

Advent Review

AND SABBATH HERALD.

"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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REMINDERS.

BY MRS. P. ALDERMAN.

UNCOVERED trees herald the winter near.
Spread o'er the ground their tinted leaves we find.
Another autumn falls them ripe and sere;
How like the generations of mankind!

In spring the fresh leaves came with tender grace,
And decked the trees with foliage most rare;
And some not fully grown were swept from place.
Fit emblems of our lives these leaflets are.

So soon decay with its deceitful tread
Steals on the morning of the happiest day;
And youthful bloom is often pale and dead
Ere it has reached the noontide of the way.

The sunny spring-time of the changing year
Reminds us of our childhood's happy glee;
And we our children kiss mid hope and fear;
For morning does not tell what eve may be.

This we are told, to labor with our might,
And we shall find the fruitage by and by
If we are faithful, then in living light
The record will remain beyond the sky.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his kingdom,
TEACH THE WORD."—2 Tim. 4:1, 2.

THE PRECIOUS PROMISES.

BY MRS. E. G. WHITE.

The Hampshire Independent, published in Southampton, England,
its issue of Sept. 5, 1885, contains the following report of a sermon
preached by Mrs. E. G. White in that city, Aug. 30, 1885.]

LAST Sunday evening Mrs. E. G. White, a lady
recently from the United States, where she has
labored for forty years as a speaker on temperance
and other Christian duties, gave an address at the
Philharmonic Hall, to a full house.

Taking as her text 2 Peter 1:1-11, she pro-
ceeded to read and comment: "Whereby are given
unto us exceeding great and precious promises,
that by these ye might be partakers of the divine
nature, having escaped the corruption that is in
the world through lust." If we escape the con-
minating influences of this degenerate age, we
have earnest work before us, and we must have a
living connection with Christ. We must have a
knowledge of his life and character, and a desire to
be like him. Then we must seek earnestly to
overcome the temptations that are around us, and
have faith to believe that his promises will be ver-
ified unto us. "And besides this," says the apostle,
giving all diligence, add to your faith, virtue."
The sinner who comes to Christ for pardon, hope,
and salvation, must lay the foundation in a pure,
virtuous character. Christ will not accept a pol-
luted offering. The soul-temple must be cleansed
from all defilement. Then the work of character-
building is begun aright. He that clings to cher-
ished sins and continues to indulge sinful habits,

cannot be a partaker of the divine nature; for he
has not escaped the corruption that is in the world
through lust.

The apostle continues, "And to virtue, knowl-
edge." The Lord is not pleased to have any of us
remain in ignorance. He would have us put to
the best use the talents of reason and intelligence
that he has given us. We are not excusable if we
allow things of minor consequence to so occupy
our God-given time that the mind will not be
stored with useful knowledge. The mental powers
should be taxed to think, and thus we will gain
strength to reach any height in knowledge. We
must not be satisfied with reaching a low level.
There are high and holy attainments for us to
reach. But we shall never make that advancement
that God would have us until we have an experi-
mental knowledge of Christ and his work of red-
emption. We must not allow earthly, temporal
interests to absorb our minds and steal our affec-
tions from our Creator. Although the world with
its customs, maxims, and amusements intrudes
itself upon the mind, Christians will show by their
words and deportment that they have chosen
Christ as their portion; they have chosen to be
partakers with him of his self-denying, self-sacrif-
icing life, that they may one day be partakers of
his glory.

The great temptation of this age is the indul-
gence of pride, the love of praise, and the love of
the world. Time is golden; and a day spent in
selfish gratification is a day lost to all eternity.
But time employed in searching the Scriptures
with a desire to learn the truth, will bring ever-
lasting riches. Angels come near to pour light
and knowledge into the darkened understanding,
and the light thus given, strengthens the intellect,
and quickens the perception to discern the precious
gems of truth. Knowledge thus gained is not
left to perish with common, earthly things, but
will be carried with us into the eternal world, and
through the ceaseless ages of eternity the riches
of God's word will be continually unfolding.

The Bible is the only safe guide to the path of
peace and happiness. It is God's directory, and
the true Christian will make it the study of his
life. As he connects himself with God, adhering
firmly to principle, refusing to follow inclination
or to be led into the deceiving customs and prac-
tices of the world, he will really occupy a similar
position to that of Daniel. While in the courts of
Babylon, temptations surrounded him, but he
turned neither to the right nor the left to indulge
himself. He and his companions purposed in their
hearts that they would not eat of the luxuries of
the king's table, neither drink of his wine. They
chose to eat simple food, that they might preserve
their bodies in a healthful condition, and thus have
clearness of mind. They did what they could to
obtain knowledge, and then God worked for them,
and "gave them knowledge and skill in all learn-
ing and wisdom." These young men honored
God, and God honored them. The pen of inspira-
tion presents their cases before us, that we may
follow their example.

To "knowledge" we are commanded to add
"temperance." It is the duty of true Christians
to practice temperance in eating, in drinking, and
in dressing. The Lord wants us to be examples
of piety to those who know not Jesus and his
matchless love. My sisters, we need a better
knowledge of ourselves, a better understanding of
this wonderful house in which the Lord has placed
us. We want to know how to keep it in a health-
ful condition, so that the human machinery may
act harmoniously. The better health of body and

mind we possess, the more acceptable service can
we render to God. Great evils follow the indul-
gence of perverted appetite. The blood becomes
feverish and diseased, and impatience is the sure
result.

The apostle adds: "And to temperance, pa-
tience." Who ever saw an intemperate man or
woman that exercised the grace of patience? How
much unhappiness might be avoided if all would
eat, and drink, and dress with an eye single to the
glory of God! We cannot afford to make the
world our criterion. We want to be right because
it is right. It is the Bible standard that we are
to reach. The Lord tells us to come out from the
world and be separate, and his promise is, "I will
be a father unto you, and ye shall be my sons and
daughters." What an exalted position is here
offered us! The privilege of becoming members
of the royal family, children of the heavenly King.
Some seem to think that it is demeaning to become
a Christian. Not so. The religion of Christ never
degrades. It refines, purifies, and ennobles the
receiver, and fits him for the society of heavenly
angels. The work of overcoming is a grand, a
noble work. It is a hand to hand battle with the
powers of darkness, and in this battle we must in-
dividually engage.

"And besides this, giving all diligence, add to
your faith virtue; and to virtue, knowledge; and
to knowledge, temperance; and to temperance,
patience; and to patience, godliness; and to god-
liness, brotherly kindness; and to brotherly kind-
ness, charity." Here Peter presents to us the lad-
der of true sanctification, the base of which rests
upon the earth, while the topmost round reaches
to the throne of the Infinite. We cannot with
one effort reach the topmost round of this ladder.
We must climb round after round. It is in this
struggle that we are in danger of becoming dizzy,
and fainting and falling, unless we keep our eyes
upward, looking unto Jesus, the author and fin-
isher of our faith. We see the heights to be
reached, and become discouraged over future dif-
ficulties when it is present duties that demand all
the power of our being. But we have the promise
that divine aid will be combined with our human
effort. We may be more than conquerors through
Him that hath loved us and given his life a ran-
som for us.

Jesus has made an infinite sacrifice in behalf of
the race. He stepped down from the eternal
throne, laid aside his robes of royalty, clothed his
divinity with humanity, and came to a world all
seared and marred by the curse, that the lost race
might one day be restored to their glorious Eden
home. He has become the representative and
surety for the race. He has brought the treasures
of heaven within our reach, and it remains for us
to say whether or not we will avail ourselves of
them. It is only by the light reflected from the
cross of Calvary that we can know the value of
the human soul, or the depth of degradation from
which man was rescued. It was to restore man
to the perfection in which he was first created that
this great sacrifice was made. With his human
arm Jesus encircles the race, while with his divine
arm he grasps the throne of the Infinite, thus
uniting finite man with the infinite God and con-
necting earth with heaven. How can we neglect
so great salvation? It is natural for man to cling
to life. Some live through years of intense suffer-
ing, and still desire to have their lives prolonged.
But when Jesus offers us life, immortal life in the
mansions he has prepared for us, why do we turn
from it and devote our time and energy to secur-
ing earthly treasures?

We all need Jesus to be our comfort and hope in affliction, suffering, and death. He has brightened the tomb for all who center their hopes in him. Through him life and immortality are brought to light. He is the Life-giver, and he it is who will break the fetters of the tomb when he shall come in power and great glory. Shall we, in view of the shortness of this life, neglect to secure that life which runs parallel with the life of God? Every day it is our privilege to live for Jesus. Commence the day with prayer; morning, noon, and night let your prayers ascend for wisdom and grace to overcome every device of Satan. Jesus is your only hope; upward to God be the soul's adoration. Christians should be the happiest people upon the earth. In the eyes of the world, houses, lands, and money make men honored and respected. Not so in the sight of God. He measures them according to their moral worth. If they live for display, to receive the praise of men, they will receive no other reward. Their names will be written in the earth to perish with all things perishable. If they live to honor and glorify God, if true goodness, benevolence, and the love of God are seen in their connection with their fellow-men, their names will be immortalized among the heavenly host, and Jesus declares that he will not blot their names out of the book of life.

The apostle continues: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The Christian's life is one of progression, not of backsliding. "For if ye do these things, ye shall never fall." I once knew a man in the State of Maine whose religious life was very consistent, but who seemed greatly depressed at times, fearing that he might become a backslider, and that through his example others might fall. One day he came to the prayer-meeting, his face radiant with hope and joy, and said: "I have found the way; I need never fall and dishonor my Saviour. By constantly adding grace to grace we may go straight forward in the Christian course. The apostle says, 'If ye do these things ye shall never fall.'" Let those trembling souls who constantly fear lest they shall fall, fear no longer. Let them live upon the plan of addition, and God will work for them upon the plan of multiplication. The apostle has presented the only true sanctification. There are many to-day who claim that they are holy and cannot sin. The only correct standard of sanctification is the law of God. By it is the knowledge of sin. Genuine sanctification is the work of a life-time. It is climbing the ladder round after round.

None of the prophets or apostles made proud boasts of holiness. The nearer they came to perfection of character, the less worthy and righteous they viewed themselves. But those who have the least sense of the perfection of Jesus, those whose eyes are least directed to him, are the ones who make the strongest claims to perfection. Daniel was a man greatly beloved of God, yet he is represented on one occasion as confessing his sins and the sins of his people. If poor, fallen men would walk carefully and humbly with God, distrusting self and confiding wholly in Jesus, such a light and power would be revealed in our world as would be convincing to unbelievers. Jesus is our only hope; let us cling to him. The promise of eternal life is on condition of obedience. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Now is the time to wash our robes of character in the blood of the Lamb.

—I listened to a flute one day, complaining that it was spoiled by having a number of holes bored in it. "Once," it said, "I was a piece of wood, very beautiful to look upon; now I am spoiled by these rifts and holes;" and it said all this mournfully and musically. "Oh, thou foolish flute!" said I. "Without these rifts and holes thou wouldst only be a mere stick, a bit of hard, black ebony, soon to be thrown away. These rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music, thy melody; and thou wilt not now be cast aside with contempt, but touched by even the fingers of those who now know thee not." Thus sorrow in man should reveal to him his capacity for supernatural refreshment; his hard and sterile being is made to receive divine airs which makes it musical in its sorrows.—*Sel.*

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

BLESSED THOUGHT.

BY D. E. WALKER.

Blessed thought! to live with Jesus
When life's cares and toils are o'er.
Blessed thought! to meet our loved ones
In that bright forevermore.

Blessed thought! to work for Jesus
While we sojourn here below;
Blessed thought! a home in heaven,
Where not one shall sorrow know.

Blessed thought! the Saviour's coming.
He will take his children home.
Blessed, if our hearts can answer,
"Come, Lord Jesus, quickly come."

Let us live and work for Jesus,
Work, and watch, and wait, and pray;
Soon will come the blessed dawning
Of the resurrection day.

THE REASON WHY.

BY ELD. G. D. BALLOU.

MANY people seem to have a horror of reasoning, when applied to spiritual things. They seem to think that if they follow their own feelings and emotions, and drift with the popular sentiment, and do nothing very bad, somehow the mercy and love of God will pass their faults and imperfections lightly by, and that they will not have to render an account as to how they have lived. But the Scriptures teach that God never deals lightly with sin; and because men have sinned against light, is the great reason why he has dealt out chastisement and correction to generations past.

God never does anything without good and sufficient reasons. The reason why we do not always comprehend his purposes is because he has not seen fit always to reveal them to our finite understanding. Some things are made very plain in his word. His law is reasonable. The apostle Paul calls it "holy, and just, and good." Rom. 7:12. Nothing can be holy and just without being consistent with reason. The plan devised in mercy for the salvation of those who had violated this holy law is also reasonable. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient; ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:18-20. God is not arbitrary. Those best acquainted with his divine government see most clearly its beauty and perfection. Criminals sometimes find fault with the just laws that have condemned them. So it is with those out of harmony with God's law. His ways may be pronounced arbitrary and unjust, but only those can do this whose minds have been darkened by sin and rebellion.

When this heaven and earth were created, God saw fit to crown his work by making man after the same model as all his other created intelligences, and to establish a system of government on this earth uniform with his divine government in other worlds and in heaven. It became necessary, to this end, to make man acquainted with his divine law, based on the two great principles of supreme love to God and equal love to the fellow creature. On the observance or violation of these two principles have ever hung the issues of life and peace on one hand, or death with all its preceding and accompanying evils on the other. Luke 10:25-28; Rom. 6:23; 10:5. A few plain examples of God's judgment for sin and the swift and sure retribution that awaits those who knowingly trample under foot the just commands of the infinite Creator, will make more apparent the reason why we should turn from our own ways and seek to obey his just requirements.

