.

What, then, is present duty? This is a question which each one must answer for himself. Answer it in the fear of God, with the realities of the Judgment before you. Giving to each his portion of meat in due season, i. e., disseminating the light of present truth, thus helping to prepare a people for the coming of the Lord, and teaching them how they may escape the unmingled wrath of God, which will be poured out on those who worship the beast and his image, is a work in which we can all have a part by distributing tracts and sending out our periodicals. We can also be diligent in meeting and Sabbath-school, in studying the Bible, and in a godly walk and conversation, thus doing all the good we can. Let the record of each day and hour be such as God will approve of, then we need have no fears but that if Christ should come to-day he would say to us, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:23.

J. W. McREYNOLDS.

AN ARGUMENT CLINCHED.

THE argument in confirmation of the perpetual sanctity of the seventh-day, or Bible Sabbath, is clear, concise, and pointed, and its advocates stand as a unit in its support. It is an argument that a child might easily learn and use to the discomfiture of opponents.

Not so with the array of arguments and propositions in behalf of first-day or Sunday sanctity, which are legion, many of them having as little assimilation for each other as oil and water. I had come to think that the list was about complete, until, recently, calling at a blacksmith's shop to solicit subscribers to the *Stimme der Wahrheit*, I learned that I had been mistaken. It was on Sunday. The smith, who was a Lutheran in faith, was ironing a wagon for himself, an

ex-Catholic German neighbor, smoking a meerschaum, and the writer, being present.

Between the clinks of the anvil, while the iron was heating, I elicited the following statements and facts(?) in broken English, to which the smoker responded by nods or satisfactory puffs, while the strokes of the hammer rang out on the Sunday air: Christ disregarded the old Bible Sabbath, going through the cornfields on that day with his disciples and plucking the ears of corn; he had to give his followers another day for rest and worship, as the Jews would not permit them to worship on the seventh day; and the day he gave them as the Sabbath was Sunday.

Verily, there's nothing like example for clinching an argument. A. SMITH.

SOME FACTS ABOUT MORMONISM.

THE prevalent feeling in regard to this iniquitous system, until very recently, has been one of contemptuous indifference. It was with such a feeling that I entered Salt Lake City on the third day of last July; but I left it with a feeling of deep anxiety for the future influence of Mormonism upon the welfare of our country. The facts which caused this change in my own feelings, I narrate, hoping that they may cause the same change in the minds of those who read them.

On the evening of the Sabbath following our national holiday, I sat on the brow of the hill, above the grave in which the body of the great Mormon lies, buried beneath two flat stones joined together by iron rods, with no word to tell the passer-by of Brigham Young's place in the affections of his people. Before me lay the beautiful valley of the Salt Lake. I had already been twice to the Mormon Tabernacle, and listened to the defiant utterances of Pres. Taylor and others, with regard to our government; and now I listened with eager interest, while Rev. R. G. McNiece, pastor of the Presbyterian church, depicted for me the state of Mormonism.

Mormonism is not a dead institution. It is a thing of the present, as well as of the past, and is stronger to-day than ever before. There are 109,000 Mormons in Utah. Of these 33,000 are under eight years of age. All above this age are members of the "Church of Latter Day Saints." Of these 76,000 members, 23,000 are officers; so that there are two officers out of every five men.

The Territory of Utah is divided into about twenty "stakes," or districts, Salt Lake City being the central stake. These stakes are again divided into wards. There are 231 wards in the Territory, twenty-one of which are in Salt Lake City. Over each ward is placed a bishop and two counselors, and under them are deacons and teachers. It is the duty of these deacons and teachers to visit those who live in their respective wards, the wards being portioned off in districts for their convenience. Thus the control of the Mormon hierarchy over every member is complete. A telegraph runs from the endowment House, in Salt Lake City, through all the principal wards, passing through the houses of the bishops, and operated by members of their families.

The net proceeds of the tithing, for the year ending April, 1879, were \$493,000. Prof. J. M. Coyner, principal of the Salt Lake Collegiate Institute, in an interesting pamphlet entitled, "Letters on Mormonism," states that the income of the church from the tithing is about \$1,000,000. All this money passes into the hands of the officers, and no report of it is ever rendered to the people.

These facts are enough to show the power and organization of the system. Now, one word as to the danger from it. The design of the Mormon church has long been to have Utah admitted as a State. This done, Mormonism would have full sway, electing its own rulers, and having a voice in the councils of the nation. Think of polygamy boasting triumphantly in Congress! There is danger that in another such time as followed the last presidential contest, their designs may succeed, and an entrance may be bought, for the sake of their votes. Once admitted as a State, they would make themselves felt. Their missionaries, to the number of about 300, are in foreign fields, and the number of immigrants brought in by them every year is in excess of 5,000. These converts, like those already in the Territory, are at the beck of the Mormon hierarchy. If a colony is to be established in Arizona, Idaho, Nevada, Wyoming, New Mexico, or Colorado, the word goes forth, and men move like cattle driven by their overseers. If a sum of money is needed to secure political legislation, the command is uttered and the money is brought to Zion. If a force of men were

needed for any purpose, the click of the telegraph would summon them, as it did a few years ago, when a great demonstration was made in behalf of counselor Wells, imprisoned for contempt of court.

Two things, it seems to me, are necessary in attempting to suppress this great evil. First: the work of education should be pushed forward as rapidly and widely as possible. Education and Mormonism are deadly foes, and cannot live together. Education can save the Mormon children from treading in the footsteps of their parents, and it is doing so. The work of the denominational schools, in Salt Lake City, and in various places throughout the Territory, has been eminently successful, though as yet only a beginning has been made. The Mormons lose numbers from their ranks every year by apostasy, and the number of apostates is, I think, a growing one. But so long as the flood of immigration is allowed to pour in unchecked, it will more than counterbalance the outflow. Therefore, secondly, *Mormon immigration must be stopped.* Mormon missionaries must not be allowed any longer to seduce these ignorant people from their homes across the sea, with lying promises.

It is a fact that the immigrants are disappointed when they reach Mormon ground; many of them would not remain there if it were possible to get away, but no money is furnished for egress from the valley, and so they fall under the power of the hierarchy.

The complete despotism of the Mormon government is strengthened by the fact that their converts are taken from countries which are not impregnated with the free spirit of republicanism, and from the most ignorant classes to be found in those countries. Secretary Everts has already taken the initiative in this direction, but, as yet, it seems to have had little effect. What is needed is a strong, earnest public sentiment on this subject, which shall make it impossible for our laws to be unenforced, and our rulers to join hands with the Mormons for the sake of furthering their own schemes. The God "who can have compassion on the ignorant" demands this of us; 130,000 people deprived of free schools are a living appeal to us; the honor of our country, whose laws are trampled under foot, and whose political prosperity is threatened, demands that we remove this foul spot from the body politic, that it may no longer be a sore festering before the eyes of the nations.—C. Frank Gates, in *Advance* of Oct. 30.

"THOU SHALT NOT STEAL."

AMONG the ten commandments is this one,—"Thou shalt not steal." It is a commandment that most of us firmly believe we keep. We may covet our neighbor's goods, but we are much too respectable to steal them. We consider stealing a despicable sin, and the thief one of the lowest of mankind. The burglar who creeps into our house at night and makes off with our money, jewels, or other valuables, is a low wretch who deserves shooting. The petty thief who steals a loaf of bread is placed in prison and forever after has the contempt of his more honest or less hungry fellow-men. The word "contempt" expresses clearly the feeling we have for those who break the commandment, "Thou shalt not steal." We can have no pity for a weakness so mean, a sin so contemptible.

And yet, do not we, who pride ourselves on our freedom from this sin, sometimes take that which is not our own? We do not steal our neighbor's jewels or his money; we do not enter his barn at night and carry off his corn; we do not steal his coat, his hat, or his umbrella; but there is something more precious to men and women, more to be valued, more to be carefully guarded and protected than precious jewels and costly raiment,—something that if men or women lose, or have stolen from them, leaves them without a hope or a prospect in life, cast adrift on the waves of public scorn, without a plank to hold to or a hand to help. How many have been guilty of stealing from a neighbor his most precious possession, his good name!

We, who would scorn to steal a shilling, who would consider ourselves disgraced by having the word "thief" whispered in our ear, do not scruple to take from our brother his good name. By hints, winks, shrugs, and insinuations we steal away the character of a friend. Sometimes we do it thoughtlessly, from mere love of talk. We gossip; gossip leads to slander, and slander is contemptible. Sometimes we do it from pure malice, because we wish and intend that harm may be the result. We steal the good name of one we envy and dislike. Can the petty thief of a penny cake be more mean, more low—can he be half as cruel or malicious as he who thus steals away the joy and peace of a human life?

The good name of a woman is the great and most precious gift of her life; without it existence is but torment and misery. Beauty or wealth cannot compensate her for the loss of her reputation as a pure woman. Knowing this as women do, is it not strange that they should seek to take from one another their very life, to take that without which they would be scorned and mocked, to steal that priceless gift of womanhood, a pure and spotless name?

In quoting the commandment, "Thou shalt not steal," let us who never feel tempted to abstract pocket-handkerchiefs or watches, pray that we may be guiltless of stealing from our neighbors their good name and reputation. C. McC.

SHORT SERMONS.

"VETERAN LAYMAN," through the *Advocate*, has been amusing me in several articles to theological students and ministers, but religious humor has its bounds; so I found when reading his article in the *Advocate* of Sept. 10. He appears like some other laymen I have met, who know all about preaching, but cannot do it. I fear the pew may sometimes meddle too freely with the pulpit. Veteran Layman cannot control the time unless he controls the thoughts and the composition of a sermon. Least of all is a preacher similar to a race-horse, whose genuine qualities are definable by a watch. Politicians, lawyers, doctors, are not bound by arbitrary limitations of time. The ministerial craft is the most oppressed and persecuted of any. A faithful minister, if he takes more than a half hour out of one hundred and sixty-eight, or thirty minutes out of 10,080 minutes of a whole week, is criticised in the nursery, dining-room, and lyceum, till the children and the old almost despise him. "He is too tedious."

Brevity is not the most essential quality in a sermon; it is hardly one of the essential qualities. It is an error to lay so much stress upon it as many hearers and even some ministers do. Certainly a large proportion of the sermons that are preached are too long; but the fault most often is less in the length of time occupied than in the matter and structure of the discourse. It is not a good fit to the time. The shortest sermon may be too long if it has no thoughts; a comparatively long one may be too short, if, while it is well constructed, it does not sufficiently develop its central thought. It is by the rule implied in these words, not by the clock, that sermons should be measured. Rather than ask that they all be short, we should desire that they be compact and complete.

A sermon, like every other good work, is made for a purpose. Every one has, or should have, some definite object in view. It may be to enforce or illustrate some truth, to test some article of faith, to instruct, to cheer, to rebuke, to exhort, to awaken. Whatever the object, the discourse ought to be constructed with especial reference to it. Whatever bears upon the object, whatever will help to make the fundamental truth more plain, should be contained in it. Whatever does not conduce to these ends should be left out. It should be long enough to present all the thoughts and illustrations necessary to make its object clear, and impress itself with force upon the hearer; if it is not, the whole purpose of the discourse will be sacrificed to brevity, and it might as well have never been delivered. When the object has been presented with the desirable clearness, it is then time to stop preaching. All elaboration, repetition, exhortation, after that, is worse than useless. It neutralizes the effect of what has been said, and sends the hearers away with vague impressions and confused recollections of high-sounding words, rather than the strong convictions or distinct apprehensions which it ought to give them. A preacher may profitably shorten his sermon by pruning it of trivial thoughts, superfluous words, repetitions, and figures which carry no force of illustration; but he ruins it if he leaves out any important thought in the chain, or if he fails to bring it to its logical conclusion. Hence we are led to pronounce the law to be that the length of the sermon must be determined by its substance.