1. *Adam and Eve.* Gen. 2:16, 17; chap. 3. God had forbidden their eating of a certain tree. When the temptation came, they both ate, and a sense of guilt seized upon them. The extent of their sin is now realized by but few. Every prin-

ciple underlying the entire moral code was involved in this sin. They literally broke six of the ten commandments, and put themselves on the road to the violation of the other four. (1.) They believed the tempter rather than God; thus they broke the first command. (2.) They saw the tree was to be desired. They coveted, breaking the tenth precept. (3.) They took that which did not belong to them and thus broke the sixth command. (4.) They dishonored their only parent, breaking the fifth. (5.) They bore false witness in trying to lay the blame on some one else, breaking the ninth. (6.) They brought death upon themselves and all their posterity, and thus broke the eighth. Under such circumstances, cut off from God by sin, Sabbath-keeping would have been vain worship; and the mention of God's name would only have been in vain. Graven images would soon have become inevitable, as the history of all nations that have forgotten God clearly shows; and unless God by an act of mercy had released the unhappy pair from their hopeless condition, it would have been the highest of crimes to bring posterity into the world to suffer and perish as they must necessarily have done.

Thus we can see the extent of crime in this first act of disobedience, and can better understand James 2:10. For this sin condemnation and death fell on our first parents and all their posterity. The curse fell on the earth and every created thing upon it; and we to-day, though under circumstances of mercy, are still suffering from the effects of their sin even more deeply than the first generations. This first transgression has been terribly expensive to the human family. Earth for a thousand years has groaned under its burden of guilt and anguish, and all for one violation of God's holy, immutable law.

2. *Cain.* Gen. 4:1-9. This man was provoked because God favored his brother more than himself. There was a reason why God had respect unto Abel and his offering: it was a blood offering and showed faith in a coming Redeemer who should die on account of sins. Cain's offering was only of the fruit of the ground; and being blind by sin, and not having any faith in God's promise, he thought to make matters better for himself by killing his brother. But God's curse suddenly fell upon him, and he was sent out to be a fugitive and a vagabond. The earth suffered an additional curse. It should no more henceforth yield its increase.

3. *Korah, Dathan, and Abiram.* Num. 16. These men and their sympathizers were dissatisfied with God's method of ordering things and carrying on the affairs of his people. Their rebellion bore a swift and abundant harvest; for the earth parted asunder, and they went down alive into the pit and perished from the face of the earth. They made themselves think they had a right to interfere with God's plans. What a terrible mistake for them! but it may be a lesson to us.

4. *Nadab and Abihu.* Lev. 10:1, 2. The Lord had ordained that no fire should be used in the service of the sanctuary except that taken from the altar, which was a fire of God's own kindling. God's way did not suit them. They had another which in their estimation was just as good. By their presumption cost them their lives; and it should be a lesson to us not to prefer our own ways to God's, nor lightly to esteem the means that has ordained for carrying on his work.

5. *King Saul.* 1 Sam. 15. The Lord sent Saul to destroy a nation who were corrupting the earth with their abominable iniquities, giving him explicit directions to utterly spoil and slay all that pertained to them. But in his greed for gain and desire to grace his triumphal return with the presence of the conquered king, he brought home the finest of the cattle and sheep, and spared Agag's life. The excuse made when called to an account by the prophet for his failure to obey, was that he had saved the best of the cattle to sacrifice to the Lord. The prophet replied: "Behold, to obey is better than sacrifice, and to hearken than the offering of rams." The king strove hard to justify himself, but this crowning act of disobedience cost him his kingdom, and never again did he enjoy the favor and blessing of Heaven. His way was wiser than God's way, in his own eyes, and he presumed to improve upon God's explicit directions. God's way would have brought honor to Saul, but his own way brought only disaster and ruin.

6. *Zedekiah.* Jer. 28, 29. While this man

reigned as king over Israel, the nation was tributary to Nebuchadnezzar, king of Babylon. Part of the nation had already gone into captivity, and the time had come when, on account of their continued persistence in transgression, God would have the remainder of the nation go into captivity to Babylon. Jeremiah had been sent to proclaim a message to this effect, and because of counseling the people to go over to the king of Babylon he had been shut up in prison. Zedekiah, filled with forebodings for the future, held a secret interview with the prophet. Jeremiah plainly told him that if he would surrender to the king of Babylon, his soul should live, and Jerusalem should not be burned with fire. But Zedekiah pleaded that he was afraid of the Jews that had fallen captive to the king of Babylon would mock him, and so he refused to hear the message from the Lord. It was not long before he reaped the fruit of his refusal; for he was soon taken captive by Nebuchadnezzar, and compelled to witness the horrible death of his sons and nobles. Then his eyes were put out, and he was carried in chains to Babylon. Jerusalem was burned and laid waste for upwards of a hundred and fifty years. See Jer. 38, 39.

I wonder if Zedekiah in his blind bondage ever lamented over the folly of his course in permitting the fear of man instead of the fear of God to control him. What sadness must have possessed his heart as the long weary days of his captivity passed away! Surely he must have seen the folly of having his own way, but alas! too late to avail him anything. Jerusalem was in heaps, and the temple of Solomon, the costliest structure that ever adorned the earth, was in ruins. God sometimes uses rigorous measures to show his disapproval of sin. Do you ask the reason why? It is because sin is the most hideous and unreasonable monster in the universe.

(Concluded next week.)

ST. PAUL'S FAITH.—NO. 6.

BY. ELD. R. A. UNDERWOOD.

THE SECOND ADVENT OF CHRIST.

"FOR our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21. The coming of Christ to change our vile bodies and make them like unto the glorious body of the Son of God, was the "blessed hope" the apostle ever kept in view. Had he lived in these last days, when faith in the personal coming of Christ is waning; had he heard the last-day "mockers" saying, "Where is the promise of his coming?" the apostle would have charged them with being "willingly" ignorant, if not willfully so, concerning the second advent of Christ. Christ will come the second time to this earth; for he says: "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3. "While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said: . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

It is the "same Jesus," "the Lord himself," that is to come again. The "I" that goes away is the "I" that returns in the same manner in which he went away. We are commanded to "watch," "wait" and "look for" the Master's return; yea, and to "love his appearing."

The children of God will not be in darkness concerning that most solemn and glorious event. The "signs" given whereby they may "know" when it is "near even at the doors" will be discerned by them. They will be "waiting" "looking for" and "loving" the appearing of the Man of sorrows; and he will receive such unto himself.

But, alas for the ease-loving, honor-seeking, popular professors who say: "I do not want to be disturbed about the second advent of Christ. If I am ready to die, that is enough. It is nonsense to worry our brains about the prophecies and the coming of Christ. They are not for us to understand." These are almost the exact words addressed to the writer by a friend a few weeks since. On another occasion a friend having asked a question requiring a Bible answer, which could not be given without quoting scriptures that related to the second advent of Christ, said: "Don't quote Bible to me about Christ's second coming; for you cannot make an Adventist of me." The above were both professed children of Christ. They represent a large class who claim that they love Christ more than all else besides; yet the simple quotation of a text which refers to the "advent" of Christ to this dark world of sin to receive his own dear children unto himself, is distasteful to, if not despised by, them, even though they profess to be his children.

Can a child love a parent, and treat him thus? Can a bride love her absent husband, if she does not desire to know anything of his return? Let me say to such, We need not worry about something we cannot understand. In the time of the end "the wise shall understand." Dan. 12:9, 10. "But ye, brethren are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. You tell me that you love the Saviour. My friend, can this be if you do not want to hear anything about his personal coming? Do not deceive yourself. Thousands think that they love the Son of God, when they do not want to see him, nor even hear of his return to this world the second time! All your feigned words of love for an absent friend would not convince him nor others of your love, if all the evidence of, and even conversation concerning, his return was repulsed by you. You would have more discretion than to try to palm off such a fraud upon those of any discernment. Do not persuade yourself into the vain delusion that because you may say "Lord, Lord," and are not guilty of out-breaking crimes, you are prepared to die. Many ridicule the doctrine of the soon coming of Christ, and reproach those that believe it: yet they dream of heaven. The prophet had his eye on this class, with others, when he wrote: "Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. 66:5.

It is to those that "tremble" at the word of the Lord, and "look for him" that he shall "appear the second time without sin unto salvation." Heb. 9:28. Only to this class will his coming be with joy, while shame and confusion will cover those who have said with their lips, "Let the Lord be glorified," while by their actions they have lightly esteemed the word of God, and cast reproach upon his waiting people.

The change of body referred to by the apostle must be preceded by a moral change, which will make a radical change of the whole life and all its interests. St. Paul experienced this moral change, and this led him to look upon the world from a different stand-point than formerly, as it will all that have the faith of Paul. The invisible, eternal riches in Christ had been sought at the loss of all by him. "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. . . That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death." Phil. 3:7-10. Few men ever have been placed where they were called to give up more, and few have done it more cheerfully, than the apostle Paul. For the honors, wealth, and fascinating pleasures of this world he purchased the "pearl of great price." While making this exchange he says: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

To the extent that our souls are infused with the spirit of Christ, we are constrained by the love of souls to labor with all the talents of intellect, knowledge, opportunities, means, and the powers of our being to save souls, even at the loss of life. When the whole life is absorbed in this work, our treasures are transferred to the eternal world;

"For where your treasure is, there will your heart be also." "Out of the abundance of the heart the mouth speaketh." If our treasure is here, our hearts and conversation are here, and we shall always stay here on this earth. Man is born here, lives and dies here, and is buried here. All will be raised here, and all who have their treasure here, will perish here. Rev. 20:9; Mal. 4:1. This class will not have the privilege of leaving this old earth, even for a time. But if our treasures are transferred to heaven, our hearts will be there, our conversation will be there, and we shall go to the city of God. All the powers of earth cannot hold us here. Do not be deceived in this matter.

St. Paul had laid up his treasure in heaven. His talents had been devoted to the work of God. He could be a minister, a colporter, or anything, that he might save souls. He thought it just as honorable to go from house to house to show them the word of the Lord with weeping, as to preach a sermon. Of his work he writes: "But have showed you, and have taught you publicly, and from house to house; . . . by the space of three years I ceased not to warn every one night and day with tears." Acts 20:20-31. Such labor, mingled with stripes, imprisonments, pain, hunger, thirst, cold, nakedness, and the care of all the churches, was cheerfully performed by the great apostle. When he started out he was not told that he would have an easy time, nor was he promised a good salary for labor. But "he said unto me, Depart; for I will send thee far hence unto the Gentiles." Acts 22:21. "For I will show him how great things he must suffer for my name's sake." Acts 9:16. Did this discourage the servant of God?—No; not for one moment. See how he counted the cost: "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecutions, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us." Rom. 8:17-37. If this was the living faith and courage of the ambassadors of Christ in the early Church, how much more should it be ours now at the close of the gospel age!

Let the same power of faith, courage, and unselfish work be manifested by the professed soldiers in the Church of God as was seen in the life of St. Paul, and soon this world would be lighted with the last message, and the conflict would end. This is what we need, and when attained the work will close in power. Let us ever keep the glorious truth in view that Jesus is soon to "come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:10. It is "unto them that look for him" that he shall "appear the second time without sin unto salvation." Heb. 9:28. "Surely I come quickly." Let all say: "Amen. Even so, Come, Lord Jesus." Rev. 22:20.

(To be continued.)

THE SECOND COMING OF CHRIST.

BY R. S. DONNELL.

No other doctrine is more clearly set forth in the word of God than that of the second coming of Christ; and yet no other is so little dwelt upon by the religious teachers of to-day. The Bible points to it as the grand consummation of the Christian's hope. Speaking of the fulfillment of the signs that were to indicate the nearness of that event, the Saviour says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Paul declares: "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. It is pointed out as the time when the people of God are to be rewarded. At the close of his labors, the apostle Paul spoke of it as the time when he expected to receive his crown: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. Upon this point the Saviour bears positive testimony: "For the Son of

man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16 : 27.

The people of Christ will be looking for him, "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2 : 12, 13. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25 : 9.

Can a person be said to be waiting for a certain event, and not be looking for it? If waiting and looking, then they must know something about when it will take place. This the Scriptures also teach. Not the day nor the hour, but the nearness, of that event, or the time when to look for it, is pointed out. The Saviour said that of his coming there would be signs in the sun, moon, and stars (Luke 21 : 35; Matt. 24 : 29); and then adds: "So likewise ye, when ye shall see all these things [signs], know that it is near, even at the doors." Matt. 24 : 33. Have no guess-work in the matter, but "know that it is near."

Again we find testimony to the point in 1 Thess. 5 : 1-4. In this scripture two classes are brought to view; viz., those upon whom that day will come as a thief, represented by the term "they," who evidently are not looking, but are crying peace and safety, and no doubt preaching a converted world before the coming of Christ; and those whom Paul designates as, "Ye, brethren," and says: "But ye, brethren, are not in darkness that that day should overtake you as a thief." Verse 4. Paul continues to describe them as the children of the light; that is, they are heeding the light that shines from the word of God upon this subject, of which the apostle says, "Ye, brethren, are not in darkness," and which Peter terms "a more sure word of prophecy." 2 Pet. 1 : 19. In the Bible, from the days of Daniel to the end, there is given a complete outline of this world's history. The four universal empires, the rise and development of the man of sin, the signs in the sun, moon, and stars,—all stand as finger-boards upon the great highway of time, showing unmistakably to the student of prophecy our whereabouts in this world's history.