Dean Swift's celebrated charity sermon: "He that giveth to the poor lendeth to the Lord. My hearers, here you have the terms of the loan. If you like the security, down with the dust"—was long enough. Other sermons have been preached, and are preached still, in numbers, in which two hours are occupied with profit and delight to minister and hearers. Often after such a discourse those who are attentive may go away feeling that they could have sat still longer under the preacher's words, and not been tired. In the face of these instances, every one may recall occasions on which he has found himself

wearied before even the normal half hour has expired.

A sermon is very apt to be too long if a minister does not thoroughly understand his subject. In that case, it is impossible for him to present it clearly. Speaking without aim, ever striving to reach some point which keeps in advance of him, he is almost certain to continue till he and his hearers are quite tired. A very good discourse is often stretched out unreasonably because the preacher does not have his thoughts well arranged, or because he lacks felicity of expression. Dissatisfied with what he has said, or with the way in which he has said it, he will exhaust himself, the congregation, and the hour, with repetitions and explanations, with new efforts to resolve the confusion into which he must fall, under such circumstances, with the effect of only making matters worse. Another man prides himself upon being an extemporaneous preacher. He relies upon the impulse of the moment. He goes into the pulpit and expresses his thoughts as they occur to him, without definite object or arrangement. He never knows when he is done, because he really has nothing in hand to finish, and is certain to be too long, by the watch and by every other criterion. The remedy for the fault of these classes of preachers is in study; study of the subject of the discourse; of the thoughts to be presented, and their logical order, and of the language in which they are to be uttered.

Another class of preachers are full of their subject; they know well what they are to say; but they are fond of presenting their thoughts each in several lights; or they are gifted with a dazzling richness of illustration and imagery. Much may be said in favor of these qualities when they are employed in moderation. It is the excess of them that is objectionable; but even those who have them in excess are not always tedious. They are too often so, however. The remedy for their fault is restraint.

The minister who goes into a pulpit with a clear idea of what he is to say, and of the object he is to attain, or the effect he is to produce by saying it; who has carefully arranged his thoughts so that they shall bear with most force upon each other, and in such a way as to develop the central idea most distinctly; who clothes them in appropriate language and avoids unnecessary phrases, will seldom be found too long if he keeps within any reasonable limits. In no case ought he to be forced or tempted to cut short the discussion of a topic before he has finished it, as though it could be measured like cloth, or to omit anything necessary to round it off completely, as though it could be made a thing of lattice work. Sometimes a theme is presented which cannot be properly disposed of in the extreme time allowed for a sermon. It may be treated in two or more discourses, each of which should be a whole, yet in a certain sense connected with the others.—*Advocate*.

FUNERALS.

It is said that in Philadelphia, more than any other city, funerals have degenerated into fashion and fine art. Until within a year or two, every house in which a death occurred was closed for twelve months, and each window draped with black. Nothing could be more lugubrious than the aspect of the streets. This custom has fallen partially into disuse, but the fashionable undertaker still maintains his absolute sway. The moment that the breath is out of the body, he takes possession of the house, mourners, corpse and all, and orders every detail to suit his inexorable rules. The most agonizing grief must conduct itself in harmony with his pomp of mutes, flowers, plumes, etc.

A story is told of a young fellow, a sincere mourner for his father, who had become utterly disgusted by the mockery of woe about him, when the undertaker, while arranging the coffin, applied his handkerchief to his eyes. His assistants at once followed his example. The young man tapped him on the shoulder.

"None of that!" he said, sharply, "none of that." The man of woe instantly put his handkerchief in his pocket, and turned on him, smiling blandly.

"Just as you please, Mr. C., just as you please. Some families prefer it, and some do not."

The extent to which fashionable folly has been carried in funerals has lately caused a wholesome reaction in that city. In families of the highest culture, the dead are put out of sight with absolute quiet and simplicity, attended to the grave only by those who loved them best. It would be well if Boston and New York would also follow the dictates of good taste and good feeling in this matter.

Among the ignorant poor, the desire to make a parade of a funeral is well-nigh universal. A poor woman died lately of starvation. A subscription was started for the children, and the wealthier neighbors, shocked into kindly feeling, gave liberally. But the whole fund was spent in hacks, candles, high mass, etc. "Who would begrudge a poor soul that had starved to death a decent buryin'?"

Doctor Le Moyne, who built a cremation-furnace in Pennsylvania, was, it is said, prompted to do so by his disgust at the vulgar display of fashionable funerals, and his desire to provide a cheap and simple mode of disposing of the dead.—*Youth's Companion*.

SAYINGS OF MARTIN LUTHER, FOR MINISTERS AND OTHERS.

"THERE is no sermon that can improve like a gospel sermon."

"He who seeks a comfortable life should not be a teacher of religion."

"Do thou preach, and let God convert souls."

"The gain of souls must animate the preacher, or he is not a true preacher."

"Three things preserve the church,—faithful teaching, diligent prayer, and patient suffering."

"The word of God must be preached in its purity."

"In order that a man may lift up his head toward Heaven, he must find nothing on earth whereon to lean it."

"Be not double-tongued, and have not two hearts."

"A good preacher must be able to compress a sermon into two or three words, and also out of one flower to make a whole meadow."

"Form your judgment not from the opinion of the world, but from the Word."

"The life of a Christian must be a warfare, and ministers of the Word must lead the army."

"I earnestly entreat you to contemplate simple sayings and narratives recorded in the Bible."

"Three properties belong to a good prayer: first, the laying hold upon the promise; second, an anxious feeling concerning what is asked for; third, thankfulness and confession. The prayer also should be diligent, increasing, untiring, ever withstanding suspicion, unbelief, and despair."

"He is the best Christian who has most love; after that, he who has most faith."

"Knowledge without works is like a tree without fruit."

"To stand still is to go back."—*Selected*.

Our Saviour.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:22.

—By the streets of by-and-by one arrives at the house of never.

—THE Scriptures have lights in them that are not seen by common gazers.

—THE star that sets may rise again, but the star that falls is forever lost.

—A WORD unspoken is a sword in the scabbard; a word uttered is a sword in another's hand.—*Quarles*.

—Do not take away from any one opinions that render him happy, if you cannot give him better ones.

—STUDY pure and holy walking, if you would have your confidence firm, and have boldness and joy in God.

—THE man who when he is alone and without witnesses is the same as when he is in public, is nearly always an honest man.

—ENGAGE not hastily, as a party, in a difference between others, but reserve thyself impartial and unengaged, that thou mayest moderate between them.

—YOU can no more exercise your reason if you live in constant dread of ridicule, than you can enjoy your life if you live in constant fear of death.

—By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of Heaven.

—VALUE no man for his opinion, but esteem him according as his life corresponds with the rules of piety and justice; a man's actions, not his conceptions, render him valuable.

THE history of the world teaches no lesson with more impressive solemnity than this; that the only safe guide of a great intellect is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—C. C. Bonney.

The Review & Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., DEC. 4, 1879.

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Resident Editor.

CHRISTIAN UNION.

THERE is no sentiment in all the New Testament more strongly expressed than that of Christian union. While Christ was with his disciples, their leader and teacher, he secured to them unity and love. And when about to leave them without a visible leader, to go up to his Father, we should expect his great yearning heart of love would go out in petition for them in words expressive of true Christian union. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Verses 15-17. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verses 20, 21.

Accepting the testimony of the apostles as expressing the mind of Christ as breathed forth in earnest petition for the unity of his church, we have in Paul's epistles to the churches at Rome and at Corinth a more complete idea of the subject: "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Paul exhorts to unity in the high "name of our Lord Jesus Christ," which means more than kindly feeling toward those who hold opposing views. It reaches almost infinitely beyond the insipid idea of modern times, that the highest type of Christian unity is expressed in the words, "We will differ in love," and embraces a oneness such as exists between the Father and the Son, expressed by the apostle as being "perfectly joined together in the same mind, and in the same judgment."

This is the unity taught by the first apostles of Christ. For this they labored, and to this they exhort Christians of each successive generation since they wrote. But, oh, unhappy church of Christ! that she passed under the shades and into the mists of the great apostasy, down into the wilderness of papal corruptions of the word, where she gathered to herself traditions and superstitions, which even the power of the great Reformation did not tear completely off. What a pity that the reformers left off reforming! The Lutherans stopped with Luther; the Calvinists, with Calvin; the Methodists, with Wesley; and so on, bringing to the present century, as represented in nearly all our cities and towns, the various denominations, presenting a grand babel of confusion of creeds, church covenants, articles of faith, and different forms of church organization and government, for which there is not a single apology in all the New Testament. But, thank God, above all this Babylonish chatter the Pauline note of more than eighteen centuries ago rings forth in all its entreating earnestness, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

Nothing short of the mind of Christ, as seen in his prayer for his church and as expressed in the earnest pleadings of Paul, is the full measure of Christian unity. Christ prays for this. The New Testament pleads for this in plainest terms, and the callings and gifts placed in the Christian church were designed to secure this state of complete unity. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,

till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

Just how this complete state of unity is to be perfected, when it will be reached, and who are to be embraced in it, it is not the design of this article to set forth. But the writer may be allowed to state that one of the happiest hopes that has cheered him on in battling for Bible truth for more than a quarter of a century, has been this, that pure truth that can be read out of the Bible will call forth a people who shall be keeping the commandments of God and the faith of Jesus Christ, looking for the coming of the Son of man. Then will the two ends of the Christian age be brought round to meet, when our adorable Redeemer shall come the second time and find his waiting people standing in unity and in power, such as was the crown of glory that adorned the church at his ascension.

We hold it to be wrong to differ with others where there are no good reasons to differ. Once an earnest sister asked the writer's opinion as to the importance of all the church coming to the unity of the faith. Being apprised of the fact that this good woman was dealing in small matters which could be no test of Christian character, we answered, that on all important questions, such as keeping the commandments of God, we thought it very necessary that the church should stand in unity; but in such matters as whether our brethren should plant white beans or striped beans in their gardens we did not regard unity important.

Paul, standing at a period when outward circumcision had ceased, meets the mistaken zeal of those who would still urge it upon the church, with these words, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something." Whiting's translation of 1 Cor. 7:19. "If thou wilt enter into life," says the Son of God, "keep the commandments." In the divine law, and in the gospel of the divine Son, are the tests of Christian character. And it is with an ill grace that those who have been splitting up into petty sects during the nineteenth century over forms of church government, matters of expediency, free and restricted salvation, trinity and unity, whether we may sing any good hymn in church or only the Psalms of David, and other matters which constitute no test of fitness for Heaven, now pounce upon us, and display any amount of religious horror, simply because we regard strict conformity to the commandments of God and the faith of Jesus the only true test of Christian character.

J. W.

SEVENTH-DAY BAPTISTS AND SEVENTH-DAY ADVENTISTS.

IN the REVIEW for Nov. 20, we remarked upon the growth of the S. D. Baptists and S. D. Adventists as denominations, and the relation the two bodies who revere the ancient Sabbath of the Lord should sustain to each other. We closed, stating that "in view of statements recently made in the *Sabbath Recorder*, prejudicial to S. D. Adventists," we should treat the subject more fully in the next issue. The labors and cares of our General Conference, however, so fully occupied our time as to make it impossible to give the matter proper attention last week.