That the four great kingdoms, Babylon, Medo-Persia, Grecia, and Rome, are in the past, and that the man of sin has run his allotted career, no careful student of prophecy and history will attempt to deny. That we have also passed the three great signs referred to by our Saviour, which were to take place in the sun, moon, and stars, it is just as easy to prove. In the 24th chapter of Matthew, we find the Lord answering a question directly addressed to him upon this point; and in so doing, he traces the history of this world in connection with the history of the Church, from the destruction of Jerusalem to his second advent. Reaching a certain period in that history, he says (verse 29), "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

It will be noticed that these signs were to take place after the ending of a certain tribulation. That tribulation he brings to view in verse 21, and mentions it as being the greatest through which the Church would ever be called to pass. This occurred under the reign of Paul's "man of sin" (2 Thess. 2 : 1-8), or during the supremacy of the little horn of Dan. 7 : 8. This power was to literally "wear out the saints of the Most High." Dan. 7 : 21, 25. Neither before nor since the Dark Ages have the people of God been called upon to endure such relentless persecution as was heaped upon them during the reign of the papacy. In Dan. 7 : 25, we find the 1260 years given as the duration of the supremacy of this power in the "time, times, and the dividing of times." This supremacy was reached in A. D. 538, at the going into effect of the decree of Justinian, placing the Bishop of Rome at the head of the churches, and granting him power to punish heretics. Adding 1260 to 538 would bring us to 1798, where the days of supremacy would end. And here they did end; for in 1798, Berthier, a French general, entered Rome, proclaimed a republic, took the pope prisoner, and for a time abolished the papacy.

Now we see from Matt. 24 : 22 that the days of tribulation (that is, the tribulation of the 1260 years) were to be shortened. In other words, the tribulation would cease before the days ended. This we find was the case. Through the preaching of the reformers and other kindred hindrances, the persecutions were brought to an end before the expiration of the days allotted to this power.

It was after the persecution ceased, but before the days ended, that the sun was to be darkened. Mark says: "In those days, after that tribulation, the sun shall be darkened," etc. Chap. 13 : 24. By 1776, or not later than 1778, the tribulation ceased; so we must look for the darkening of the sun between this time and 1798; and here we find it. As a fulfillment of this prophecy, I refer to the memorable dark day of May 19, 1780, just eighteen years before the days ended, but in a very short time after the tribulation had ceased. Much proof might be offered upon this point, but we only refer to Webster's unabridged dictionary, edition of 1869, p. 1556, heading, "The Dark Day." The following night, the moon also was darkened. As a fulfillment of the falling of the stars, witness the great meteoric shower of Nov. 13, 1833. Many living witnesses of this are among us to-day. This falling of the stars is the fulfillment of the great threefold sign given by the Saviour as an indication of his near approach; and to those that were to witness it, he says (verse 34): "Verily I say unto you, This generation shall not pass, till all these things be fulfilled;" that is, some who saw the falling of the stars, should live to see the coming of Christ in the clouds of heaven. If this be so, dear reader, where are we?—Just fifty-two years this side of the fulfillment of this threefold sign which tells us that the coming of our Lord is near, "even at the doors." The witnesses are gray-headed; yet the Saviour has pledged his word for it that this generation shall not pass before he returns. May we all be ready to welcome our Master when he shall come.

Pleasant Hill, Mo.

HOW WE SHOULD SPEAK.

BY GEORGE THOMPSON.

THE tongue is that "unruly member" which it is so hard to control. How many are the "hard speeches" which we call to remembrance as we look back upon our past lives. And in view of the solemn declarations of Scripture upon this point, we are made to tremble: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12 : 36. James says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Chap. 3 : 2. Again: "If any man among you seem to be religious, and bridled his tongue, but deceiveth his own heart, this man's religion is vain." Chap. 1 : 26. Solomon has told us that "death and life are in the power of the tongue." Prov. 18 : 21.

If we direct our words aright, we may have eternal life; while, on the other hand, if our words are vain and uncalled for, and death or the Judgment overtake us, the awful second death will be ours. Moses was "very meek, above all the men which were upon the face of the earth" (Num. 12 : 3); yet we read of him that he once "spake unadvisedly with his lips." Christ was a perfect pattern of meekness. He "did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2 : 22, 23.

But how must we speak? We dare not set up our own standard. Has not the Bible told us? It certainly has; for it contains the "whole duty of man." James says: "So speak ye, and so do, as they that shall be judged by the perfect law of liberty." Chap. 2 : 12. And 1 Pet. 4 : 11 tells us pointedly how men should speak: "If any man speak, let him speak as the oracles of God." Are we informed that the "oracles of God" are?—Yes: "This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7 : 37, 38. Again: "What advantage

then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." Rom. 3 : 1, 2. No language could be more plain. The "oracles of God" are the moral law, the ten commandments, which contain the "whole duty of man." Eccl. 12 : 13.

Man, then, ought to speak in harmony with the law of God. How many are doing this? All over the land ministers are heard proclaiming that the law is abolished, and man is no longer under obligations to obey it. Others say that it is in full force, but the fourth commandment has been changed, so that it no longer enforces the keeping holy of the seventh day. The rest day of the Creator is set aside, and another day, of papal origin is made to take its place—"the venerable day of the sun." Do those who teach this "speak as the oracles of God"?—They certainly do not.

Willow Hill, Ill.

CHAFF WITH THE WHEAT.

BY F. PEABODY.

I entered a book-store not long ago, and asked for a book of recitations on the subject of temperance. Having examined one, I remarked to the merchant, that there were some good selections in the book, but many of which I would not approve. His answer was, "We must take the chaff with the wheat." The thought struck me forcibly. If you want good temperance literature, you must take ninety per cent of nonsense or chaff. The other ten per cent may be worthy a perusal. It is so in almost everything in these days. Chaff when we speak of the husk of grain, is good for some purposes; but when applied to nonsense, it is of no use. It is so as regards almost every article put into the market. It is even so in the lecture room and in the pulpit. A very little wheat with a great amount of chaff is a commodity in great demand. "What is the chaff to the wheat? saith the Lord. Is not my word like as fire?" I felt thankful that we had the word of God, of which David says: "Thy word is very pure; therefore thy servant loveth it."—So say I. "We must take the chaff with the wheat" does not apply here. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

How thankful the Christian ought to be that God has given us his truth unmixed! "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

DOGS.

BY M. E. STEWARD.

"BEWARE of dogs." Phil. 3 : 2. The first class mentioned which are without the city of God is dogs. Rev. 22 : 15. The peculiar characteristic of this animal is named in Gal. 5 : 15: "But if ye bite and devour one another;" etc. Lambs are affectionate and tractable; dogs, cruel and unmanageable, a terror to every one.

The psalmist says of the Saviour, "Dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. In the judgment hall and at the cross they bit Him with false accusations, and devoured him like dogs with no pity for his awful sufferings.

"If ye bite and devour one another, take heed that ye be not consumed one of another." Nothing will alienate affection quicker than fault-finding. The happiness of families has been destroyed by it. Let us not "bite" those we love by thoughtless criticism. Dare we indulge a spirit of censure in the holy Church of God! As this cruel spirit enters the heart, that of Christ is lost; and he who goes about seeking whom he may devour, "consumes" the precious graces of the Spirit, and gradually gains control of the entire man. Then let us watch against the first appearance of this evil. We may fancy written over it, "Beware of dogs," as the Romans chained their dogs at the doors of their houses with this inscription over them: "Beware of this dog."

—If men were as ready to commend what they approve as they are to condemn what they disapprove, life would be rendered much more pleasant, and many thorns that now pierce men's hearts would never enter them.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

OUR PATTERN.

BY EMILY HUTCHINS.

A BUSY mother, sitting
Beside a table, wrought;
The troubled brain and weary
Was vexed with anxious thought.

She fain would cut a garment
From cloth that was too small;
The pattern laid upon it
Would more than cover all.

And as she sat, contriving,
Her little daughter by
Was standing still and thoughtful,
Watching with eager eye.

"Mamma," at last she murmured,
"Does Jesus fit us so?
For that he's our great Pattern
We learned at church, you know."

The vexed and anxious mother,
With cares and trials pressed,
The meaning of that question,
At first, but little guessed.

But, wakening at midnight,
The question came once more,—
Are you too small a pattern
For Jesus to cut o'er?

His life on earth was humble,—
No pride of dress or show;
And "that he's our great Pattern
We learned at church, you know."

His life was kind and gentle,
He ne'er was vexed or tried;
And then she felt his goodness
As on the cross he died.

Then, as she viewed the Pattern,
It looked so good and grand,
Before so true a Model
She felt unfit to stand.

Her heart was filled with longing
To be like Jesus pure,
The trials and temptations
Of life to well endure.

And in the midnight darkness
She breathed a heart-felt prayer
For grace to be like Jesus,
The Pattern full and fair.

Battle Creek, Mich.

THE SABBATH DINNER TABLE.

"DIDN'T we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone.

"Good!" echoed the father, scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we know as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. "Was not that worth ten minutes?"

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the driest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor, with rising color.

The visitor, by the way, did not enjoy the prayers of the head of the family. In her own young opinion, addressing God in long, hard phrases, made him seem high up and far away from her.

"Such a length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." Impulsive young visitor kept her lips shut, but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as prayer rarely had touched her before. At that instant she hotly wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticised," suggested the eldest son, gently. "I never felt so clearly as I did this morning, how Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy has a finger-tip pressed into each ear; that sermon was one of the marked periods in her spiritual growth. "And, then, the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sabbath dinner table than in any home gathering through the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkindly criticism, now made a hurried remark:—

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colors to make her hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several weeks she had been trying to school herself not to look at bonnets in church; and this morning, under the impressive sermon, she had not even noticed the offending bonnet almost within range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson to-day."

"I'm glad there's one good one," grumbled his next oldest brother. "I had come to the conclusion that they had picked out the hardest and driest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I do n't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the driest part of the Bible, and his teacher a "poke," why should he care for the Sabbath-school? Perhaps he ought to be ashamed for staying after Sabbath-school last week to talk to the "poke" about something in the lesson. Of course, the big boys knew!

"He has no more sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-time this morning how uneasy he was under that long prayer. He could n't keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come to-night. The listener, who was not a Christian, and who had spent her morning in reading George Eliot, pushed her napkin into her ring with considerable energy.

"I did n't go to church this morning, and I do not intend to go to Sabbath-school! A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank. A blessing had been asked upon the dinner. What about a blessing upon the dinner table talk?—
Maria Hyde, in Westminster Teacher.

WHAT ARE THE ASSOCIATIONS OF YOUR CHILDREN?

WE have often and earnestly insisted in these columns upon the necessity of home influence and training of a Christian, or at least of a pure moral character, in order to prepare children for the position of upright and useful citizens. Any observant mind can readily infer that the principles which govern the family must soon be the main and decisive factors in the destiny of a nation. It is, however, well to reinforce *a priori* reasoning with carefully collected statistics. A writer in a contemporary (*The Christian Advocate*) has done this in a very suggestive and instructive way. He shows that almost all the careers of the young criminals in this great State can be traced to three great causes; viz., bad blood, bad homes, and bad company. Without dwelling at this time upon the fearful consequences of evil propensities inherited

from ancestors, or of a vicious and poisonous home atmosphere, let us note something of the moral disasters wrought by wicked company.

In the Elmira Reformatory there are 1,782 young criminals, of whom 1,096, or 62.3 per cent, confessed that their associations had been positively bad; 568, or 32.3 per cent, confessed that their associations were not good; 57, or 3.2 per cent, admitted that their associations had been doubtful; while 38, or 2.2 per cent, claimed that their associations had been good. Thus it seems that almost all of these young violators of the laws of God and man had come under the "evil communications" which "corrupt good manners." And what an impressive commentary is this upon the proverb, that a man is known by the company he keeps!

Even where the influences around the family hearth are sweet and wholesome, and again where there is no marked trait of moral obliquity springing from profligate ancestors, still the contagious nature of corrupt and malicious society has been the moral ruin of thousands of our young men. Parents are not half enough on guard as to the great and imminent perils arising from this source. How mournful and touchingly pathetic is the case, not unfrequently seen, of a lad well-born and tenderly trained by devoted parents, managing somehow to go astray, and to become the victim of wild and tumultuous passions, which like a canker eat out gradually his conscience, and finally precipitate him into excesses, crime, and destruction. His course is a profound mystery to the anxious mother and father. They are conscious of having done what they could to implant principles of truth, sobriety, honor, purity, and rectitude; they have prayed and exhorted, and endeavored to use tact and wisdom as well as piety to reclaim the erring son, and yet they have failed. It seems to them, sometimes, as if the Abrahamic covenant and all the promises of Revelation pledging the salvation of children to the sincere faith and ardent prayers of the parents, were false and deceitful. They groan within themselves, nay, often aloud, over their hopeless efforts to rescue the wayward one from a life of shame and disgrace. Now, where is the trouble here? How can this anomaly of a desperately wicked son of upright, noble, and Christian parents be explained?