While we regret the existence of some unpleasantness between S. D. Baptists and S. D. Adventists, it is with great pleasure that we note personal and public association with our S. D. Baptist brethren. It was our pleasure to speak to several hundreds of that people at the Milton, Wis., camp-meeting held at Clear Lake, June 22-29, 1871. From the report of that meeting given in the REVIEW for July 4, 1871, we here give the following:—

"Sabbath morning, the brethren seemed cheerful and happy, notwithstanding the recent rain, and the unsettled state of the weather. The open grounds were too damp for the morning service, and the large tent was furnished with seats to accommodate as many as possible. At half-past ten it was estimated that about nine hundred persons were assembled in and about the tent. This congregation was made up of Seventh-day Adventists, we judge, four hundred; Seventh-day Baptists, probably the same number; and one hundred who do not observe the Lord's Sabbath. The weather was cool and comfortable, and we took great pleasure in speaking to this candid and intelligent audience. We crowded the hour as full as possible with reasons of the two prominent features of our faith and hope, expressed in our name, Seventh-day Adventists; namely, the personal

second advent of Jesus Christ, and the observance of the Lord's Sabbath.

"Accepting the simple rule that the Sacred Scripture means what it says, excepting when a symbol or parable is used, we soon found ourselves fully furnished with the clearest and most direct proofs upon the advent question; also shut up to the celebration of Jehovah's rest-day on the seventh day of our week. We accept the claims of the fourth commandment as it reads, while the first-day men do not. In few words, here is where we differ: The front of our offending on the Sabbath question is in believing that God, in the fourth precept of his holy law, means what he says.

"We do not differ with those who keep Sunday from a love to be odd. We believe it to be a sin to differ with those around us, unless there are the best of reasons for doing so. But unless our first-day friends furnish better proofs than those already brought into their service, to turn us from obeying the fourth commandment as it reads, we shall cling to the literal text. Here all Sabbatharians unite, while those who do not accept this position, and resort to schemes to evade the force of the literal declarations of the fourth commandment, from their number, may be named 'legion.' We recommend to our friends who differ with us and labor to move us from our position, a Sunday convention, in which to settle their differences upon this subject, as with their present broken front they are poorly prepared to impress us favorably. This, too, we would suggest, is very important in order to attract the people from our appeals.

"At the close of the Sabbath morning service, we were cordially greeted by many who reported themselves Seventh-day Baptists, who gave our hand the very next thing to it, if not the real Advent shake. Among these was Prof. Cornwall, of the Albion, Wis., S. D. Baptist Academy, who invited us to speak to the citizens of his place. Nothing could have given us greater pleasure than to respond to this and similar courtesies from others, by speaking freely to this people upon the great fundamentals of our common faith,—the commandments of God and the faith of Jesus Christ; but hoarseness, fatigue, and the labors of the Minnesota camp-meeting the next week, compelled us to pass on without even calling upon any of our S. D. Baptist friends.

"Here we may, by divine grace, enjoy a strong union; and while Seventh-day Adventists may prize very highly, and tenaciously hold their views upon the immortality question, and may cherish as important to the glory of God and their own prosperity, their definite views of the manifestation of spiritual gifts, they will agree that it will be much better to seek for that union that may be enjoyed upon the broad fundamentals of our faith, than to sacrifice that union in urging upon them sentiments peculiar to Adventists.

"Sabbath afternoon the weather was fine, so that a much-increased congregation assembled in the open grove at the stand. Bro. Littlejohn gave a very impressive, practical discourse. Here we were happy to meet for the first time Eld. D. E. Maxson, pastor of the S. D. Baptist church at Milton, and Eld. Carpenter, retired S. D. Baptist missionary to China."

At a later period, Mrs. W. and the writer spoke to the people at Armory Hall, Westerly, R. I., with great freedom. S. D. Baptists formed a considerable portion of that very large assembly. It was there that we formed happy acquaintances with our lamented brother, Elder Tomlinson, pastor of the S. D. Baptist church of that place, Elder Utter, and others. God has ever given us freedom in speaking to our S. D. Baptist brethren, and them an ear to listen with marked attention, especially to the words of Mrs. W. These facts, together with the Christian courtesy manifested by the worthy delegates from them to our General Conference, and the many acts of regard and love shown for our people, had inspired in us feelings of the highest regard for the leading men in the denomination.

With these views and feelings we were present at the General Conference of the S. D. Baptists, held at Walworth, Wis., in Sept., 1876, as delegate from the S. D. Adventists. Of that good meeting we gave a report in the REVIEW for Oct. 5, 1876, from which we clip the following:—

"In company with Prof. W. C. Whitford, of Milton (Wis.) College, we left the Lansing (Mich.) camp-ground, Monday P. M., the 25th ult., to attend the Seventh-day Baptist General Conference at Walworth, Wis., and reached the place of meeting the 26th. Here we found open doors, and kind friends to give us a hearty

welcome, and every attention and comfort grateful to our worn and weary condition. The labors of the season had been severe; but those of the last meeting, at which were held the sessions of the General Conference, the Michigan State Conference, the Publishing Association, Battle Creek College, and the Health Reform Institute, were almost beyond measure. And it seems really selfish to give our brethren of the S. D. Baptists only a few days, in which to rest, and poorly represent our people.

"On the 27th the seventy-second annual session of the General Conference of the S. D. Baptists opened with Vice-President James Bailey in the chair, President Jonathan Allen, of Alfred (N. Y.) University, not arriving until the afternoon meeting. Our reception as delegate from the Seventh-day Adventists to that body was very cordial, and we were by vote invited to take part in the deliberations of their Conference.

"Addresses were given during the three days we were with this people from Prof. A. R. Cornwall, of Albion (Wis.) Academy, Eld. O. U. Whitford, of Farina, Ill., and Eld. L. A. Platts, of Westerly, R. I. Several hours each day were devoted to the business of the Conference and their missionary work, and the discussion of topics of interest. By request, we spoke at length upon the relation of the two bodies of Sabbath-keepers to each other, which met with hearty responses of endorsement by most of the ministers present, individually and personally, in social interviews with them. Our position relative to the two bodies will be definitely stated next week."

Under the caption, *The Two Bodies, The Relation Which the S. D. Baptists and the S. D. Adventists Sustain to Each Other*, the next week we gave the following:—

"On the broad platform of the divine law, and redemption from its transgression through the death and mediation of the divine Son, both the Seventh-day Baptists and the Seventh-day Adventists stand in general agreement. Here are the great tests of the Christian life, and a fitness for Heaven; and besides these there are no others.

"The principal difference between the two bodies is the immortality question. The S. D. Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial here. And as the practical application of the subject of the Gifts of the Spirit to our people and to our work is better understood by our S. D. Baptist brethren, they manifest less concern for us on this account.

"But the views which both bodies entertain respecting free investigation and the right to personal opinion forbid any restriction whatever to be laid upon each other in the proper advocacy of the sentiments in which both cannot at present agree. We recommend, however, that there be no controversy between the two bodies. The differences between us are of such a nature, and we have in common so broad a field of labor with those who differ with us respecting the fundamentals, upon which hang the destiny of a world lying in wickedness, that Seventh-day Adventists and Seventh-day Baptists cannot afford a controversy on doctrines which neither regard as tests of Christian character.

"Both bodies have a specific work to do. God bless them both in all their efforts for its accomplishment. The field is a wide one. And we further recommend that Seventh-day Adventists in their aggressive work avoid laboring to build up Seventh-day Adventist churches where Seventh-day Baptist churches are already established. If ministers or members from the Seventh-day Baptists regard it their duty to come with us, under the impression that they can serve the cause of God better, we shall give them a place with us. But we see no reasons why there should be any effort put forth on the part of our people to weaken the hands of our Seventh-day Baptist brethren, in order to add to our numbers from those who were before us in revering the ancient Sabbath of the Lord.

"If it please our Seventh-day Baptist brethren, let the interchange of courtesies in the appointment of delegates be continued, and be conducted in a manner to secure mutual benefit. The visits of the worthy delegates from the Seventh-day Baptists, Pres. Allen, Elders Wardner, Burdick, Rogers, Hull, and Prof. Whitford, have done our people good. And if the delegates from our people to that body, Elders Andrews, Smith, Canright, and others, have failed to do that people good, it has been from want of ability and a knowledge how to work out that good which it was in their hearts to do."

"What God in his wise providence has marked out for these two bodies in their future labors and destiny, the future alone can unfold. But

whatever that may be, it seems a certainty to us to-day, while looking with faith and hope toward that untried future, and cherishing a filial love for those whose history of loyalty to High Heaven stretches across long centuries, that no good can result to either from controversy and proselyting, and no harm can come to either from those courtesies and labors of love calculated to build each other up on our common faith.

"We do not say that we have in time past seen the proper relation between the two bodies as clearly and joyfully as we do now; neither do we wish to be held responsible for what some of our people have done, or may do, not in harmony with the foregoing. But that our settled convictions on the subject for more than five years may be understood, we refer to the report of the Clear Lake camp-meeting in the REVIEW for July 4, 1871."

Be it known to the readers of the REVIEW that we pledged our influence before the S. D. Baptist General Conference at Walworth, Wis., Sept., 1876, against that which we then regarded, and now see to be, a wrong. Impressed with a sense of the wrongs committed at an early date in our history by some who professed to be S. D. Adventist preachers, in weakening feeble S. D. Baptist churches, which gave rise to strong feelings expressed in words by some of our S. D. Baptist brethren, we brought the following preamble and resolutions before our late General Conference, which were adopted as the sense of the Conference by unanimous vote:—

"Whereas, The S. D. Baptists have for many years observed, taught, and defended the Sabbath of the fourth commandment, and are known to us through their delegates to our General Conference as a body of Christian Sabbath-keepers possessing a good degree of culture, liberality of sentiment, and Christian forbearance, therefore

"Resolved, That we deem them worthy of our respect and love, and that it is for the interest of the Sabbath cause that the two bodies of Christian commandment-keepers labor to sustain friendly relations to each other, and

"Whereas, Certain preachers, who professed to be S. D. Adventists, at an early date in our brief history, did seek their field of labor in the localities where there were S. D. Baptist churches, and did weaken some of their feeble churches, and blot out others, resulting in harm and only harm, to the great grief of the S. D. Baptists, therefore

"Resolved, That our S. D. Baptist brethren had just cause for complaint, and that it is the sense of this Conference that our preachers are violating the Golden Rule—Do unto others as you would have them do to you—in seeking their fields of labor where S. D. Baptist churches are located.

"Resolved, That while we deplore the spirit of prejudice and unkindness manifested by certain S. D. Baptist ministers toward S. D. Adventists, we deeply regret the injury done to individuals and to feeble churches, about twenty years since, by those men whom we could not control, and who have since done S. D. Adventists tenfold the injury they did the S. D. Baptists, resulting in weakening and grieving both denominations. And while we pledge our influence against such wrongs in the future, we ask not to be held responsible for that which we have no power to control."

We have never claimed that we had the right or the power to control the labors of S. D. Adventist preachers. Neither does our General Conference claim such authority and influence.

The General Conference Committee constitute a board to advise, and to plan ways and means. It gives men papers, or credentials. It employs men for this and that field, and as long as these men accept good counsel, it pays them for their work. The several State Conference Committees do the same. And if men whom they employ to preach become disaffected, and continue to preach in their disaffected state, without credentials and without pay, that is a matter beyond our control, and for the injury they may do, S. D. Adventists should not be held responsible.

And we here affirm that whatever we have pledged our S. D. Baptist brethren that we would do, we have done. We pledged our influence. This we have brought to bear at our General Conferences, at State Conferences, and with individuals, against those wrongs which have grieved our S. D. Baptist brethren. And while standing in this position, not at all enviable, the spirit of kindness and appreciation of the difficulties of the position would have spared our pate from some of the blows that have fallen upon us. In the minutes of the North-western Association of S. D. Baptists which appeared in

the Sabbath Recorder for Aug. 2, 1877, we find the following preamble and resolution offered by Elder James Bailey:—

"Whereas, Eld. James White, of the Seventh-day Adventist church, gave assurances to the Seventh-day Baptist General Conference at its last session that their laborers be advised not to go into our societies; and

"Whereas, Since that time increasing labors have been performed by them in our churches in Minnesota, to the damage of our cause; therefore

"Resolved, That the pledged faith of the head of the Seventh-day Adventist church, for fraternal union, has been violated, much to our grief, and prejudicial to our union with them."

The spirit of these resolutions, the motives of the framer of them, and their influence, are too apparent to need comment. We felt their intended force, and with a sense of our integrity, that we had acted a sincere and honorable part, and our duty to maintain that honor, we wrote an article for the REVIEW for Aug. 16, 1878, from which we take the following:—

"Under these circumstances we greatly deplore the rashness of Eld. Bailey and his brethren of the North-western Association. According to the statement of Elder Curtis, real grounds of complaint from our S. D. Baptist brethren have not existed. But admitting that our brethren in Minnesota have not acted fully up to our view of the matter expressed at the S. D. B. General Conference, Elder Bailey and his brethren should have appealed to us in the matter before publishing our name and our people to the world in so prejudicial a manner. If Elder Bailey did not hold us responsible for the action of our people in their relations to the S. D. Baptists in Minnesota, why publish us to the world? If he did hold us responsible, why did he not communicate with us in the matter before acting with the North-western Association in rashly passing sentence in the case, and giving our name, and that of our people, to the world in a manner calculated to excite bitter prejudice?"

"For more than twenty years we have urged our people to treat the S. D. Baptists with great respect. We stood with Elder Andrews in the first Address from our General Conference to theirs, in 1868, which brought about relations enjoyed since that time by both bodies. We deeply regretted the havoc made in some of the S. D. Baptist churches in Pennsylvania, more than twenty years since, by men who do not now stand with us. For while that work weakened the S. D. Baptists, it brought but very little strength to our cause.

"In some localities there now exist both S. D. Adventist and S. D. Baptist churches. We cannot advise our brethren to give up the ground. We exhort them to respect the S. D. Baptist brethren, and seek to be in peace with them. We cannot shut our doors against the S. D. Baptists. And if, under convictions of duty, they wish to change church relations, we cannot refuse to receive them.

"But we do recommend that our preachers choose other localities for labor to raise up churches besides those where the S. D. Baptists have churches, and we have none. In most cases, the same amount of labor that would convert ten S. D. Baptists, and make them S. D. Adventists, would convert as many from the Roman Sunday and from the infidel world to all the doctrines of the S. D. Adventists.

"And with all respect to our S. D. Baptist brethren, we pen the honest convictions of our own mind, that the best timber to build up our cause is that hewn from the forest, upon which there has been no theological liming and hewing. S. D. Adventists could hardly be tempered down to the moderation of S. D. Baptists, and it would be equally difficult for the S. D. Baptists to come under the inspiration of the advent faith, and keep pace with the vigilant movements of our people. Both bodies have been called into existence in the direct providence of God, and both have places to fill. The wide harvest field is before them, and each should labor to bring numerical strength to themselves without weakening the other."

It was our privilege to spend a few very pleasant hours at Alfred Center, N. Y., the seat of the S. D. Baptist University, in September last, in company with Mrs. W. and our children, W. C. and his wife, M. K. White. We were kindly received by Pres. Allen, Dr. Williams, Prof. Lewis, Elder N. V. Hull, and others. By invitation, Elder Hull visited the New York Conference camp at Hornellsville, and preached to the edification and profit of our congregation. And by invitation we spoke to Elder Hull's large and intelligent congregation at Alfred, Sabbath morning. In the afternoon W. C. and

wife joined us at the Sabbath-school. The services and kindly greetings of that Sabbath will long be remembered by the visitors.

We also spent a day at the S. D. Baptist General Conference at Brookfield, N. Y., the following week. There we were cordially greeted by Elders Hull, Williams, Lewis, Burdick, Rogers, Wardner, and many other of the S. D. Baptist ministers for whom we cherished feelings of high regard and brotherly love. If that body did not see fit to appoint a delegate to our General Conference, that is their matter, not ours. We have no complaints to make. S. D. Adventists will go on with their work. They will seek to relate themselves properly to the S. D. Baptists, and leave the rest for the Lord to work out to his own glory and the good of his cause. The more disagreeable features of this matter, which have appeared in the recent issues of the Sabbath Recorder, will be noticed next week.

J. W.

GENERAL CONFERENCE.

(Continued.)

THE sixth, seventh, eight, and a portion of the ninth meetings were spent in considering a report of the committee on unhappy marriages and tobacco-selling. Quite extended remarks were made by different ones on the various phases and features of these questions, but no resolution was passed concerning them.

The Committee on Resolutions were instructed to convey to Sr. White the sympathy of the Conference in her work, and also to consider by what means both Bro. and Sr. White can be provided with better facilities for accomplishing the work they have on hand.

THE CAUSE IN CALIFORNIA.

Moved, That Eld. G. I. Butler, W. C. White, H. W. Kellogg, B. L. Whitney, and J. H. Kellogg be a committee before whom Eld. S. N. Haskell may lay a full report of the condition of the cause and his work on the Pacific coast.

A communication from Eld. J. H. Waggoner relative to his work in California was referred to the same committee.

The Treasurer's report was presented, showing the amount received and expended, and the present condition of the treasury, as follows:—

GENERAL CONFERENCE TREASURER'S REPORT FOR THE YEAR ENDING NOV. 14, 1879.	
Amount of indebtedness Oct. 1, 1878,	\$1033 44
" paid out during year,	7556 58
Total,	\$8590 02
Amount received during the year,	\$8848 62
Cash in treasury to balance,	258 60
	<u>\$8848 62</u>

MRS. M. J. CHAPMAN, Treas.

The report was accepted.

Moved, That G. I. Butler, S. N. Haskell, and B. L. Whitney be a committee to consider the matter of a more extensive circulation of the writings of Mrs. E. G. White.—Carried.

TENTH MEETING.—Nov. 24, 9:30 A. M. Prayer by W. E. Dawson. Eld. J. O. Corliss was received as an additional delegate from Michigan.

The committee on the circulation of the writings of Sr. White reported that they had not yet completed their consideration of the matter; but the chairman of the committee, Eld. G. I. Butler, took occasion to set forth some of the reasons why her works should be more widely circulated. Bro. and Sr. White followed with interesting and instructive remarks upon the same subject.

The Committee on Resolutions presented the following:—

HELP FOR BRO. AND SR. WHITE.

Whereas, This Conference has invited Bro. and Sr. White to attend the different State meetings held by our people, and

Whereas, It is desirable that much of their public teaching should be reported for the press; and

Whereas, They have important writings which should be in print as soon as possible, therefore

Resolved, That this Conference authorize them to employ reporters, copyists, and such other help as they deem necessary to aid them in this work, at the expense of the General Conference.

This was adopted without discussion, when the Committee reported further, as follows:—

THE TABERNACLE DEBT.

Whereas, There are unpaid pledges on the Tabernacle to the amount of \$7,000, and an unprovided indebtedness of \$3,000, making an entire debt on the Tabernacle of \$10,000, and

Whereas, The Publishing Association is in need of this amount, which it has furnished for the completion of the building, therefore

Resolved, That we recommend the immediate payment of all the pledges now due, and the raising of such additional funds as may be needed to liquidate the entire debt.

Resolved, That the General Conference Committee, together with the Presidents of the State

Conferences here present, be a committee to apportion the amount yet to be raised, and to recommend the amount each Conference should be expected to furnish.

This was discussed by W. C. White, M. B. Miller, Jas. White, B. L. Whitney, and G. I. Butler, and adopted.

ELEVENTH MEETING.—Nov. 24, 2 P. M. Prayer by Eld. S. N. Haskell. The Committee on Resolutions continued their report by presenting the following, which were briefly discussed and adopted:—

CHANGING APPOINTMENTS.

Whereas, The changing of appointments of our general State meetings after the appointment has appeared in print, has worked against the interest of these meetings, therefore

Resolved, That it is the sense of this Conference that when an appointment for such a meeting has been published, it should in no case be changed without the consent of the State Conference Committee of the State where such meeting is to be held.

THE HEALTH AND TEMPERANCE ASSOCIATION.

Resolved, That in the opinion of this body it is the duty of all the members of this denomination to become members of the American Health and Temperance Association, and to use their influence in inducing others to unite in this reformatory effort.

Resolved, That the officers of the several State societies of the A. H. and T. Association be requested to take energetic measures for the formation of H. and T. clubs in every church where such an organization is expedient, and urge the hearty co-operation of all members of the denomination.

Resolved, That the Conference Committee of each Conference be requested to encourage proper persons to fit themselves to engage in the Health and Temperance work; and we especially urge all ministers to prepare themselves to present the subject of Health and Temperance in an efficient and practical manner, and make it a part of their work in their various fields of labor.

THE EDUCATIONAL AID FUND.

Resolved, That we approve of the plan now being adopted by most of our State Conferences of raising an educational aid fund to assist worthy persons to attend our school at Battle Creek. And we recommend those Conferences which have not yet adopted this plan, to do so at once.

BATTLE CREEK COLLEGE.

Resolved, That we again recommend our people everywhere to patronize the Battle Creek College, and encourage others to patronize it.

The subjects of the English mission, the work in Sweden, Switzerland and other parts of Europe were considered at some length, but no resolution was adopted concerning them.

TWELFTH MEETING.—Nov. 24, 7 P. M. Prayer by Eld. James White. Minutes of previous meeting approved.

Eld. G. I. Butler presented the following resolutions:—

ORDINATION.

Whereas, Certain difficulties in the past in connection with this cause have grown out of the subject of ordination, arising from the question, Who is authorized to baptize and administer the other ordinances of the church? and

Whereas, In the rapid growth of this cause, these difficulties will probably increase, as it extends to other people and draws from other denominations ministers and official members, and

Whereas, It is very desirable that some uniform plan of action should be adopted by our different Conferences and ministers in all parts of the field; and as our work has reached that stage where some action on this subject is eminently desirable, therefore

Resolved, That to meet this want we express the opinion as the sense of this Conference, that none but those who are Scripturally ordained are properly qualified to administer baptism and other ordinances.

This was discussed by Elds. G. I. Butler, Jas. White, and D. M. Canright, and adopted. The following was also discussed by the brethren last named, and by A. O. Burrill, A. A. John, and E. B. Lane, and adopted:—

Whereas, We regard ordination as a solemn and impressive ceremony, sanctioned by the Holy Scriptures and indicating the setting apart, or separation, of the person receiving it from the body of believers with whom he has been associated, to perform the office to which he is ordained, and as suggestive of the conferring of those spiritual blessings which God must impart to properly qualify him for that position; and

Whereas, In our age of the world there are many different sets of professing Christians which teach more or less of false doctrine, and whose practices are in many respects inconsistent with the principles of our faith; and

Whereas, Ordination signifies the setting apart, or appointment, of a person to some official position; therefore,

Resolved, That we consider it inconsistent for our Conferences to grant credentials to individuals to occupy official positions among our people, who have never been ordained or set apart by our people.