The secret must often be sought outside—in the demoralizing and contaminating associations which the youth has unfortunately been allowed to form. The single and yet tremendous fault of the parents is that they have not been sufficiently alert as to their boy's companions. While the good man of the house slept, the Devil came by night, and sowed the tares that now are ripening into an abundant and appalling harvest of ruin. Every father ought to see and to know well the playmates of his children. He ought not only to say with Fröbel: "Come, let us live with our children;" but still further, Come, let us live also, to a certain extent, with the playmates of our children. At least he ought to encourage his children to invite their comrades to his own home, where without seeming to be obtrusive he can easily observe what the moral tendencies of these comrades are; what their habits of speech, their ideas, their aspirations, and, in general, their traits and influence. With such knowledge in hand, the parent could easily and skillfully aid his children to choose some and reject others from the circle of youthful acquaintances, and thus prevent in the outset the formation of intimate ties of friendship where the signs of evil are ominous. It is folly for parents to think that they have not time nor patience to look thus into the influences which are playing from without into the character and prospects, eternal as well as earthly, of those they love. Better a thousand times take some pains in the beginning, and arrest the tide of wrong tendencies, than to let it drift on until successful interference becomes impossible.—*Christian at Work.*

—Afflictions are intended for our learning. The Lord gives the reason thus: "To humble thee, and prove thee, to know what was in thine heart." The Lord knows what is in our hearts; but he wants us to know it.
R. F. C.

—Prof. Trilobite (eloquently): "Yes, all things came by chance, and the great globe itself, like a mushroom, sprang up in the night." "Inquisitive Bessie: "I should like to know, please, sir, where the seed came from."

Special Attention.

PAPAL POLICY.

It is reported that Pope Leo is about to issue an evangelical letter on the Christian government of nations; and some portions of it have been already telegraphed to this country. The *Illustrated Christian Weekly*, of Nov. 21, quotes the following as pertaining more particularly to our own government:—

"It is a calumny to suppose the Church is incompatible with the principles of modern civil government and society as now constituted. Man cannot exist without society: this requires authority, and all true authority comes directly from God. The participation of the people in States' government should not be blamed, but encouraged. The Church is not the enemy but the friend of all healthful and legitimate liberty. If the Church holds that various sects of Christians cannot be tolerated on a footing of equality with the true religion, she does not go so far as to blame governments for permitting such sects to have influence in governing, provided those forming the government seek to attain some good object or to avoid misfortune.

"We thus proclaim freely and openly the truth, not with any ulterior design of profit from the actual political situation, but because we wish to see public affairs follow less perilous channels, and repose on a more solid basis.

"The Church is in perfect harmony with all modern progress, and leaves intact the legitimate liberty of the people. Every Catholic should rigidly adhere to the teachings of the Roman pontiffs, especially in the matter of modern liberty, which already, under the semblance of honesty of purpose, leads to error and destruction.

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

Some regard these utterances as evidence that the papacy is becoming greatly modified by the spirit of the age, and by modern ideas of liberty and progress, so that even if it possessed all its ancient power, it would not manifest its ancient spirit. On the contrary, it seems to us that they plainly reveal the cunning policy of that power. It can adapt itself for the time being to circumstances which it abhors, with the ulterior purpose of changing them as soon as it can gain the power. It may with bland hypocrisy profess that it does not condemn governments for tolerating different sects; but how soon would it quench their altar fires in blood had it the power.

Who cannot see the perfidy of this declaration?—"The Church is in perfect harmony with all modern progress, and leaves intact the legitimate liberty of the people." Yes, but what is the "legitimate" liberty of the people?—Liberty to think and act just as the Church dictates; nothing more. And what according to the standard of Romanism is "modern progress"?—It is just the ideas and purposes of the Church, and those only. All else is secular and apostate, and should be suppressed.

But the letter finally betrays itself utterly. For if everything is going on according to the mind of the Church in national affairs, as it professes, why

does the Church seek political power? Why not leave these matters to those who are managing them so well, and the Church attend to those spiritual affairs which alone come within its domain? But mark how carefully all Catholics are instructed to work themselves into politics, "penetrate wherever possible," and "make themselves felt as an active element in political life." Why all this?—Oh, "to prevent the usages of liberty from going beyond the limits fixed by God's law." And who shall determine these limits?—The Church. To that center every pathway they mark out inevitably leads, as they design it shall. Once in possession of the power they seek, they would mold our Government according to their own will, into a very different power.

NATIONAL REFORM.

Two of the secretaries of the National Reform Association have recently spoken in various places in Hillsdale county, Mich., on their usual theme; viz., "Christ the ruler of the nations." The speakers were Rev. W. J. Coleman and Dr. Lynde, both of Ohio, and prominent men in this movement, now thoroughly inaugurated. These gentlemen were at the Cleveland Convention, Dr. Lynde being secretary. It was Mr. Coleman who answered the question that Henry Ward Beecher proposed to the convention. "Why not," said Mr. Beecher, "put the name of God upon a plow-beam or a locomotive?" Mr. Coleman's reply was as follows: "If President Brunot or Dr. Mc Allister could go to Washington and put the name of God in the Constitution in a night, the question would be pertinent; but when we ask that it be done in the only way it can be done, the question has no point; for we do not want a nation without a government. We want not only the laws but the power to execute them." Mr. Coleman spoke to the students at Hillsdale College in their chapel, the evening of Sept. 30. President Dunn introduced the speaker and offered prayer. The speaker said: "There have been three great reformations since the Christian era began, affecting the three great aspects of Christ's character: First, his divinity and mission as a prophet; secondly, the great Reformation under Luther, Christ the priest; and, lastly, that which most concerns us, Christ the king. We live in the time when and where we are to recognize Christ in his three great offices, as prophet, priest, and king." The speaker clearly indicated that when the world accepted Christ in these three offices, holding all these positions at the same time, it would be doing all it could, and Christ would then reign on earth but from heaven. The idea was openly disdained that Christ would ever come and reign personally on the earth, and this was said in direct allusion to the views of literal Millenarians.

The readers of the REVIEW will not fail to see Mr. Coleman's faulty theology. Christ does not hold all these positions at once. He was a prophet on earth. He is a priest in heaven. He will be crowned king when he comes again, and then reign over the house of Jacob forever. The difference of views here distinguishes between evangelical and non-evangelical Christianity. "We stand," says Mr. C., "at the end of one great reformation and the beginning of another. Temperance, the Sabbath, marriage, all reform, centers in this one great question, Christ's right to rule over all, the king over all. This question must enter into politics and business life, and mold every thought. Nothing hinders the only millennium that will ever be but the vindication of this third office of Christ."

To hear these men talk, one would think that Christ never could be the ruler of the nations till men were willing to have him reign; that he could not take the kingdom till men gave it to him. "This is the work of the young men, the Y. M. C. A., to show all the good qualities of the heart, to be magnanimous, and give to Christ his own; not to work in the line of expediency, but in that of morality. The breakers of God's law must know their sin. No merely human reform can put away sin; but the conflict is going on, the fire burns, and it is now a matter of vital importance to be connected with Jesus Christ."

"If Christ is not the ruler of the nations by

right," says Mr. C., "then I know of no remedy for the sin of the world." A strong plea was made from types. Melchisedec was a priest-king; and Pharaoh was only greater in the throne than Joseph. God has put all things under Christ's feet. Every tongue shall confess that Jesus Christ is Lord. Moses was a law-giver, and his system of words has never been broken down in all history. The stories of Joshua, David, and Solomon all concur in teaching the one idea—all were natural rulers. In quoting the second psalm to a gentleman in Ohio, together with this argument from the types as above, the reply was given, "I was prepared to resist man, but not God;" and he gave his adhesion to the principles of this last great reformation. "The government shall be upon his shoulder." "Christ was born a king, confessed to Pilate that he was a king, and was crucified a king. Christ will never come down to reign. He is to rule the world through his ministers."

Of course these will have to be evangelical ministers, and even all magistrates must be of the same character; for Mr. C. says, again: "The magistrate must be His minister as well as the minister of the gospel. The work of the magistrate is a part of Christ's rule. Christ has authority, and his ministers in Church or State by him (Christ) rule not only in the Church but in the nation. Practically, what is immoral in the Church is also immoral in the State. Jesus Christ is the ruler of the United States. Is it right that we should walk and act as if he were not? When our own great rebellion of a few years since, took the material and resources of the nation, and set up a new government within our borders, were the loyal of the land content? At the call of our loved President the soldiers came with the cry, 'Six hundred thousand more,' till on the field of Appomattox the rebellion was made odious. This nation is Christ's property; and if it was right to force the rebellion to its close, is it not right for Christ to force men to submit? If we force men to acknowledge human authority, shall we not be proud to acknowledge Christ's authority? Christ has a right to command us as a nation." Of course this means to enforce Christian usages by and through the evangelical magistrates and ministers.

"Christ has the right to rule; the question is, Will we obey?" that is, will we mind Christ's evangelical ministers? The magistrates say we must. Will we obey? This is the only question—the question of Christ's right and authority to rule. The United States must acknowledge that Christ is king. How much of the Bible is now law for the nation. It touches man's church relation, but does not decide moral issues in the State. Every great question has a moral side. The nation must acknowledge the authority of Christ in its legislators. They should have no power to make law but by authority, and their authority is Christ the King. How does the nation stand? We have some Sabbath laws poorly executed. We have chaplains in army and navy, and in our prisons; all these are our inheritance, a nominal profession. Practice tells. Profession is not safe; and we judge of the nation by its profession. What are we going to do and be? is the question of the hour.

"We have really but one law; that is, the Constitution. The Constitution is both authority and law, out of which all statutory provisions grow; and it should govern in all the affairs of men, human and divine, Church, State, and national. The Constitution says nothing about Jesus Christ. We, the people, say nothing about his authority and right to rule. We do not say anything about our relations to God as a nation. We have not acknowledged either the divine authority or law. The people have accepted no such relationships. The Constitution is entirely colorless in the matter. We talk about the higher law, but it is not recognized in the only place it can do any good. Neutrality is the real position of the Government; but to be neutral is to be against God; for 'he that is not with me is against me,' says Christ. One cannot be neutral on a moral question. The Sabbath question is the great question. The nation is a Sabbath-breaker. The United States mails, the passenger and freight traffic on that day—all are national sins, and all are under the sanction of law."

Mr. Coleman here argued that it was a constructive wrong to write a letter on Saturday and

mail it; for the Sunday carrying and delivery were sins, and easily to be avoided, as a telegram or telephone message would reach the receiver, if sent on Monday morning, as early as if written and mailed on Saturday. Such a stringent Sunday law as this foreshadows, would be blue enough in all conscience, and would quite radically fulfill all that Rev. 13 predicts.

Mr. Coleman goes on to say that a pure public sentiment will do away with all of this Sabbath desecration; all such traffic exists without a reason. It is wrong to commit sin in political life, and there is no way to deal with the question but by moral law. The party that demands and is to retain the confidence of the people must appeal to the moral law, and that in the strength of God.

In referring to the W. C. T. U., Mr. Coleman said: "At the end of the temperance question is the Sabbath; and the temperance reform is the van of other great moral questions. All point in the same direction." To the students he appealed directly as the future actors in the great drama of reform. "Christian voters, Christian legislators, Christian executors of the law,—all are the basis of our work on earth and our hope of heaven. These ideas will keep a man broad. Christ is king. Heaven has as much to do with earth as Washington [meaning the general government] has to do with Michigan. Wield, then, the sword of the Spirit; it will not be in vain. Such as do this will be the men that will win in the conflict before us."

In reporting the preceding lecture, I was not able to do it *verbatim*. Much of it, however, is in the exact words of the speaker. No statement is made stronger than the speaker made it. The facts are not overstated. I only wish I could put the spirit of the lecturer into what seems but dry words. But suffice it to say, that while Mr. Coleman was calm and deliberate in his delivery, his lowest tones were impassioned with deepest feeling and earnestness of purpose combined with consciousness of right. The stillness of the room was at times oppressive; but at the close, the cheering of the students was most enthusiastic. The benediction was pronounced by President Dunn, and, like the opening prayer, was apparently in full sympathy with the spirit of the lecturer.
D. H. LAMSON.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—He that never would, could never.
Will to might gives greatest aid.

—The rest of heaven will be found in a holy activity.

—We should pray the more when prayer becomes distasteful.

—He who can suppress a moment's anger may prevent a day of sorrow.

—Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

—'Tis education forms the common mind.
Just as the twig is bent, the tree's inclined.

—"All at it, and always at it" should be the motto of those who have enlisted in the cause of Christ.

—The path which leads to the Mount of Ascension does not lie among flowers, but through a dark valley, and o'er a cold hillside.

—Christianity is not simply an assent to a creed or form of belief. It is that, but it is more. It is allegiance to a personal Saviour. Its invitation is, "Come unto me;" its exhortation, "Follow thou me;" and its requirement, "Be ye holy, for I am holy." Its Scriptures constantly point us to One "in whom we live and move and have our being."

—There are some persons who think it much easier to bury a sin than to repent of it. But sin is a very hard thing to hide. It is like hiding a seed or root in the ground. It draws strength in its concealment, and finally pushing up through the soil, brings forth fruit, thirty, sixty, and a hundredfold. Sin is not dead enough to be safely buried.

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

THE SEED OF SONG.

THE seed of a song was cast
On the listening hearts around;
And a sweetly winning sound
In a few short minutes passed.
But a song of perfect praise
And a song of perfect love
Was the harvest after many days,
Beneath the everlasting rays
Of the summer-time above.

The seed of a single word
Fell 'mong the furrows deep,
In their silent, wintry sleep,
And the sower never an echo heard.
But the "Come!" was not in vain;
For that germ of life and love,
And the blessed Spirit's quickening rain,
Made a golden sheaf of precious grain
For the harvest home above.