(Continued on page 184.)

SOWING TIME.

"In due season we shall reap if we faint not."

I SEEK not the harvest here
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

The breath of the Lord shall waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfill.

'Tis a joy to bear the seed,
To go with the store of grain,
To scatter it here and scatter it there,
And sow and sow again;

In the morning's dewy hour,
'Mid noontide's sultry heat,
At evening time, when the shadows fall,
To drop the gospel wheat.

I know not which shall thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yea, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee,
When the work is done, and the workers
Through

To the harvest jubilee!
—Helen E. Brown, in *London Christian*.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

NORTHERN EUROPE.

SKIEN.—Brn. Jaspersen and Roseqvist have made a good beginning in Skien. Skien is a city of some over 5,000 inhabitants. It is half a day's journey from Christiania by steamer. When the railroad is finished, the distance will be much shorter. Skien is a central trading-place, and it is known in Norway as a principal place for all kinds of dissenters. Several other towns are situated near by along the bay, so that it is an excellent station for missionary operations, if the truth can be planted there.

Bro. J. found every door closed when he came, and a renowned preacher from Christiania in full operation to hinder the work if possible. Bro. J. succeeded, however, in doing the only thing that could be done,—renting a dwelling-house for half a year. He has seated three large rooms, and occupies the fourth also for meetings. He has provided seats for 300 persons.

The Lord has helped, and blessed his endeavors. All the rooms were crowded the first night, and many stood in the street and listened. Tuesday and Thursday evenings it was not so crowded, but Sunday evening the house was filled again, and there were still more hearers in the street. The people would stand up and listen for more than an hour without showing the least sign of weariness. Bro. J. says it did his heart good.

Tracts are taken freely, and are also scattered in the surrounding country. These strangers and their doctrine have become a general theme of conversation on the street and in the stores. The rumors of the work in Christiania have awakened the curiosity of the people all over the country; and although our brethren find many opposers in Skien, yet they have also already some friends and defenders. Last Sabbath three persons kept the Sabbath with them.

DENMARK.—Sister Renlef writes from the vicinity of Ribe (the place where Bro. Brorsen was born, and where he has labored some this fall) that another person has commenced to obey the truth, and that many have become convinced of our faith. Bro. Brorsen writes that he preached in the last part of September among the friends in Nortvig and Ring to interested hearers. Three more have commenced to obey the Lord, and others are on the way.

In October he held meetings in the vicinity of Aarhus. Here he found a brother who had been brought to the Lord in a remarkable way. He was sick last winter, and sent to his neighbor for some novels to read. In the place of this he sent him *Advent Tidende*, which a friend from Wisconsin had been sending to him for some time. The paper led the sick man to seek the Lord and to embrace his truth. He subscribed for *Tidernes Tegn*, and is much interested to spread the truth. Here Bro. B. had a long discussion with a priest and three teachers about regeneration, baptism, and the Sabbath. The priest acknowledged the truth on several points. A number of the hearers were convinced that we had the truth on our side.

The brethren in northern Jylland are firm in the truth, and the work is prospering among them. They are commencing to labor in the tract work, and are helping to increase our list of subscribers. The brethren are paying systematic benevolence. Bro. B. has labored with great self-denial and diligence. The mission in Denmark can now sustain him in his labors.

SWEDEN.—Bro. L. G. Olsen has left Christiania, and is trying to labor in his native country. He held meetings one week at Amot. Many were willing to hear. He found two friends keeping the Sabbath, and he says that they are God-fearing people. Many were convinced of the truth by reading. Bro. O. is now in Herresta, where a dear family has been long waiting for help to spread the truth. Bro.

Sandgren writes from Sundsväl that they have formed a small church there with six members, and asks for Bro. O. to come and help them.

CHRISTIANA.—The tract society held their quarterly meeting Oct. 16. This society was formed July 24, this year. It now numbers 57 members. They have bought tracts during the quarter for Kroner 224.87, and obtained by donations and sale of tracts Kr. 206.05 (about \$55.00). Besides this, they have tracts worth about Kr. 50.00. They donated Swedish tracts to Bro. Olsen to the value of Kr. 20.00, and Norwegian tracts to Bro. Jaspersen to about the same amount. They ordered 50 copies of *Tidernes Tegn*.

The building society read their report at this meeting. Expenses on our property in Akersveien No. 2 for repairs and running expenses amounted to Kr. 1,977.00; interest and semi-annual payment were Kr. 1,837.50; in all Kr. 3,814.50 (\$1,017.20). Receipts were: house rent Kr. 1,555.18; shares and donations, Kr. 1,654.00; together, Kr. 3,209.00. The balance, Kr. 605.50, was put into the hands of the treasurer by members of the society eight days before the payments were due. A sister who has earned what she owns by her own hands, and lives very economically, occupying only a room 14x8 feet, under the roof in the third story, came to me before the meeting with Kr. 800.00, 400 for shares, and 400 to be loaned without interest.

Our friends in America have no idea of the difficulties which we meet in this country in obtaining places for meetings. Our opponents are determined to crowd us out, and have a good chance to do so, because property and rent are very high. It has cost us a great deal to get our building in good order. We have now a very respectable hall for meetings, which can seat about 600 persons, and it is none too large for our Sunday meetings. Our expenses the coming term will not be so high. Still it will be quite a task to meet them. We have, however, used no means from our brethren in America for this purpose. The means sent by our brethren in the distant West are used exclusively for the printing work and for missionary work, and we try to use the strictest economy in every direction.

At this meeting Bro. L. G. Olsen was unanimously chosen by the church to act as evangelist in Sweden. Bro. G. Johansen was chosen for exhorter, and Brn. O. Johansen and L. Hansen for deacons. The Sabbath following, these four brethren were ordained by prayer and the laying on of hands for their respective offices. The Lord came very near to us at this meeting. Nov. 6, 1879. J. G. MATTESON.

ILLINOIS.

Kendall Co., Nov. 24.—Since we took down the tent, I have visited 102 families (mostly in Kendall county), and have given away 3,102 pages of tracts and 12 Annuals, have loaned 900 pages of reading matter and sold \$8.15 worth, and have obtained one subscriber for *Tidernes Tegn* and one for the *Instructor*. I have also held four meetings at Norway, ten with E. M. Grove, and two north of Sheffield. The Lord blessed me in speaking his word at these places. I am now at home in Chicago. Pray for me. L. JOHNSON.

NEW YORK.

Van Etenville, Chemung Co., Nov. 26.—Since our last report we have continued the meetings in this section, and shall soon commence the third course of lectures. One opposition discourse has been preached, which we reviewed, the truth gaining the victory. The few that have embraced the Sabbath here seem to be doing well. They hold regular Sabbath-meetings, and we preach to them. A Sabbath-school has been organized, and lesson sheets have been sent for. The subjects of temperance, spiritual gifts, and systematic benevolence have been presented, and generally accepted. T. M. LANE.

IOWA.

Conway and Grant.—We held meetings in and near Conway, Taylor Co., Oct. 25-30. Two Sabbath-keepers living near Bedford signed the covenant here, making eleven. Some who attended our meetings desire to hear more about our faith. One man, though not a Sabbath-keeper, gave us five dollars.

Nov. 2-5 we held meetings in Grant township, Ringgold Co., where our tent was pitched last this season. As the result of these meetings, eight signed the covenant. These, with four who had previously signed it, will keep up prayer-meetings. We hope they will let their "light so shine" that others, who are almost persuaded, will embrace the truths of the Bible. C. A. WASHBURN.
A. W. H. MILLARD.

NEBRASKA.

Stromsburg, Waco and Seward, Nov. 24.—The quarterly meeting with the Stromsburg church was good. The Saviour came very near to us by the Holy Spirit. Two were baptized. A health and temperance club was organized, all but one of the thirty-four members signing the teetotal pledge. The Constitution and By-laws recommended by the American H. and T. Association were read and adopted. Found the Waco church on the background, having neither meetings nor Sabbath-school. I

reorganized the Sabbath-school, and they will now hold regular Sabbath-school and meetings. May the Lord help them to realize the times in which we are living and the importance of a closer walk with God.

I then came to Seward. The brethren and sisters here seem to manifest a desire to walk in the light of present truth. A health and temperance club was organized, twelve members signing the teetotal pledge, and four the anti-union and tobacco pledge. Mr. J. B. Finch, the great temperance lecturer of the West, signed the teetotal pledge, and became a full member of this club. H. SHULTZ.

Dry Creek, Nov. 23.—The meetings at Dry Creek were continued three weeks with only a small interest, and closed yesterday. A Sabbath-school of thirteen members was organized; five copies of the *Instructor* are taken, and three Song Anchors were sold.

The old lady eighty-six years of age, mentioned in last report, was baptized. GEO. B. STARR.

KANSAS.

Star Valley, Cherokee Co., Nov. 25.—I came back to this place soon after camp-meeting, and have continued meetings up to this time. The interest is deeper now than at any time before. Several have commenced keeping the Sabbath, among whom is the class leader of the United Brethren church and his family. Next Sabbath we have Sabbath service. Last week we preached ten times, besides visiting. May the Lord give strength and wisdom to present the third angel's message in its purity. We shall visit the church at Ward as soon as we can leave Star Valley. L. D. SANTEE.

CALIFORNIA.

Cloverdale.—At Cloverdale, where Brn. Grainger and Hurley have been laboring, six have signed the covenant.

San Jose.—There are a few here trying to live out "present truth." There are eight names on the tithing pledge, and the same number on the teetotal pledge. The Sabbath-school has two classes, children and adults. A club of six *Instructors* is taken. The Congregational church is rented for regular Sabbath meetings. The tithing boxes have been taken by nearly all. There is some outside interest. I now go to Gilroy, Cal., to hold a series of meetings. B. A. STEPHENS.

Los Angeles Co.—The cause of present truth in this county is still progressing. Several took a stand on the truth while the tent was in Westminster. A large amount of unreasonable prejudice exists against the truth in this part of the country; but the message here, as in most places, gathers the most conscientious and substantial people of the community. The Lord has blessed our labors, and we now have quite a company that meet to worship on the true Sabbath.

I have put away the tent, and will now labor in school-houses as the way opens. Last Sabbath was a good day for us. While four willing souls followed their Lord in baptism, the Spirit of God was in our midst. J. L. WOOD.

Anaheim, Nov. 10.

NEBRASKA H. AND T. ASSOCIATION.

At the second annual session of the Nebraska Conference held at Seward, Neb., Oct. 2-7, the health and temperance work was made a prominent feature. Eld. Boyd and his co-laborers had been agitating the subject for sometime, and a goodly number of our people had signed the teetotal pledge and were prepared to enter heartily into the work.

On Sunday afternoon Eld. Butler spoke on the subject of Christian temperance, and in a plain and pointed manner set forth its claims upon us as a people, after which pledges were circulated and 118 signed the pledge and paid the initiation fee, quite a number of others becoming pledge members.

Monday afternoon an organization was effected, and permanent officers were chosen. Eld. Geo. B. Starr was elected President, and C. P. Bollman Secretary. Fourteen were reported from the Beaver City camp-meeting, making the total number of full members at the time of organization 132.

Since the organization of the State Association, several local clubs have, we believe, been organized, but no official reports have been received. Secretaries of local clubs are requested to report promptly.

My P. O. address is Albion, Boone Co., Nebraska. C. P. BOLLMAN, Sec.

WHAT NEXT?

THE following from the *Christian at Work* needs no comment:—

What a strange Being some people make of God! Some little time ago we noticed the appearance of a book taking the ground that God did not and could not know everything that should come to pass, because, if he did, it would do away with human causation and free-will—about as absurd a conclusion as was ever deduced from an untenable premise. Rev. George M. Steele, D. D., and Prof. Wm. North Rice,

both of the Methodist Episcopal Church, are discussing the same question in the columns of *Zion's Herald*, the Professor holding that God possesses all prescience, and Dr. Steele taking the opposite view. Of course, if Dr. Steele is right, man can surprise God, take him unawares—for aught we can say to the contrary, daze and bewilder the Almighty. And then, if God is not omniscient, he is not omnipotent; for omnipotence must be able to anticipate future exigencies, as well as overcome present obstacles. And if God is not omniscient and omnipotent, neither can he be all-wise. At this rate, it will not be long before we shall make the Almighty altogether such an one as ourselves. "He that sitteth in the heavens shall laugh:" it seems as if the set time for giving force to that declaration had already come. It strikes us there is better work to be done than that of proving the Lord an Almighty who isn't almighty at all, but a Deity of finiteness and limitations.

INCREASE OF CRIME.

IN the *Christian at Work* of Nov. 20, 1879, we find the following items relative to the increase of crime. And while we find in the sickening details of crime and woe as given through the press a confirmation of the prophecy that in "the last days" wickedness (Greek, lawlessness) should abound, we also see in them an assurance that the "everlasting kingdom," the kingdom of righteousness and peace, is soon to be set up.

"During the last year, in Ireland 6,959 cases of serious crimes, such as assaults, robberies, etc., were disposed of; of lesser offenses there were 266,268, and of cases of 'punishable drunkenness,' there were 107,723. Scotland shows a slight increase in serious crimes over Ireland. The latter country, with a population of 5,400,000 returns 79,000 paupers, while Scotland, with 3,500,000 population, returns 100,200 paupers. These figures show how much remains to be done for these countries, while the criminal statistics of England and Wales show a much larger preponderance of crime than in either Scotland or Ireland. With the poor growing poorer in Scotland and Ireland, and thousands of operatives in England and Wales thrown out of employment, the outlook for immigration to this country is justly believed to be promising to an unusual degree."

"Statistics of crime in Italy show a fearful state of affairs. The report of the minister shows that during the past year more than 2,000 murders were committed, an average per million of the population unequalled by any other country on the face of the globe. During the same time the number of ordinary robberies, burglaries, etc., is stated at 40,000, while there are 50,000 robberies accompanied with violence. In her long catalogue of crime Italy stands without a peer."

THE HUNDRED AND FORTY-FOUR THOUSAND.

A COMPANY is brought to view in Rev. 7 and 14, who are said to be sealed with the seal of God. It is a question of some interest to determine where, in point of time, we may look for such an event as this sealing to transpire. To deny the possibility of locating the time when the prophecy should become due, would be equivalent to impeaching the wisdom of God in making it a subject of revelation.

The most remote period, I think, that has been claimed as the time when this transaction should have taken place, was that of Christ's resurrection, when "many bodies of the saints which slept arose," and constituted the sealed company. The arguments adduced in support of this proposition are (1.) The 144,000 were to be of the tribes of Israel, and hence not Christians, but Jews; and (2.) They were to be the "firstfruits," answering to the wave sheaf in the former dispensation, which was offered at the beginning of harvest.

Of the first argument we would say, that the limitation of this company to the tribes of Israel does not necessarily exclude Christians from a participation in its membership, for they also are declared to be the seed of Abraham. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. "Now we [Christians], brethren, as Isaac was, are the children of promise." Chap. 4: 28. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9: 8. There is nothing, therefore, in that argument, to invalidate the claim that even the last generation of Christians may constitute the 144,000.

To the second argument we reply, that Christ is plainly declared to be "the firstfruits of them that slept" (1 Cor. 15: 20); but this expression is nowhere applied to those who came out of their graves soon after his resurrection. The only direct reference to this company found in the Bible is in Matt. 27: 52, 53; but in Rev. 5: 8, 9, four living creatures and four and twenty elders are mentioned as ministering conjointly with Christ as priests, and who ascribe their redemption out of every nation, and tongue, and people (some besides Jews among them, certainly,) to the Lamb. This company was doubtless composed of the resurrected saints who ascended with Jesus to Heaven (see marginal reading in Eph. 4: 8), and probably consisted of a few holy men out of each generation from the beginning of the world; but that they were not the sealed ones mentioned in Revelation 7 and 14, appears from the fact that

the 144,000 sing their song of deliverance before them. See Rev. 14:3.

It has been claimed by some that the first converts to Christianity from among the Jews constituted the 144,000. But, as we have seen, Christians, of whatever extraction, are counted as the "house of Israel." Furthermore, it is not likely that so many of the Jews believed and were made perfect, else the apostles would not have found it necessary to turn to the Gentiles. See Acts 13:46.

But what is most fatal to both the foregoing positions is the fact that what was revealed to John A. D. 96, about thirty-five years after the resurrection of Christ, was concerning events yet to transpire. See Rev. 1:1; 4:1. It is worthy of remark that there does not appear to be a hint or reference to this sealed company in either the gospels or epistles, except, perhaps, in Jas. 1:1, 18. This is certainly very singular, if a work of such marked peculiarity had transpired at the time when, and in the place where, the inspired writers of that portion of the New Testament lived. The epistle of James was evidently written especially for the benefit of Christians living in the end of time, just before Christ's second advent. Jas. 5:3, 7, 8.

The earthly records of some of the tribes of Israel are said to have been irredeemably lost long before our Saviour's time. But we may be assured that a perfect record is kept in Heaven, and every true convert to Christianity is assigned his place in one of the tribes of Israel. See Dan. 7:10; Luke 10:20; Heb. 12:23; Rev. 13:8; 20:12. Up to the time of Christ, the records of Israel served the purpose of establishing the genealogy of the lineage of David and Abraham, and of preserving the integrity of the Aaronic priesthood; but when the ministration in the heavenly sanctuary began, God would no longer shield the now worthless memorial from corruption.

When, in the providence of God, this prophecy should become due, four mighty angels appear on the stage of action, to whom is assigned the duty of holding the four winds of the earth until the process of sealing shall have been accomplished. In prophetic language, "wind" is a symbol of war (compare Rev. 7:1 with Dan. 7:2; Jer. 25:32; 49:36, 37); and "the great sea," which it agitates, is an emblem of the people who constitute the nations of the earth. (Compare with Isa. 8:7, 8; Jer. 46:7, 8; Dan. 7:2; Rev. 17:15.)

Why should it be necessary to employ mighty angels to restrain the nations and keep peace on earth, unless the armaments and temper of those nations were such that, in all human probability, a general war of such magnitude as to seriously impede the Divine work in question were inevitable? Can the reader discern in the signs of the times a condition of military and diplomatic preparation answerable to this hypothesis? These four angels have, no doubt, received a commission from Heaven to influence the decisions of councils and legislative bodies at the capitals of nations, in order to hold in abeyance the strife of war until the specific work of sealing the servants of God shall have been accomplished.

Co-incident with the appearance of the four angels, and with a commission running parallel with theirs, another mighty angel, having the seal of God, is seen, ascending from the east, his ascending, no doubt, indicating his growing power and influence in the earth, like the increasing effulgence and fervor of the sun, as he ascends from the horizon to the meridian. This angel exerts a powerful influence upon the religious world, employing agencies comparatively weak at first, but increasing mightily in power, and becoming world-wide in renown. Could such events in the political and religious world have transpired at the resurrection of Christ or in the days of the apostles, and not become the subject of profane and ecclesiastical history, so emphatic as to leave no doubt as to the application of the prophecy at that time? Let stern facts respond to the question.

THE SEAL OF GOD.

The seal in the hand of the angel is an object that demands the most careful attention, as every servant of God is to bear its impress, and all must receive this seal gladly, knowing its character, or they cannot be sealed and finally inherit eternal life.

The term is thus defined by Webster: "Seal, n. 4. Any act of confirmation. 5. That which confirms, ratifies, or makes stable; assurance." "Seal, v. t. 2. To set or affix a seal as a mark of authenticity. 3. To confirm; to ratify; to establish. . . . 10. To imprint on the mind." Dr. Clarke, in his notes on Rom. 4:11, says: "There is nothing more common in the Jewish writers than the word *oth*, sign, and *חתום* *Chotham*, SEAL; as signifying the mark in the flesh, by the rite of circumcision."

It will be seen from these extracts, that the terms seal, sign, and mark are synonymous; and by reference to Heb. 8:10; Rev. 3:12; Ex. 31:13, 16, 17; and Rev. 14:11, that these symbols may indicate such impressions made upon the mind as will convince the judgment and reform the life; and that the Bible Sabbath and the so-called Christian Sabbath, are, respectively, the "SEAL OF GOD" and the "MARK OF THE BEAST."

In view of the foregoing, the use of the seal under consideration is obvious; but the conditions upon which it is to be affixed, can, I think, be made very clear to every candid reader by the following illustration: Before me lie two deeds of conveyance, one of which was executed in the State of Massachusetts, and sealed with a bit of circular, serrated red paper, attached to the document with sealing-wax, and stamped with the initials of the sealing officer; the other deed is sealed with a mere scrawl of the pen. Each seal answers a specific purpose,—it ratifies,

or establishes unalterably, the contents of the document to which it is affixed. Let the first represent the seal of God, and the last the "mark of the beast."

Any individual might obtain a piece of red paper like that described, and attach it to a document of his own framing, and, though that instrument might be correct in detail, and the seal properly affixed, yet, to constitute it a legal tenure, it must be stamped by the officer of law. So one might keep the Bible Sabbath, and the life record in other respects might be quite perfect, yet such a person could not be considered as sealed in the full sense contemplated in the text, until that life record had been scrutinized by the Judge of all, and stamped with the name of God, of Christ, and of the New Jerusalem; thus showing a purity of character that will qualify the receiver to behold the face of God in glory, to enjoy the companionship of Christ, and to inherit eternal life in paradise. Until this point is reached, a Sabbath-keeper may fall from grace, lose the seal entirely, and irredeemably mar his life record in Heaven.

The special work of the sealing angel, as now transpiring in the earth, consists in filling out, or writing, the moral document, so to speak, of each individual's life, with pure and holy principles that will constitute it a legal tenure in the kingdom of God; and the scrawl of an earthly tenure is exchanged for the seal (Sabbath) of another state, and all who will are being made ready for the final stamp of immortality.

Do those who keep Sunday have the mark of the beast? No; unless they do so knowing it to be a papal institution, and that the seventh day is the Bible Sabbath, which God requires men to sanctify, certainly not in a sense that it cannot be exchanged before the close of the third angel's message for the "seal of the living God," the Sabbath of Divine appointment.

The moral aspect in the earth reveals the work of the sealing angel as rapidly approaching its final consummation, when every servant of God will receive the seal of immortality, and every sinner the impress of eternal death. It will be too late then for the self-righteous professor to plead admittance on the ground of having been associated in church capacity with some who are saved; too late for the backslider to return to his first love; too late for the sinner to plead for the mercy which he has once rejected and despised.

"Too late! too late!" will be the cry; Jesus of Nazareth has passed by."

Reader, you have not yet reached that awful period of anguish. The third angel's message still sounds its solemn warning in your ears: "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." Rev. 14:9, 10. And the cheering promise still pleads: "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." Chap. 3:21. A. SMITH.

THE PLEDGE.