Will you not sow that song?
Will you not drop that word
Till the coldest hearts be stirred
From their slumbers deep and long?
Then your harvest shall abound
With rejoicing full and grand,
Where the heavenly summer songs resound,
And the fruits of faithful work are found,
In the glorious holy land.
—Frances Ridley Havergal.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	249
" reports returned.....	101
" members added.....	6
" missionary visits.....	1,075
" letters written.....	120
" Signs taken in clubs.....	71
" yearly subscriptions obtained.....	70
" trial " ".....	39
" pp. publications distributed.....	124,027
" periodicals distributed.....	3,575

Cash received on membership and donations, \$78.27; on sales, \$317.53; on periodicals, \$359.20; on other funds, \$492.
LIZZIE A. STONE, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1885.

No. of members.....	416
" reports returned.....	205
" members added.....	5
" missionary visits.....	1,677
" letters written.....	490
" Signs taken in clubs.....	1,774
" new subscriptions obtained.....	120
" trial " ".....	391
" pages tracts and pamphlets distributed, 155,446	
" periodicals distributed.....	18,277

Received on membership and donations, \$40.81; on sales, \$1,518.86; on periodicals, \$654.45; on other funds, \$298.11.
E. T. PALMER, Sec.

DENVER MISSION.

IT may be of interest to the readers of the REVIEW, especially those of Colorado, to hear from the mission in Denver; and we are glad to have some word of encouragement to offer.

We located in the immediate vicinity of our late camp-meeting, hoping to follow up the interest there awakened. One very estimable old lady has commenced to keep the Sabbath, and is very zealous. Although seventy-three years of age, she has bought and read the "Great Controversy," and also purchased "Thoughts on Daniel and the Revelation" and "Facts for the Times," which she is studying with much interest.

There are others who are interested in a greater or less degree, two of whom have about decided to obey God's commands. One of them took part for the first time in her life at our prayer-meeting last night. We have faith to believe that God has a people in Denver, and hope our brethren will remember the wants of the mission and redeem their pledges. Pray for the Bible workers.
C. P. HASKELL.

CANVASSING IN MANISTEE, MICH.

BRO. H. A. WARNER canvassed this place last summer and obtained about eighty subscriptions for "Sunshine" and the *Signs*, most of the subscrip-

tions being for six months. He is now canvassing for "Thoughts," with encouraging success. There are a few Sabbath-keepers in the city who are trying to live the truth under discouraging circumstances. Last Sabbath they all came together, and we had a spirited prayer and social meeting. It was a good day for us all. We find many who have heard or read of our faith who seem anxious to know more about the truth. We have held some Bible readings. This city has a population of about 12,000. We are desirous of doing what we can to place our publications before the people. A missionary rack has been placed in the post-office, where hundreds can get access to the silent messengers of the truth; and we trust many will in this way receive the light. But we need publications with which to keep it supplied. It is with a view of throwing out a hint to our brethren for help that these lines are written. If those who have tracts and papers lying idle will send them to us by cheapest transportation, they will be thankfully received and judiciously used. Let those who can so assist make a note of this. The publications may be sent to Bro. Warner or myself. Address us at Manistee, Mich. Packages weighing three pounds or less can usually be sent the cheapest by mail. I am now canvassing among the Scandinavians, and am trying to labor as the way opens.
H. E. HANSON.
Nov. 23.

ARE WE DOING OUR DUTY?

COULD we realize what we are compelled to believe by the united testimony of signs and prophecies fulfilling, we would see the vanity of those things which the world so highly prize, and more importance of a consecration of all that we have and are to the work of God. The eternal destiny of souls is hanging upon the manner in which the few remaining years of our time to labor in the work of preparation are spent. The price of eternal life is in our hands; and the promise is to the overcomer only. He that shall endure the labor, the trials, and temptations faithfully to the end, shall be saved. Are we devoting our all to the cause? The work is great and the laborers few. Are we of the few that make the cause of human salvation the first object of life? Is this our highest interest? Does the progress of the cause have the highest place in our hearts? If this is the case, if we are giving our means and our best energies to the cause of God, we may indulge the hope of being approved in the end, and of finding our names retained in the book of life.

We are in perilous times. Dreadful scenes are before us, as foretold in prophecy, and as plainly indicated by the present state of the angry nations, and the abounding iniquity and lawlessness of this degenerate age. Can we contemplate without a shudder the day of terror among men, and of the unmingled wrath of God in the seven last plagues, which will close the history of the present world? Can we remain in apathetic ease while we know by the sure word of prophecy and the signs of the times, that that awful day is soon to burst upon the world? Then the day of salvation will have ended forever. Awake, my soul! Improve the lingering moments as they fly. Souls for whom Christ died are exposed to everlasting ruin for want of the truth which God has graciously committed to our care. Will we prove ourselves good stewards of the grace of God? He has not given us the truth for our times to be hoarded or buried in the earth. We are under obligation to God and our fellow-men to let it shine by word and by deed. The cause demands our best efforts, and God holds us responsible for the improvement of the talents he has given us, in the dissemination of the truth which he has committed to our care.

We must be connected with the living Vine to make us fruitful branches. This must be sought by earnest prayer and continual watchfulness. And while we watch and pray, we must work. The blessing is not to those who simply say, Lord, Lord, but to those who do as well as say. The doer of the work shall be blessed in his deed. May the Lord help us to do in his cause while it is called to-day.
R. F. COTTRELL.

—He who believes that nothing is due him, never believes himself abused.—*Fenelon*.

—Trials may be used as so many stepping-stones by which to mount higher and higher in divine life.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 1, 1885.

URIAH SMITH, - - - - - EDITOR.
J. H. WAGGONER, } - - - - - CORRESPONDING EDITORS.
GEO. I. BUTLER, }

THE CONFERENCE.

THE additional chapter of Conference Proceedings which is presented this week, will no doubt be welcomed by waiting and interested readers. Certainly, if it were possible to transmit through the paper the spirit and good cheer of the meetings, the REVIEW's large circle of readers would peruse the record with the most lively interest; for it seems to be the general opinion here that this people have never before enjoyed so interesting a series of Conference meetings.

The day-time of each day during the past week, has been devoted to business meetings; the evenings to preaching, a Bible reading, and instruction to workers. Elds. Farnsworth, Canright, Kilgore, Olsen, and Dr. Kellogg have occupied the evenings. The Health Institute, Sanitarium Improvement Company, Publishing Association, and Educational Society have each held one meeting; the General S. S. Association, and the International Tract Society, two each. The General Conference has occupied the remaining time. Twenty-one committees have been appointed in the General Conference business alone, besides those pertaining to other organizations. This gives something of an idea of the amount of work that has come before the meeting. The utmost harmony and good feeling have prevailed throughout.

There are between seventy-five and one hundred ministers present, representing the field from Maine to Oregon. A brother Jeffreys present from South America, appeals for help to be sent to that field.

On Sabbath, Nov. 28, in the forenoon, Eld. Waggoner spoke on the glory, exaltation, and majesty of the Creator, in a manner calculated to inspire confidence in every believer's heart, because we have a great High Priest associated with the Father on his own throne of unapproachable glory, and calculated to quicken in every heart desires and determinations to overcome that we may share that glory with Christ at last, according to the many promises of his word.

In the afternoon forty-five ministers occupied the time with cheering and encouraging remarks. It was a good day; and many are the expressions of gratitude heard from those present for the privilege of enjoying this good occasion.

GENERAL CONFERENCE PROCEEDINGS.

TWENTY-FOURTH ANNUAL SESSION.

(Continued.)

SUNDAY, NOV. 22.

THE sixth meeting of the Conference was called to order by the President, at 3 P. M. Prayer by J. B. Goodrich. Minutes of previous meeting approved.

The question being on the adoption of the motion pending at the last adjournment, the motion was amended so as to read that a committee of seven be appointed by the Chair, of which he shall be one, to consider any theological question which may come before the Conference. As amended the motion prevailed.

An interesting communication having been received from W. C. White, it was read by the Chairman. On motion of J. H. Waggoner, the suggestions contained in the communication were referred to the Committee on the Distribution of Labor.

The Committee on Sunday Arrests presented the following report:—

Your committee to whom was referred the matter of arrests of our brethren for laboring on the first day of the week, and of considering what is proper to advise them in cases of arrest, deem it advisable to set forth before the people some of the reasons of our practice, and of our advice in this matter.

1. The commandment of God, one of the ten commandments, spoken and written by Jehovah himself, says: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." As servants of God, recognizing and bowing to his authority, we have no option in this matter. By a

precept which is plain in every particular, we are in conscience bound to keep the seventh day. But God, who rested from the work of creation upon the seventh day and reserved that day to himself as his Sabbath, and sanctified it as his holy day, also gave to man six days wherein to labor. If it be denied that we are commanded to work six days, it cannot be denied that the commandment contains a *permission* to work six days, and the permission has all the authority of the law and the Lawgiver. This permission is very dear to us, because it is often absolutely necessary to the proper support of ourselves and our families.

2. We not only hold it to be a most solemn duty to obey the *precept* of the law, but we claim it as a God-given right to avail ourselves of the *permission* contained in the law. As no man, no community of men, and no earthly Government has a right to forbid us to obey the law of Him who is "Supreme moral Governor," and who styles himself the "Governor among the nations," so no earthly power has a right to deprive us of the privileges and permissions specifically given to us by Jehovah himself. Our time is our choicest capital. While we confess our duty to pay tribute and custom for the support of the Government (and this we have always done willingly), we deny the right of any government to deprive us of one-sixth of our time, our income, our property, for that which does not increase the revenues of the Government; does not add to its support in any particular; which is only an infringement upon our civil and religious privileges—a violation of the dearest rights of moral agents. The enforcement of these laws deeply injures us, while it benefits nobody.

3. When laws are enacted which deprive us of the rights which God has given us, and which are used for the purpose of hindering us from keeping his law, we have the authority of the Holy Scriptures of the Old and New Testaments, and the approved example of the servants of God of all ages, to obey him, to keep his precepts, even if we have to suffer the penalties of human enactments. Daniel prayed to the God of Heaven, when the law of the land strictly forbade his doing so, and when the penalty was to be thrown into a den of lions. His three brethren refused to worship the image which the king had set up, though the law requiring such worship was very specific in its terms, and its penalty most terrible. They appealed to God from the decree of the king. The apostles said: "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." And they suffered stripes and imprisonment rather than to disobey God. But God approved them all, and vindicated them in their actions.

4. While we have no desire to criticise the action of the courts, we feel compelled to express our dissent from a decision rendered in one of these cases, which was as follows: "The law forbidding all labor on Sunday is no infringement upon the religious rights of any. The State requires all her citizens to keep the first day; and if any choose, in addition to this, to keep the seventh day, that is a sacrifice to their religion, with which the State does not interfere." Against this we refer to the defense of rights which we have already given. The same ruling might have been made against the three Hebrews in Babylon, thus: The king required them to bow down and worship the image which he had set up. If they chose, in addition to this, to bow down to their God and worship him, the king did not interfere with such worship. Such laws are not merely extra, or outside of reference to the law of God, but are actually against the law of God. Worship of God forbids the worship of anything besides him. The Sunday institution was designed as a substitute for the Sabbath of the Lord; and it is impossible to keep aright the Sabbath of the Lord as he has commanded, and to keep a human substitute for it at the same time. "No man can serve two masters." We have already shown that it is an infringement upon our rights to compel us to keep the first day; that we cannot properly support ourselves and our families and rest two days of the week. And, therefore, compulsion to rest the first day is equivalent to compulsion to labor on the seventh day, or to be deprived of the bounties which God has mercifully bestowed upon us. Its direct tendency is to deprive us of our religious rights, or to cause us to suffer pains and penalties if we insist upon our rights.

5. That these arrests are not only actually, but intentionally, religious persecution, we have evidence,

which we here present for the consideration of our fellow-citizens:—

(1) By inquiry we have learned that the arrests of our brethren have been instigated by *professed Christians*, who thus forfeit their own standing as Christians by violating the "golden rule" of our Saviour, which requires of all that they should do unto others as they would that others should do unto them. Not content in the enjoyment of all the rights of conscience themselves, they endeavor to deprive their fellowmen and Christians of the same rights. We hesitate not to say that their position as related to those whom they are persecuting is similar to that of Cain to Abel, as presented by the apostle John, who says: "And wherefore slew he him? Because his own works were evil, and his brother's righteous." Why do they seek to deny the precious rights of conscience to their brethren?—Because their brethren keep the commandment of God, and they do not. We believe their action springs entirely from prejudice and religious bigotry; not from zeal for the truth of God. For this we give the following further reason:—

(2) We are also informed that where these arrests have been made, the attention of the prosecutors and of the grand jury has been called to the cases of the reckless and the profane who were constantly and openly violating the Sunday law, working at a great variety of businesses, shooting, fishing, etc., on the first day of the week. But the cases of such have been ignored, and indictments presented only against those who labor on the first day, because they keep the seventh day, "according to the commandment." Facts evident to every one compel us to believe that these our brethren who have been arrested and fined would not have been arrested, though they worked on the first day in common with many of their neighbors, if they had not also rested on the seventh day. This marks the proceedings unmistakably as *religious persecution*. And it proves that those religious zealots who are instrumental in causing these arrests, are not moved by any high regard for the human law which requires the observance of the Sunday, but they are actuated by enmity against the divine law which requires the observance of the seventh day. If they really wished to protect the Sunday, there are plenty of violators of the law besides those conscientious Christians who keep the seventh day out of respect to the divine precept. But the former are not disturbed; the latter are fined and may be imprisoned.

6. We object to being classed with the Mormons (as we have been by some), who practice immorality under the guise of religion, and say they are persecuted if restrained in their practices. We affirm that our case is no parallel to theirs. Polygamy was never commanded in the Scriptures. It was never practiced as a part of anybody's religion, but as a matter of choice. It was and is a violation of God's original institution of marriage. It is contrary to the comments or instruction of the Saviour upon the marriage institution. God created man male and female—not male and females; the Saviour said a man shall cleave unto his wife—not unto his wives; he said *they two* shall be one flesh—not *they three or five*. It was permitted—as many other things were permitted in that dispensation—but not in any precept as man is permitted to work six days. Not a sentence can be found in the Bible proving that it is an ordinance of God. Now, because polygamy is a matter of human choice, and not of Bible precept, we deny that it is religious, in any proper sense of that word. And because it is contrary to the original marriage ordinance of God, we declare that it is an immorality. To the contrary, the seventh day was set apart by God himself at creation, and incorporated into his commandment as given at Mount Sinai. No one dare say that it is an immorality to keep any and all of the ten commandments. It is *morality itself*; for the ten commandments are *the moral law*. Surely it is a great injustice to us and to the law of God to class us with them, or to compare our practice with theirs.

In view of all these considerations, we feel constrained to advise our brethren in those States where they are being persecuted, or wherever they may be persecuted, for their devotion to the commandment of God, as follows:—

1. Continue, in a peaceable and quiet manner, to obey God in keeping the seventh day, and to exercise your natural and religious right to work six days. We call it a religious right because it is inseparably connected with the observance of the Sabbath, and

confirmed unto us in the law of Him who is the only true object of worship.

2. In case you are prosecuted therefor, obtain the best counsel you can to represent you in the court. Be sure that your counsel is a man of ability and standing; a man of known integrity, who will not resort to any cavils and trickery, but will command the respect of the court and of the people.

3. If you are convicted, take an appeal to the Supreme Court of your State.

4. If the conviction is affirmed in the Supreme Court, then avoid paying fines if it is possible, and suffer imprisonment instead. We believe that it will have a good moral effect to suffer imprisonment rather than to pay fines. Not that it is our desire to have our brethren imprisoned, but this will most forcibly call attention to the injustice of the law, and also lead all classes to consider well the motives of those who instigate persecution against quiet and inoffensive Christian citizens for conscience' sake—for their adherence to their faith in and practice of the law of the Most High.

5. If the decision against you in the lower court is affirmed in the Supreme Court, then it will be quite unnecessary to contest any other cases in that lower court. Let the cases go by default, and thus save trouble, and submit to imprisonment without murmuring or complaining. But as the ruling may be different in different courts, we advise that in other parts of the same State, and in other lower courts, cases be contested, as test cases, as an opportunity will thus be presented of getting the truth before the people in a forcible manner. But if conviction follows, then it will be useless to appeal a second time to the same Supreme Court.

And we entreat you, dear brethren, to exercise a meek and quiet spirit in all your lives. Be not boastful, and avoid giving offense; let it be said of you as was said of Daniel: "We shall not find any occasion against him except we find it against him concerning the law of his God." Remember the words of inspiration: "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God." Everything indicates that the struggle in vindication of the great principles of the Reformation is to be re-enacted in the United States. Our reading of the prophetic word has enabled us to foresee these things; for years we have looked for them. And if we shall be counted worthy to have a part in this work, and to suffer for the sake of the precious truth of God, let us walk after the example of Him who suffered for us, and who will crown his faithful followers with glory and immortality.

Respectfully submitted,—

J. H. WAGGONER,
U. SMITH,
O. A. OLSEN,
J. FARGO,
WM. COVERT, } Committee.

On motion to adopt, quite an earnest and lengthy discussion was called, and a general unanimity of sentiment was expressed in favor of the positions taken in the report. On putting the question, the motion was unanimously sustained. The question being one of general interest, the whole congregation was given an opportunity to vote upon the motion, who, by a rising vote, heartily sustained the report.

The Chairman then named the following committees heretofore unannounced:—

On providing more literary help for the various departments of our work, O. A. Olsen, D. A. Robinson, C. H. Jones, W. C. Sisley, A. R. Henry.

On theological queries, U. Smith, J. H. Waggoner, A. S. Hutchins, O. A. Olsen, J. Fargo, D. M. Canright, G. I. Butler.

Adjourned to 9:30 Monday morning.

MONDAY, NOV. 23.

The seventh meeting of the Conference was called to order by the President at 9:30 A. M. Prayer by J. D. Pegg. Minutes of previous meeting approved. The Committee on Resolutions made the following partial report:—

1. *Resolved*, That we express our conviction that it is neither consistent nor expedient to receive into our churches those who hold to trine immersion, inasmuch as we consider that such immersion is unscriptural, and its introduction among us can only result in confusion. And further—

2. *Resolved*, That as very many of those holding to trine immersion speak the German language, we request the Committee on Publications to have a work on the subject prepared in that language.

Whereas, We have a goodly number of men who have been ordained and furnished with credentials on the ex-

pectation that they would become efficient laborers, but who from some cause have not developed into regular laborers; therefore—

3. *Resolved*, That credentials be granted to such only as are willing to devote their time to the work, and are so situated that they can do so.

4. *Resolved*, That great care should be used by our ministers in the selection of church officers, and that no person be ordained to fill offices of trust in God's work who is not sound in faith and practice upon all Bible doctrines as held by Seventh-day Adventists.

Whereas, There is a large Scandinavian population in this country among whom the truth has already made some progress, quite large numbers having already embraced it; and—

Whereas, The laborers are few, the time is short, and much must be done through the circulation of reading matter; therefore—

5. *Resolved*, (1.) That systematic and organized efforts be made to circulate Scandinavian reading matter among these nationalities; (2.) that while at this time new and important works are being issued in the Danish-Norwegian and Swedish languages, we would therefore recommend that a department be opened in the office of the REVIEW AND HERALD to manage the sale and care for the agencies of the Scandinavian subscription books.

Resolutions 1 and 2 being read for action, resolution 2 was amended to include a general work on baptism in the German language, which should especially contain the arguments against trine immersion. As amended the resolutions were adopted.

Resolution 3 was referred back to the Committee for revision. Resolution 4 was adopted. A motion was made to amend resolution 5 so as to include the German work also; but this amendment was not sustained, because the facilities are not yet apparent to carry it into effect. The resolution as presented was then adopted.

The Committee then offered an additional resolution as follows:—

Whereas, God has represented a failure to pay tithes as robbery of him, and we have evidence that many in our churches do not pay tithes; and believing that in many cases their failure is the result of ignorance on the subject; therefore—

6. *Resolved*, That the ministers and the officers of our Conferences and tract societies be instructed to make special efforts to place the pamphlets, "The Tithing System," and "Honor Due to God," in every family of our people, and that we all make continual efforts until all not only become educated on this question, but have a conscience void of offense toward God in this important duty.

On motion, this resolution was freely discussed and adopted.

Adjourned to call of Chair.

TUESDAY, NOV. 24.

Conference called to order for its eighth meeting, by the Chairman, at 9:30 A. M. Prayer by L. Mc Coy. Minutes of previous meeting approved. It was mentioned that the delegate from Colorado, Wm. Ostrander, had not been acknowledged in the minutes as reported in last week's REVIEW, as he should have been.

The Committee on Resolutions presented again the resolution referred back to them, with the addition of these words: "And exceptions to this rule should be very carefully made;" so that the resolution as revised would read:—

3. *Resolved*, That credentials be granted to such only as are willing to devote their time to the work, and are situated so that they can do so; and exceptions to this rule should be very carefully made.

As revised, the resolution was adopted.

For the information of the Conference, the Chairman presented the following figures showing the present standing of the different missions:—

CENTRAL EUROPEAN MISSION.

Amount on hand, Nov. 4, 1884,	\$4,172 47
Received during the year,	6,777 14
Total,	\$10,949 61
Paid out during year,	\$16,350 02
Overdrawn,	5,400 41
	\$10,949 61

SCANDINAVIAN MISSION.

Amount on hand, Nov. 1, 1884,	\$1,912 00
Received during the year,	3,455 81
Total,	\$5,357 81
Paid out during year,	\$9,940 74
Overdrawn,	4,582 93
	\$5,357 81

BRITISH MISSION.

Amount on hand, Nov. 1, 1884,	\$1,713 45
Received during the year,	4,633 28
Total,	\$6,346 73
Paid out during year,	\$5,680 47
On hand Nov. 1, 1885,	\$666 26

AUSTRALIAN MISSION.

Received during year,	\$6,753 72
Paid out during year,	521 75

On hand, Nov. 1, 1885, \$6,231 97
Since this report was completed (Nov. 1), \$1,500 have been sent to Eld. Haskell, leaving but \$4,731.97 in the Australian mission treasury.

The Committee on Distribution of Labor presented the following additional recommendations:—

7. That Eld. Wm. Healey be requested to go to the Hawaiian Islands, and that California be requested to loan a tent to that mission in case it should be needed.

8. That Eld. O. A. Olsen go to Europe as soon as consistent with other duties, to assist in the work in the Old World, particularly in the Scandinavian mission, for a period of one year or more.

9. That Eld. D. T. Fero, of Pennsylvania, join Eld. Decker in the upper Columbia Conference.

10. That Eld. Wm. Ings make England his field of labor as soon as he can consistently do so.

11. That we request Eld. J. H. Waggoner to go to Europe to assist in the work of publishing, and in counsel.

On motion to adopt, all the recommendations, after a lively and interesting discussion, were indorsed without any dissenting vote, except recommendation 10, which in view of Eld. W. C. White's soon expected return from Europe, was laid on the table, that action on it might be deferred till he should be present.

Moved, (by J. H. Waggoner), That this Conference proceed to take the necessary steps to become incorporated by law so as to be able to hold property, on the plan fully discussed a year ago.—Carried.

The question how to increase the efficiency of our licentiates and ministers next came up for consideration. It was voted that the Chair appoint a committee of five to consider this question and report to this Conference.

Adjourned to call of Chair.

WEDNESDAY, NOV. 25.

The ninth meeting of the Conference was called at 9:30 A. M. Prayer by J. P. Henderson. Minutes of previous meeting approved after including "ministers" with licentiates as subjects of the committee which was provided to suggest means to make our ministers more efficient. That committee was announced as follows: D. M. Canright, R. A. Underwood, Wm. Ostrander, E. W. Farnsworth, O. A. Olsen.

The Nominating Committee offered their report, recommending for President, Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Executive Committee, Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood.

A motion was immediately made to adopt, which, after due consideration, was carried, electing these persons to the offices named.

The Committee on Resolutions offered the following addition to their previous report:—

7. *Resolved*, That we hereby express our heart-felt thanks that the "Testimonies to the Church" Nos. 1-30 have been published in four volumes, and thus put into a durable form. And we hereby urge our ministers throughout the wide field to give them as large a circulation as possible. And we further urge all our people to read these volumes, and to induce others to read them, confident that the instruction and wise counsel contained therein will commend them to all classes, and will prove beneficial to all.

Whereas, It sometimes occurs that persons who have been excommunicated from one S. D. A. church, offer themselves as candidates for admittance to another church of S. D. Adventists; therefore—

8. *Resolved*, That it is a breach of Christian courtesy among churches, and an act of injustice, to receive such into church fellowship, until they have first effected a reconciliation with their former brethren.

As many brethren spoke as time permitted, warmly and gratefully indorsing resolution 7; and after some further remarks on the salutary nature of resolution 8, the report was unanimously adopted.

The Committee on Camp-meeting Advertising presented the following report:—

Your committee appointed to consider the matter of camp-meeting advertising, would respectfully submit the following for your consideration. We would recommend—

(1.) That some four or five weeks before such meeting begins, a corps of active workers go to the city where it is to be held and canvass it thoroughly, holding Bible readings, etc., as the way may open, but making no mention of the camp-meeting until it is noticed in the daily papers. This company should be under the direction of the President of the Conference, or some competent person who can direct in the work; they should also make friends with the publishers of the leading newspapers, so that a week or two before the meeting opens, short notices of our work and the coming meeting may appear; also, arrangements should be made with them so that during the meeting full reports

of the sermons may be published. In order to secure this, it may be necessary to subscribe for a certain number of copies of the newspaper wherein the reports are published; but we believe that a strong effort should be made to carry this point.

(2.) That camp-meeting posters, 28x42 in., be prepared, said posters to be gotten up in good style, and to contain the announcement, time, and place of meeting, etc., in bold type, and to be illustrated with a good cut of a camp-meeting scene. We would suggest that the REVIEW AND HERALD Office be requested to get up such a poster, to be supplied to the different States. We would further suggest that as the bulletin boards in all the large cities are private property, and belong to the city bill poster, it would be best to hire him to do the bill posting, stating that they are to remain in sight until after the meeting. In smaller places, where there are no bill posters, of course our brethren can attend to the work. These announcements should be put up about ten days before the meeting.

(3.) That instead of using small handbills, a four-page paper be prepared, the size of the page to be about the same as that of the REVIEW; the first page to contain an article on camp-meetings, comparing our meetings with those usually held by other denominations, also matters of general interest; the second page to contain a brief history of our people, the rise and progress of our work, etc.; the third page to contain notices from the press, or short articles that have appeared in some of the leading papers in regard to our people and our camp-meetings; the fourth and last page to contain a displayed advertisement of the camp-meeting, the daily program, or order of services, etc. On this page, on either side of the displayed advertisement, there should be a narrow column of reading matter containing items of local interest. In the body of the advertisement there should be a good cut of a camp-meeting scene. About a week before the meeting, the workers should place this paper in every house within a radius of ten or fifteen miles. This part of the work should not be entrusted to the bill poster or distributor, as they are very liable not to do it thoroughly. Some good name should be selected for the paper, and we would suggest that of *Camp-Meeting Journal*.