We believe the total pledge to be a source of strength in the time of temptation. When the temptation is upon us, our appetites are urging us to indulge, and we are surrounded by those who use the poisons, with but little time to recall the evidences of the injuries to be sustained by indulgence, it is a poor time to decide aright. If we have fully decided the matter in our minds before, when the temptation presents itself, it finds no entertainment. Fathers, mothers, sign the pledge yourselves, and get your children to sign it, and thus protect them when temptations are pressing hard upon them. G. B. S.

A SOLEMN INQUIRY.

DEAR BRETHREN, are we as active in the work of God as we ought to be? Are we as earnest as we should be in our efforts to save the perishing, so that our zeal persuades them that we believe the Lord is soon coming, and that the wicked will drink of the unmingled wine of the wrath of God? I fear that we shall fail of eternal life, and that the blood of souls will be found upon our garments, unless we awake. Let us be zealous and repent, and at once enter upon the work of saving souls. We have slept too long already. Where is our first love? Have not many of us lost it? If so, the Lord calls on us to repent. For a little ease, a large share of the love of this world, a little self-indulgence, can we afford to be forever shut out of the kingdom of God, which is so soon to be given to the saints? Remember, once too late is forever too late. Now is the accepted time. "Behold, now is the day of salvation."

Let us put on the whole armor of God, and fight the good fight of faith, laying hold on eternal life while we may. We are in the watching time. Read Matt. 24:42-44; Mark 13:33-37; 1 Pet. 4:7; 1 Thess. 5:6, noticing the contexts, and you will conclude that these scriptures apply now, when the signs show that Jesus is near, when sudden destruction awaits the wicked, and judgment begins at the house of God.

Dear brethren, will you obey the words of our Saviour as found in Luke 21:34-36, and be prepared to stand before the Son of man, when he shall appear? Each must heed these words for himself. We must not neglect the teachings of the word of God; if we do, we shall make a fatal mistake. Begin now to heed the words of truth; to delay is to peril our eternal interests, and permit souls that we might be instrumental

in saving to go to perdition. May the Lord save us from the snare of Satan, that we may at last be permitted to enter through the gates into the city, have right to the tree of life, and dwell with angels and all the saved forever. May we be of the number that "follow the Lamb whithersoever he goeth;" may we be among the pure in heart, and see God.

P. C. RODMAN.

Sanitarium.

Notes of News.

- INDIANA has a school fund of \$9,000,000.
- VESUVIUS threatens another great eruption.
- TYPHOID fever is alarmingly prevalent in Montreal.
- GENERAL GRANT is again at his old home in Galena, Ill.
- It costs \$30,000 a year to keep St. Peter's, at Rome, in repair.
- Nov. 1, the returns showed 90,000 deaths from cholera in Japan.
- RELIGIOUS liberty has been granted to the Baptists of Russia.
- It takes \$58,000,000 a year to support the state church in England.
- UTAH'S annual yield of lead, silver, and gold is estimated at \$5,000,000.
- THE library of the British Museum contains over 1,000,000 volumes.
- WALTER HASTINGS, lately deceased, bequeathed \$500,000 to Harvard College.
- THE Chilians have recently gained a decisive victory over the Peruvians.
- THE Spanish Countess Montijo, mother of the ex-Empress Eugenie, is dead.
- THE Scriptures, either the whole or a part, have been translated into 250 languages.
- THE wheat crop of this country for the present year is estimated at 425,000,000 bushels.
- THE Mormons are erecting a new temple at Salt Lake City, which is to cost \$5,000,000.
- AMHERST COLLEGE, Mass., has just received one donation of \$55,000 and another of \$50,000.
- EDINBURGH has opened its first temperance coffee-house for the accommodation of workmen.
- It is estimated that there are 12,000 mission schools in the world, containing at least 400,000 pupils.
- In Italy, church property to the value of \$109,000,000 was sold at auction from Oct. 26, 1877, to Sept. 30, 1879.
- AN equestrian statue of Gen. Geo. H. Thomas, executed by the sculptor J. Q. A. Ward, was recently unveiled in Washington.
- EX-GOV. H. P. BALDWIN has been appointed United States Senator from Michigan, to fill the unexpired term of Senator Chandler.
- ANOTHER lake horror is recorded. The steamer Waubuno has been wrecked in Georgian Bay, and this time it is believed that 30 persons perished.
- THE north-western provinces of India are suffering from a severe epidemic of malarious fever. The death-rate is increased to an enormous extent.
- A LIQUOR-SELLER in Massachusetts, who has been fined \$200 in the Middlesex District Court, is the first one to suffer under the civil damage act.
- A YOUNG lady, a pupil in St. Mary's academy, Windsor, Ontario, was fatally poisoned by a dose of laudanum accidentally administered by one of the nuns.
- A PROPOSITION to make General Grant Captain General of the U. S. army, with a salary of \$25,000 or \$50,000, will probably come before Congress at its next session.
- THE new Baptist church in St. Louis, which was dedicated Nov. 6, cost \$200,000, and is said to be the finest church building owned by the Baptist denomination.
- To conciliate Germany, Russia has offered some long-refused commercial facilities, releasing German traders from expensive exactions by the Russian local authorities.
- BOSTON gives women the privilege of voting on matters pertaining to schools, but only about one thousand have registered preparatory to exercising this right at the coming election.
- THOSE who complain of the present prices of books need to remember that in 1720 a copy of the Latin Bible was valued at \$150, and wages were so low that it took a laborer 15 years to earn one.
- THE level of nearly all the lakes in the far West has been rising for several years past. Salt Lake has risen 12 feet in 25 years; Pyramid Lake, 9 feet in 4 years; and Winnemucca Lake, 22 feet in 4 years.
- THE reading room of the British Museum contains three miles of book-cases eight feet high. The dome whence the electric light irradiates the vast room is, next to that of the pantheon at Rome, the largest extant.
- THE Wesleyan Methodists, at their General Conference recently held at Pittsford, Mich., refused to receive the delegate from the Episcopal Methodist church, as he was a member of the Masonic fraternity.
- THE "petty American republic of Paraguay," according to the *Catholic Mirror*, has of late become actually rebellious in its attacks upon the authorities of the church, not sparing even His Holiness himself.
- THE Bank of England was incorporated in 1694. The buildings cover five acres of ground, and 900 clerks are employed. There are no windows on the street, light being admitted through open courts.
- THE little village of Vitznau, on the shore of Lake Lucerne in Switzerland, at which tourists take the cars for the ascent of Mount Righi, is threatened with destruction from the falling of a mass of rock overhanging it.
- Nov. 25, £136,000 of bullion was withdrawn from the Bank of England, £90,000 of which was

for shipment to the United States. Still later, £450,000 was drawn in a single day, little less than half of which was for shipment to this country.

—THE latest location of the Garden of Eden is that given by Rev. P. G. Robert, of St. Louis, at the Minnetonka Lake Sunday-school Assembly, who with learned reasons advocated the idea that it now lies at the bottom of the Pacific Ocean.

—DURING the present recess of Congress, various experiments with electric lights have been made, with the view of lighting up the halls and grounds of the capitol from the dome of the building. It is expected that all arrangements will be completed in time for the coming session.

—BISHOP POTTER, of New York, who has recently celebrated the 25th anniversary of his episcopate, has, in that time, ordained 418 persons to the deaconate, and 342 to the priesthood. He has consecrated 108 churches, and confirmed 72,000 persons.

—THE almost incredible fact is stated that R. A. Packer, President of the Pennsylvania and New York railroad, while recently in Nebraska, conversed for two hours with his wife and brother in Pennsylvania, 2,000 miles distant, by means of a telephone, through which every whisper was audible!

—MALARIAL and typhus fevers prevail in Jerusalem, owing to the overcrowding of the poor in small dwellings, the total neglect of sanitary precautions, and the scarcity of pure water. The Pools of Solomon would furnish abundant supplies, but Moslem fanaticism will not permit foreigners to build an aqueduct.

—THE shore end of the new ocean telegraph cable connecting France with the United States has been successfully laid at North Eastham on the coast of Cape Cod, and on the instant a congratulatory message was sent to the officers of the company in France. Starting from Brest, in the north-western corner of France, the cable is laid to the island of St. Pierre, one of the three small islands south of Newfoundland which are owned by France, and thence to our coast.

—It is significant of the new policy that obtains at the Vatican, that, whatever may have been the private advice to the Belgian bishops, all language at variance with the diplomatic correspondence with Belgium is publicly disavowed. The *Inter-Ocean* thinks this indicates that the church recognizes the necessity of conforming to the spirit of modern progress. Yes; the church "recognizes the necessity." "They shall take away his dominion, to consume and to destroy it unto the end," said the prophet.

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth" Rev. 14:13.

ARNDT.—Died of typhoid fever, Nov. 3, 1879, Sister Alice R. Arndt, aged 22 years and 5 months. Sister Alice was clerk of the Troy church at the time of her death. She lived and died at the home of her parents, in the township of Sullivan, Ashland Co., Ohio. During the last days of her sickness she suffered extremely, but was constantly sustained by the grace of God, and the Christian's hope. She embraced the present truth during a series of meetings held by the writer in Sullivan, in the spring of 1877, since which time she has been a faithful worker and a devoted Christian. The church and Sabbath-school sustain a great loss, and they deeply feel it. She was greatly beloved by all. She leaves brothers, sisters, and aged parents to mourn their loss. Funeral services at the U. B. church in Troy, which was well filled with sympathizing friends and a large circle of mourners. Sermon by the writer, from 1 Thess. 4:13. H. A. ST. JOHN.

LOW.—Died of typho-malarial fever, near Sedalia, Mo., Nov. 12, 1879, Sister Jennie Low, second daughter of Rufus and Ellen Low, aged 17 years, 10 months, and 12 days. Sister Jennie, with the rest of the family, embraced the Sabbath and kindred truths a little more than one year ago, under the labors of Eld. Geo. I. Butler, and she has since lived a very devoted and exemplary life. She was beloved by all who knew her. The church and family realize that in her death they have sustained a loss. While we mourn, it is not as others who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Funeral services conducted by the writer; discourse from Rev. 14:13. J. G. WOOD.

HALE.—Died in Norridgewock, Me., Oct. 24, 1879, Bro. Wellington Hale, aged 65 years and 5 months. He embraced the third angel's message under the labors of Elds. J. N. Andrews and M. E. Cornell, and his faith never wavered to the last. From the time he professed religion till his death, he was a constant reader of the Bible, never allowing a year to pass without reading it through. Very patiently he bore his sickness, which was distressing, believing that in a little while the Lord would come, and that he should awake and sing "O death, where is thy sting? O grave, where is thy victory?" He leaves a wife and a large circle of friends to mourn his loss. Funeral discourse from 1 Cor. 15:21-23. CHAS. STRATTON.

SANDBORN.—Died of diphtheria, in Sippewa, Mich., Sept. 2, 1879, Lida, daughter of C. and S. Sandborn, aged 4 years, 8 months, and 10 days. Lida early learned to love the Sabbath-school, and a short time before her death repeated her lesson, which she was in the habit of learning well. F. HOWE.

BAUER.—Died of croup, near Palermo, Kan., Nov. 7, 1879, our son, Edson Bauer, aged 3 years and 4 months. We feel that we have met with a great loss, for our little one was a promising child; but we are comforted with the blessed hope that our Saviour is soon to come, when our darling will be restored to our embrace.

CHRISTIAN AND HATTIE BAUER.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Dec. 4, 1879.

COLORADO.

We have made several tours in Colorado for health, have preached some in that new State, and know something of the state of the cause there.

Colorado is a promising field of labor, and through the faithful labors of Elder Corliss the young cause stands well.