(4.) That a small Invitation Card be prepared, containing an announcement of the meeting, time and place of holding it, order of services, and an invitation to attend. These cards are to be used by workers and others, and handed directly to individuals. They will then consider it a personal invitation to attend the meeting.

By combining these different methods of advertising, we are pretty sure to reach all classes of people.

It is our opinion that no mention of the names of speakers should be made on the posters. They might appear in a reading notice in the four-page paper; but we would suggest that even there no display be made concerning them.

The notice of reduction in railroad fare, and other general directions, should be given both in the paper and poster.

If the foregoing meets the mind of the brethren, we would suggest that a committee of five be appointed by the Chair to carry these suggestions into effect.

C. H. JONES,
A. R. HENRY,
J. L. PRESCOTT, } Committee.

After an interesting discussion of the report, it was unanimously adopted.

Adjourned to call of Chair.

THURSDAY, NOV. 26.

The tenth meeting was called at 9:30 A. M. Prayer by G. G. Rupert. Minutes of last meeting approved.

The Committee on City Missions presented the following report:—

Your committee appointed to consider the question of city missions, after a careful deliberation upon the matter, desire to present the following recommendations as its report:—

Considering the character of our work, the extent to which the message must go, the limited time in which we have to perform the work assigned us, together with the fact that the Spirit of God has said that the time has come when we should enter our cities, villages, and towns, and that the standard of truth should be planted in the great thoroughfares of travel, the conviction urges itself upon us that vigorous steps should be taken, and wise plans laid, whereby the truth can be successfully carried forward in these localities.

1. We therefore recommend that each Conference having cities of sufficient size to make such a move desirable, have in its bounds at least one mission where there shall be special training and special instruction given to the workers in connection with their actual work in these missions, and thus prepare persons to enter other missions that must in the near future be opened.

2. Experiment and experience suggest that in most cases it is both inexpedient and inconsistent to connect with our city missions public reading-rooms.

3. We would suggest that the mission in New York City receive additional help; that the New York and New England Conferences together furnish at least half a dozen workers for that mission; that Asa Robinson and wife go to that city, and take charge of the work there for the present.

4. That Howard Miller, Chas. Parmelee and his sister, and Nellie Webber connect themselves with the work at Washington, D. C., and that Elds. Butler and O. A. Olsen visit that field at their earliest convenience.

5. That Thomas Gibbs and wife go to New Orleans and take charge of that mission, and that D. A. Owen and other suitable help join them in the work; also that Daniel Thompson go to that city and devote his time this winter to the ship mission work.

6. It is our decided conviction that our missions should each have connected with them a man and his wife, who should be persons of sound judgment and Christian experience, and in full sympathy with all points of our faith.

7. When persons desire to give themselves to the work of God, and feel a burden to gain an experience in our city missions, they should express such desire to the Conference Committee of the Conference where they reside.

8. We recommend that our workers in these missions prayerfully read and carefully heed the instructions given in the "Testimonies," especially that which relates to this branch of the work; also that all should read the appeal from Sr. White in REVIEW No. 44, of this volume.

9. Since success in bringing individuals into the present truth depends largely upon publications, which so clearly bring before the mind the truths of God's word, we deem it of the highest importance that each worker should constantly, yet judiciously, endeavor to sell our publications to those who have become interested in the truth through Bible readings and otherwise, and as far as may be, secure their subscription to our periodicals.

10. In reference to the financial support of our city missions, we recommend that those laboring in the missions be considered as being in the employ of the Conference which engages them; that those persons who may be considered as experimental workers shall, until they have become acceptable laborers, receive as remuneration their board and lodging; that those workers who receive a salary make a report of their labor and expenses to their Conferences; that where accommodations are furnished by the mission, the workers be charged a reasonable amount for rent, that amount to be determined by the Conference Committee controlling the mission; that in cases where the workers are boarded by the mission, a careful account of the living expenses be kept by the one having charge of the mission, and a proportionate amount be charged each of the workers who receive pay, such apportionment to be made at the end of each month; and that a bill of the board and rent of those who do not receive pay be presented by the manager of the mission to the Conference, the amount to be returned to the city mission treasury; that such expenses as are not provided for above be paid out of the city mission fund by order of the Conference Committee. We further recommend that our people in the vicinity of the missions and elsewhere be invited to donate of the necessaries of life to the support of the missions, and that correspondence be held with the mission before sending contributions. We would recommend that where regular meetings are held in mission rooms by a company of Sabbath-keepers, they pay a reasonable rent for the use of such rooms.

11. We believe it to be highly important that each worker keep an accurate and faithful account of his receipts and expenditures and of the work he performs from week to week; and where any person has not had instruction in this respect before entering a mission, the mission should supply that lack.

Experience having shown that much good may be accomplished by means of tract-distributors, we suggest that they be placed in hotels and depots, if it can be done, in those cities where we have missions, these distributors to be supplied by the mission workers according to the discretion of the Conference officers and those having the mission in charge.

In view of the numerous cities to be entered, together with the fact that one great object before us is to get our publications before the people, we believe that each mission where this is possible should have connected with it at least one first class book canvasser, who should devote his time largely to the sale of our books and teach others to labor in the same capacity.

We request that a committee of three be appointed by the Chair to take into consideration the question of suitable books of record and accounts for our city mission work, and that they draw up forms or sample pages of such books, and present them before this Conference for examination; and that these books be prepared for use as soon as possible.

All of which is respectfully submitted.

W. C. SISLEY,
J. H. WAGGONER,
GEO. B. STARR,
M. H. BROWN,
R. A. UNDERWOOD,
A. G. DANIELLS,
D. B. OVIATT,
D. A. ROBINSON,
GEO. C. TENNEY, } Committee.

The report was adopted.

On motion, the Chair was requested to appoint a committee of three to nominate five persons to act as trustees of the General Conference Association in its legal capacity.

At this point an address from Sr. White was read, and most of the remaining time of the forenoon was occupied in the consideration thereof.

The matter of financial settlement incident to the transfer of the Scandinavian church in Chicago from the Wisconsin Conference to Illinois, was referred to a committee of three to be appointed by the Chair.

The matter of the propriety of starting printing offices in the various Conferences was referred to a committee of three, to be appointed by the Chair.

The Chair then announced the committees as follows:—

Committee to nominate five legal trustees for the General Conference: J. H. Waggoner, J. B. Goodrich, Harrison Grant.

Committee on account books for city missions: G. C. Tenney, D. A. Robinson, H. P. Holser. To this committee G. B. Starr and A. G. Daniells were subsequently added.

Committee on the financial settlement in reference to the transfer of the Scandinavian church of Chicago from Wisconsin to Illinois: A. R. Henry, W. S. Nelson, J. L. Prescott.

Committee on starting printing offices in different Conferences: O. A. Olsen, Wm. Ostrander, P. H. Cady.

The matter of reprinting Bible Helps was referred to the Committee on account books for city missions. Adjourned to call of Chair.

FRIDAY, NOV. 27.

The eleventh meeting was called at 3 P. M. Prayer by A. J. Breed. Minutes of previous meeting approved.

A resolution was offered that Eld. Waggoner's articles on the Church be published in pamphlet form. At Eld. W's request the matter was waived till there should be more time for its consideration, by laying the motion on the table.

The Committee on the Year Book reported as follows:—

1. We consider the present arrangement of the Year Book very good, and recommend that it be retained.
2. We recommend that the whole edition be uniform throughout; but if any State wishes a special edition or something special in their editions, let such matter be printed on separate pages and bound in at the end of the book, which will save much trouble and expense.
3. We recommend that a digest or brief synopsis of our work for the year be inserted, together with a very brief sketch of the rise of our cause, the whole not to occupy more than four to six pages.

J. H. WAGGONER,
D. M. CANRIGHT,
A. R. HENRY, } Committee.

Report adopted.

The Committee to nominate five trustees for the General Conference Legal Association, reported as follows:—

That the present Executive Committee be the Incorporating Board of Trustees; but as Eld. Haskell is not present, and therefore cannot act, we nominate Uralh Smith to act in his place.

J. H. WAGGONER,
H. GRANT,
J. B. GOODRICH, } Committee.

Report adopted.

The Committee on Credentials and Licenses reported, recommending that credentials be granted by this Conference to the following persons:—

Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, Mrs. E. G. White, A. B. Oyen, B. L. Whitney, D. T. Bourdeau, A. A. John, J. G. Matteson, E. G. Olsen, M. C. Wilcox, J. H. Durland, A. C. Bourdeau, J. P. Rosqvist, J. O. Corliss, R. Conradi, R. F. Andrews, S. H. Lane, M. C. Israel, J. H. Waggoner, Wm. Ings, R. A. Underwood, O. F. Guilford, and T. M. Steward.

The report also recommended that licenses be granted to Geo. R. Drew, N. B. England, and L. H. Chrisler.

The report was amended by leaving the name of O. F. Guilford among the Ohio ministers, as circumstances do not now permit him to labor in General Conference fields, the committee to grant credentials in the future if occasion should require. It was further amended by adding the names of G. G. Rupert and J. M. Rees to the list for credentials. As amended the report was adopted.

The Committee on Workers' Institutes, reported as follows:—

Your committee appointed to take into consideration the matter of Institutes desire to express themselves in the following manner:—

In carefully looking over the field, taking into account the several interests connected with our work, the varied duties to be performed, and the fact that the Spirit of God has repeatedly stated that the labors of the ministers should be more of an educational character than merely sermonizing, this being especially emphasized in the fact that scores of individuals are connecting themselves with the work who might become efficient laborers could they receive the proper instruction; we hereby express the conviction that our general meetings should partake more largely of the nature of seasons of education and instruction, and we recommend that each Conference where practicable hold a meeting of this character as soon as may be consistent, at which time special instruction should be given, clearly defining the duties of ministers while laboring in new fields or among the churches, the duties of the various church officers, T. and M. workers, Bible readers, canvassers, and S. S. workers.

O. A. OLSEN,
D. M. CANRIGHT,
H. W. DECKER,
HOWARD MILLER,
D. A. ROBINSON,
R. M. KILGORE, } Committee.

Report adopted.

The Committee on the improvement of ministers and licentiates reported as follows:—

Recognizing the importance of thoroughly disciplined

and educated laborers in all branches of the work of the Lord, especially in the ministry, we therefore recommend—

1. That the Presidents of the State Conferences urge their ministers to economize their time, systematize their labor, inform themselves in those things most necessary to their work, and, as far as reasonable, devote a portion of each day to study, under ordinary circumstances at least three hours.

2. That the younger and less experienced laborers in the Conference be placed for a portion of the year under the training of the best ministers in the Conference, the same as our missionary workers are now trained in their work.

3. That the Conference Committee of each State Conference appoint a suitable person to speak on the subject of education and the best methods of labor at each annual session of the Conference; and that immediately following his a meeting of the Conference be devoted to a discussion of the same subject.

4. That the General Conference do the same.

5. That at the annual session of each State Conference some person or persons be appointed by the Committee to examine all candidates for credentials or licenses as to their attainments, their habits of study, what they have studied during the preceding year, and to advise them with regard to the same in the future.

6. That the General Conference appoint annually a committee of three of whom the President shall be one, to prepare questions to be used in said examinations.

All of which is respectfully submitted.

D. M. CANRIGHT,
O. A. OLSEN,
E. W. FARNSWORTH,
WM. OSTRANDER,
R. A. UNDERWOOD, } Committee.

Pending action on this report, the Conference adjourned to call of Chair.

U. SMITH, Sec.

GEO. I. BUTLER, Pres.

THE GENTILE SABBATH.

WHEN the claims of God's holy Sabbath, the seventh day, are presented, we are met with the statement that it is the old Jewish Sabbath, that it was never given to the Gentiles, never designed for them; that the first day of the week is the Sabbath which the Gentile Christians should observe. Now we propose to show the fallacy of this assertion, and to prove by plain scripture that the seventh day is the Sabbath, which God gave to the Gentiles as well as to the Jews. We are sure that we can do this in the simplest and most straightforward manner by the plain statements of the Bible, both in the Old and New Testaments.

Turn back to the very first chapter of the Bible, and read how God made this earth of ours in six days. We are told very plainly what he did on each of the six days, just what he made, and when he made it. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. This statement is so plain that we do not see how it can be more so. The record says distinctly that God rested on the seventh day, and that he blessed the seventh day and sanctified it. When did he do this?—At the very time he made the earth and made man, just as it reads. After this statement, the verses following relate how God planted a garden and placed man in it, how he told him to dress the garden and keep it, and also told him of what trees he might eat. Then we are told how the Lord brought the beasts to be named, how he made woman, and how right there in Eden he instituted marriage. No one will dispute that these things all occurred in Eden; so the most natural conclusion, and, in fact, the only reasonable one that can be drawn is, that God blessed the seventh day and sanctified it right there, just as he says he did.

What is it to sanctify a day?—It is to set that day apart, and appoint it to a holy use; to make it holy, to give a commandment that it should be used only for a holy purpose. Webster thus defines the word sanctify: "To set apart to a holy or religious use."