Resolved, That we deeply sympathize with Elder J. O. Corliss in his sickness, which made it necessary for him to leave the encouraging field of labor in Colorado.

HEALTH AND TEMPERANCE ANNUAL.

Good news comes up from the counting room, that clerk, Bro. Edwards, is very busy mailing the Health and Temperance Annual for 1880.

- 1. Because it is just what the people need, and
2. Because that in it are year-long advertisements of our institutions and our work, especially of the Sanitarium, to be posted right by the fireside, to be referred to on each secular day in a whole year.

Table with 2 columns: Quantity and Price. 100 copies to one address, \$2.15; 50 " " " " 1.10; 25 " " " " .60; 10 " " " " .25; 5 " " " " .15; 3 " " " " .10; single copy .05.

THE CONFERENCE.

The eighteenth annual session of the General Conference closed Dec. 1, at 11 A. M. Eighteen meetings in all were held, and a large amount of business was transacted.

The Institute closed Wednesday, Dec. 3. The reports of the General T. and M. Society, S. S. Association, and H. and T. Association, will, we expect, be furnished in due time, by the secretaries of those organizations.

This occasion will be looked back upon with a good degree of satisfaction. The expressions we have most frequently heard from the brethren, have been those of thankfulness for this opportunity of enjoying such great privileges.

As a whole, it has been a pleasant and encouraging season. Light on many points has been brought out, which we purpose to notice hereafter. A large amount of instruction, especially to ministers, of the most vital importance, has been given.

All our different enterprises, home and foreign, have received due consideration; and we believe the results of the doings of this Conference will be more marked, and tend more to the advancement of our work, than those of any other Conference we have yet held.

The records of the proceedings, so far as published, will give our readers some idea of the amount of business done, and account for the length of the session.

(Continued from page 181.)

Moved, That G. I. Butler, B. L. Whitney, and W. C. White be a special committee to consider the subject of the proper qualifications of ministers, and report to the next meeting of the Conference.—Carried.

THIRTEENTH MEETING.—Nov. 25, 9:30 A. M. Prayer by Eld. Jas. White. Minutes of previous meeting approved.

THE MISSIONARY BOARD.

The committee to whom was referred the subject of the creation of a Missionary Board, reported by recommending that the following persons constitute such Board for the coming year; namely, W. C. White, Mrs. M. J. Chapman, Eld. O. A. Olsen, Miss Maud Sisley, and Eld. B. L. Whitney.

An amendment to increase the number of the Board from five to nine by the addition of four more members was carried, and the motion, as amended, prevailed. Miss M. L. Huntley, Secretary of the General T. and M. Society, and Eld. U. Smith, were then added, after which it was

Moved, That the committee by whom the foregoing Board was nominated, be instructed to present a nomination for the two remaining members, at some future meeting.—Carried.

Some very stirring remarks on the subject of missionary work were made at this point by Sister White.

CIRCULATION OF MRS. E. G. WHITE'S WRITINGS.

The committee on the circulation of the writings of Mrs. E. G. White reported as follows:—

The committee appointed by this Conference to consider the subject of the circulation of Sister White's writings, would respectfully present the following report:—

Whereas, Our past experience has fully proved that our prosperity as a people is always in proportion to the degree of confidence we cherish in the work of the spirit of prophecy in our midst; and

Whereas, The most bitter opposition we have to meet is aimed against this work, showing that our enemies realize its importance, whether we do or not; and

Whereas, We have found that the most effectual way to meet and disarm this opposition was either to secure the personal labors of the one through whom we believe that the Lord has spoken, or to freely circulate her writings, and

Whereas, Great light has shone upon us through this channel, which not only our own people greatly need, but which would be a blessing to the world, remove prejudice, and break the force of the bitter attacks of the enemies of the truth, therefore

Resolved, That we urge upon our ministers and tract societies the importance of making earnest efforts to extend the circulation of the volumes of the Spirit of Prophecy and the Testimonies to the Church among our own people, till these shall be in every family of believers.

Resolved, That we recommend the Publishing Association to issue in attractive form such of her writings as would be of general interest to the reading public who are not of our faith, to be placed in public libraries, reading rooms, on shipboard, etc., by canvassers and T. and M. workers, where they, as well as our other standard works, may be accessible to the people.

Resolved, That we recommend the Publishing Association to issue in as cheap a form as consistent, the matter substantially contained in volume two of Spiritual Gifts, concerning the early life and labors of Sister White, in connection with the rise and progress of this work, for the special use of our ministers in new fields, and among those first becoming acquainted with her connection with this cause.

Resolved, That we consider it to be the duty of all our ministers to teach the Scriptural view of the gift of prophecy among our brethren everywhere, and the relation it sustains to the work of God in which we are engaged.

Resolved, That we advise that efforts be made to complete the raising of the fund of \$5,000 voted at the last annual session of the Conference for the purpose of increasing the circulation of these writings; said fund to be used in placing them in public libraries, reading-rooms, and other locations where they will be open to the reading public, and in such of the families of the very poor as the officers of the T. and M. Society decide should have them.

FOURTEENTH MEETING.—Nov. 25, 2:30 P. M. Prayer by G. W. Colcord. Minutes of previous meeting approved.

QUALIFICATIONS OF MINISTERS.

The committee on the proper qualifications of ministers reported verbally through the chairman, G. I. Butler, recommending, as the mind of the committee, that all candidates for the ministry should be thoroughly examined,—

1. In reference to their knowledge of all points of our faith, on which they should be well informed.

2. In regard to their spiritual qualifications. Evidence should be sought to determine whether

they are really converted men, or whether they hold the truth as a mere theory.

3. In reference to their practical capabilities; namely, whether they can set things in order in the church, give good counsel touching the temporalities of the church, bring up the members to a proper standard in all their practical duties, and thus edify and build up the church.

4. In reference to their general information; and in this direction, a course of study, including different branches, should be systematically pursued.

The report was accepted.

The Chairman having made some suggestions in regard to the practical carrying out of this matter, it was

Moved, That the Chair appoint a committee of three, of which he shall be chairman, to take such steps as may be necessary to accomplish this end.—Carried.

FAMILY READING.

Moved, That this last committee, with the addition of U. Smith and J. H. Waggoner, be a committee to suggest a course of reading for families.—Carried.

It having been ascertained that most of the preachers present could remain till Wednesday, Dec. 3, it was decided that the time till then be largely devoted to instruction in the keeping of T. and M. and S. S. records, organizing churches, keeping church records, etc., the lessons being given by Eld. S. N. Haskell and other T. and M. workers. JAS. WHITE, Pres.

U. SMITH, Sec.

(To be continued.)

GENERAL CONFERENCE SUMMARY For the year ending Nov. 7, 1879.

Table with 6 columns: NAMES OF CONFERENCES, Ministers, Licentiates, Churches, Members, Funds Pledged. Lists various states and missions with their respective statistics.

*Figures taken from last year's report. †Loss.

Among the many important resolutions passed by the General Conference at its present session, we hope the second resolution passed at the third meeting, as reported in REVIEW No. 21, will not be overlooked. This was the resolution stating that this Conference regarded it the duty of each State Conference Secretary to furnish to the secretary of the General Conference, quarterly, a statistical and financial report of the churches of his Conference.

TO MY FRIENDS.

I WOULD say to my friends that my health is so much impaired, that I shall of necessity remain at the Sanitarium for treatment during the coming winter. I shall need all the means I can command, and therefore request all who are indebted to me, for books or otherwise, to forward the amount to me at Battle Creek. J. O. CORLISS.

TO CLUB SECRETARIES.

Will the secretaries of the Wisconsin local H. and T. clubs please forward their names and addresses to the State Secretary, Mary F. Stillman, Madison, Wis., in order that they may be supplied with blank books convenient for keeping correct minutes.

GENERAL MEETINGS IN OHIO.

We wish to hold two general meetings in each district in Ohio, where the district elders may appoint. We will begin with Bro. St. John's district, Sabbath, Dec. 20, and hold the second one Sabbath, Dec. 27. Will be at North Bloomfield, Jan. 2-5; and the next Sabbath where Bro. Underwood may appoint.

We hope to make these meetings of much importance; hence we request as large an attendance as possible. This is a time when our brethren are not pressed with work; so they should all arrange to attend one or more of these meetings.

Our State quarterly meeting will be held at the regular time,—the third Sabbath in January. We think of holding it at Dunkirk, if all the directors think best. All our tract officers and ministers should attend this meeting. We will spend much of the time in instructions in the tract work and also in the temperance work. Let all begin now to lay plans for it. We must not be behind our other State Conferences in these good works. D. M. CANRIGHT.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10: 7.

Mt. Pleasant, Iowa, Dec. 6. G. I. BUTLER.

No providence preventing, I will meet with the friends near Macon City, Macon Co., Mo., Dec. 13, 14, and remain as long as the interest may demand. J. G. WOOD.

Will meet with the church at Maple Grove, Mich., Sabbath, Dec. 6. Cannot the brethren from Assyria and Baltimore be present? L. G. MOORE, Director.

MONTHLY meeting for the churches of Oakland, Little Prairie, and Johnstown, will be held at Hebron, Jefferson Co., Wis., Dec. 13. THOS. BICKLE.

NEW YORK T. AND M. SOCIETY.

The next annual meeting of the New York Tract and Missionary Society will be held at Adams Center, Jeff. Co., N. Y., Dec. 20, 21, 1879. We request a full attendance of all officers of the society and all persons especially interested in the tract and missionary work, as it is proposed to hold immediately following this a Tract Society Institute to continue two weeks.

It is expected that every director and district secretary, and as far as possible every librarian, will attend this Institute. We have secured the assistance of Bro. Haskell, and every effort will be made to make our meeting and Institute a success.

No charge will be made for board. Those who desire to assist in bearing the burden of the meeting can bring such provisions as they choose. The friends should bring some bedding, and bed-ticks where convenient.

Reduction of fare has been secured on the R. W. & Og. R. R. All will pay full fare to the meeting, and one cent a mile on returning.

B. L. WHITNEY, Pres.

Publishers' Department.

"Not slothful in business." Rom. 12: 11.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

For sale or exchange, a beautiful home of fifty acres, one hundred rods north of the Adventist College. Valuation, \$8,000; terms easy. Address Dr. W. L. Baker, Battle Creek, Michigan. P. O. Box 423.

MYRON ASHON, Spencer Creek, Antrim Co., Mich., would like to employ six or eight able-bodied, reliable Sabbath-keepers to chop cord wood through the winter.

Books Sent by Express.

Mrs Sopha Parker \$8.15, F A Drake 1.00, Sylva Wilton 2.00.

Books Sent by Freight.

J B Gregory \$356.79, Wm Ostrander 72.69, D H Lamson 102.11, O A Olsen 83.92.

Cash Rec'd on Account.

Christian Black \$8.00, N Y T & M Society per B L W 268.00, Me T & M Society R J Goodrich 30.00, D T Bourdeau 11c.

Mich. Conf. Fund.

Vergennes per E Van Deusen \$60.90, Mattawan Jennie R Richards 4.00.

Mich. T. & M. Society.

J O Barnhart \$6.40, Dist 13 per D A Wellman 3.33.

Gen. Conf. Fund.

Mrs E Perkins free-will offering \$5.00, W McNitt 1.07.

European Mission.

A Sister for Wales \$2.00.

English Mission.

John Valentine \$5.00.

Danish Mission.

Paul Jensen \$5.00, Matilda Jensen 1.00, Pehr Norman 2.00, A O S Gudmundsdud 1.50, Jens Holm 15.00, Peder Amundson 15.00, Gina Amundson 3.00, Signe Olsen 2.00.