So, then, the seventh day was appointed by God in Eden for a holy use. From this date on, there are indications that the patriarchs did observe the Sabbath day. Thus Gen. 4:3, 4 says of Cain and Abel: "And in process of time [the margin gives it more correctly: "At the end of days"] it came to pass," etc. What is the meaning of "the end of days"? Many good commentators regard this as referring to the close of the week, the Sabbath day. On that day Cain and Abel offered their offerings. That this offering was made on the Sabbath day is confirmed by the fact that afterward, when the law was given, the Lord re-

quired that two lambs should be offered as the sacrifice of every Sabbath day. See Num. 28:9, 10. This is just what Abel did.

Again, we find that the period of seven days was known by Noah; for thus we read: "And he stayed yet other seven days; and again he sent forth the dove out of the ark." "And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more." Gen. 8:10, 12. See chap. 7:4, 10. Thus Noah was accustomed to count the time by periods of seven days. From what would he have learned this if not from keeping the Sabbath which God had given to the race in the beginning? The revolution of the earth round the sun makes the year; the revolution of the moon round the earth makes the month; and the revolution of the earth on its axis makes the day. But what is there in nature that marks a period of seven days? Absolutely nothing at all; yet the old patriarchs all had this period of seven days. This plainly shows that they were acquainted with the Sabbath.

Come down to the time of Jacob, and we find the period of the week familiar to the old patriarchs of that time: "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also." Gen. 29:27, 28. Both Jacob and Laban were familiar with the week; and, in fact, history says that all nations from the remotest antiquity have been acquainted with the period of seven days, and with the sacredness of the seventh day.

Calnet says: "Manasseh Ben Israel assures us that according to the traditions of the ancients, Abraham and his posterity having preserved the memory of creation, observed the Sabbath also, in consequence of the natural law to that purpose. It is also believed that the religion of the seventh day is preserved among the pagans; and that the observance of this day is as old as the world itself. Almost all the philosophers and poets acknowledge the seventh day holy."

The *Asiatic Journal* says: "The prime minister of the empire affirms that the Sabbath was anciently observed by the Chinese in conformity to the directions of the king."

Archbishop Usher says: "The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by a universal kind of tradition, retained the distinction of the seventh day of the week."—*Works*, part 1, chap. 4.

"The seventh day is sacred."—*Hesiod* (B. C. 870).

"Then came the seventh day that is sacred."—*Homer* (B. C. 907).

"It was the seventh day wherein all were finished."

Homer Linus says the same.

"Bad omens detained me on the sacred day of Saturn."—*Tibullus*.

"The sacredness of one of the seven days was generally admitted by all."

"Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors: 'The septenary arrangement of days,' said Scaliger, 'was in use among the Orientals from the remotest antiquity.' 'We have reason to believe,' observes President De Goguet, 'that the institution of that period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial the use of this period among all nations, without any variations in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America. According to Laplace, 'the week is perhaps the most ancient and incontestable monument of human knowledge.'"

"It would appear that the Chinese, who now have no Sabbath, at one time honored the seventh day of the week."—*The Sabbath*, by Gilfillan, pp. 364, 365, 360.

Now from whence did all nations learn of this period of seven days and of the sacredness of the seventh day?—Manifestly, from Noah and his sons; from whom all nations came. This clearly shows that the Sabbath day was kept by the patriarchs and by their descendants, and hence it was not a Jewish Sabbath.

Again, when we come down to Sinai, where God gave his law from heaven, we find the Sabbath commandment pointing back to Eden for its origin.

Thus the Lord says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. Notice that the commandment begins with the word "remember," and points the mind back to creation for the origin of the Sabbath. God certainly was not calling on them to remember what they had never heard before. Then again, when God himself gives the reason why the Sabbath is to be kept, he clearly points back to creation, and plainly says that there is where the Sabbath was made. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [that is, for that reason] the Lord blessed the Sabbath day, and hallowed it." Now notice that this does not say that God "now blesses the Sabbath day;" but it does distinctly say that he had done it in the past. Notice that the very reason given on Sinai for keeping the Sabbath day, had existed for 2500 years. Why are we to keep the Sabbath day?—Because that in it God rested after he had made the world in six days. When did that reason first exist?—Twenty-five hundred years before, at the creation of the earth.

Now I submit that it would be the height of absurdity to argue that God had neglected to teach men to keep the Sabbath day, when all the reasons for it had existed for more than two thousand years. If people in the time of Moses must keep the seventh day because that on it God had rested at creation, why ought it not to have been kept for the same reason from the time of Adam? No one can give any explanation why this should not have been so. If any men have need of the Sabbath, if the Jews ever needed it, then the same reason always existed why men should have kept the Sabbath day before the time of Moses. Man needs a day of rest; all admit this. Well, did not the patriarchs need a day of rest as well as the Jews? Again, it is highly essential that God's people should have a day for religious worship. Was not this just as important for the patriarchs as for the Jews afterward?

We turn to Gen. 2, and there, in the garden of Eden, before the fall of man, we have a plain and distinct statement that God did then and there rest on the seventh day, and bless and sanctify it. When Christ was questioned about the Sabbath, he said (Mark 2:27), "The Sabbath was made for man." He does not say that the Sabbath was made for the Jews, but for *man*. Is not a Gentile a man?—Most certainly. Hence it is evident that the word "man" here must be taken in its broadest sense, as meaning the whole race. The Greek makes it plainer still; it says, "The Sabbath was made for *the man*." Thus it points directly back to Adam. And Christ traces the Sabbath right back to Eden, just as he did the marriage institution when questioned upon that point. See Matt. 19:3-6.

Paul says: "Neither was the man created for the woman; but the woman for the man." 1 Cor. 11:9. These words of Paul in regard to woman and marriage, are almost precisely the same as Christ's language about the Sabbath. "The woman was created for the man," says Paul. Now would any one argue that this applies only to the Jews, and that no Gentile has a right to have a wife, or that marriage was not instituted for the Gentiles as well as for the Jews? Turn to the very same chapter (Gen. 2) where we have the Sabbath made for man, and woman also made for man, and marriage between man and woman divinely appointed. See Gen. 2:2-24. Thus we find in the New Testament that the marriage institution and the Sabbath institution are referred right back to creation; and it is remarkable that both of these institutions are called honorable. See Isa. 58:13; Heb. 13:4.

D. M. CANRIGHT.

(To be continued.)

—We raise ourselves by adoring that which is better than we are. It is the one virtue of the soul which is always tending upward by its proper motion—upward to something higher, purer, better.

—Heat and animosity, contest and conflict, may sharpen the wits, although they rarely do; but they never strengthen the understanding, clear the perspicacity, guide the judgment, or soften the heart.

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.

REST.

OfT, like the psalmist, do we cry,
Oh that a dove's swift wings had I!
Where evil could no more molest,
I'd fly away and be at rest.

But what if, with a stronger wing,
Evil were ever following?
And what if pain and grief and care
Should haunt and hurt me even there?

What but the grave can give release?
The wicked there from troubling cease;
Its quietness is manifest,
And there the weary are at rest.

Can rest no other where be found?
Mine ear hath caught a winsome sound:
"O heavy-laden, come to Me,
I only will give rest to thee."

I know the voice of Him I love,—
The Friend all other friends above,—
I come to him; so ends my quest!
Return, my soul, unto thy rest!

Didst thou not make me for thine own,
Light in thy light to see alone,
And restless evermore to be,
Till I should find my rest in thee?

Thine easy yoke, O Christ, I take,
Thyself my true yoke-fellow make.
I ask no more; supremely blest,
Mine is at length the perfect rest.

My home, my hope, my heart above,
Light, life, and rest to me thy love.
What more than this, in thee to live,
Have I to ask, hast thou to give!

—Alexander R. Thompson, D. D.

NEBRASKA.

CRETE, WACO, STROMSBURG, ETC.—Since camp-meeting I have visited the church at Crete, and held meetings with them over Sabbath. Two were added to the church. The brethren here are striving to overcome, and to represent the truth by their lives. I visited the church near Waco. This little company have had some trials to pass through, but I believe the Lord will overrule all for their good. Also visited the Stromsburg and Fremont churches, and found the brethren in good spirits, trying to hold up the standard of present truth. They were dwelling in love and union one with another. May the Lord bless and save his people.

H. SHULTZ.

MICHIGAN.

WATROUSVILLE AND ELMWOOD.—It was my good privilege to meet with our dear brethren and sisters of Dist. No. 8, Mich., in general meeting at Watrous-ville, Oct. 24, 25. I was very glad upon my return home to Elmwood, to greet some of our neighbors who had embraced the truth during my absence, under the labors of Srs. Owen and Lane. At the request of Eld. Fargo, I held several meetings with this little church. Baptized ten. Only eight joined the church, owing to the re-baptism of some. One young lady accepted the truth and was baptized during my stay with them. This baptismal scene was of especial interest to me, as my little daughter was among the number baptized. May God bless the little church at Elmwood, is my prayer.

WM. OSTRANDER.

KANSAS.

NEWTON AND CHERRYVALE.—We have been constantly at work since the spring camp-meeting, visiting the churches, and attending the different yearly meetings held in this State. We returned two weeks ago from Newton, where an interest was started by the good camp-meeting held there last month. The meetings are held in a hall, and a corps of workers are busy visiting, giving Bible-readings, etc. When we left, twenty-five had signed the covenant.

At Cherryvale the meetings still continue. Here, as at Beloit and Newton, an interest was created by the camp-meeting. Up to date, thirty-seven have signed the covenant. The interest is such that we have rented a hall in town, as it is too cold to hold meetings in a tent. We have begun another course of lectures, and will work that part of the city which has not yet been canvassed. Eld. J. C. Mikkelson and wife are here helping to carry on the work.

M. AND H. ENOCH.

VIRGINIA.

CEDAR POINT, PORT REPUBLIC, ETC.—I held quar-

terly meeting at Cedar Point Oct. 30 to Nov. 1. The attendance was small on account of the high water, but those who were present seemed to take great interest in the services. The friends are quite anxious to have a series of meetings held here in the near future, and I think some good might be done. I took three subscriptions for the REVIEW, and a club of five *Instructors* was renewed. Next went to Port Republic, and held a few meetings. Have been preaching in school-houses here since our tent meeting last summer; but there are a few who are trying to get these houses closed against us. The truth has many friends at this place, who are doing all they can to keep them open; but the spirit of the dragon is urging those who oppose the truth, and will resort to almost any device to carry out their evil designs. There are a few faithful souls at this place, and I hope the Lord will do great things for them. We shall look to him for help.

Nov. 16, 17, I attended our State Tract Society meeting at Quicksburg. This was a good meeting, though the attendance was not as large as desired. I think the instructions given here will greatly help in the good work. May the blessing of the Lord follow the efforts put forth in this meeting.

Nov. 23.

B. F. PURDIAM.

VERMONT.

SAXTON'S RIVER.—Our meetings here closed Nov. 8, having continued about six weeks. The attendance was quite good, and many became interested in the truth. Eight persons began the observance of the Sabbath, and four were baptized. Others are investigating with interest, who we hope will yet obey. There were three families of our people here when we came, who did much to make our expenses light, and the meetings a success. We obtained five new subscriptions for the REVIEW, and nine for the *Good Health*, and sold several dollars' worth of books and tracts. A Sabbath-school of about twenty members was organized. If more labor can be bestowed here soon, we believe it will yield an increase.

R. F. BARTON.

M. E. KELLOGG.

ISLE LA MOTTE.—I joined Bro. C. L. Kellogg at this place Nov. 6. Found the town hall which we had occupied, closed against us; but a better place was kindly provided by one of our interested friends, in his own house, which we now occupy. Sunday, Nov. 8, the Rev. Mr. Tupper (Methodist) spoke in opposition to us, taking the usual positions of lost time, no law, Sabbath changed, etc. I gave an appointment for a review on Tuesday evening. The Lord gave freedom while showing the fallacy of Mr. Tupper's positions, and giving a connected chain of evidence in favor of the Sabbath, from creation to the new earth. Mr. Tupper came again Friday evening, and after repeating some of his former positions, he displayed his skill in Greek on *Sabbaton*. He was called a very conscientious, honest man; but neither seemed fully manifested in this discourse, which was reviewed the next evening. Since hearing these discourses, nearly all our friends see clearer, and are firmer than before.

Last Sabbath was an interesting season to us. Four precious souls followed their Lord in baptism, in the beautiful Lake Champlain. The blessing of God rested upon the scene, and the very place seemed sacred. We expect others soon to follow. Many are interested who have not yet taken their stand. Twelve have signed the covenant, and four more adults and some children are keeping the Sabbath. Favorable reports are given in the papers. Bro. Kellogg leaves to prepare for the winter's work.

Nov. 23.

H. W. PIERCE.

MINNESOTA.

ALEXANDRIA, STOWE PRAIRIE, AND MINNEAPOLIS.—Nov. 6-8 I met with the friends at Alexandria, where Brn. Moore and E. A. Curtis have labored during the past season. The truth had been presented here several years before, and one family still remained as the fruit of that effort. A few others had moved in, and ten or twelve accepted the truth during the last effort; others are favorably inclined. On Sunday we organized a church of twelve members. Several others will soon unite, and the company will probably number about twenty. These are earnest people, for whom we formed a strong attachment. Bro. E. A. Curtis has located his family here, and will labor in this field as the way may open. The director of Dist. No. 7, F. A. Lashier, was present, and a tract society was formed. I stopped a day at Verndale, and held one meeting. The work begun here at our camp-meeting last spring, has not been prosecuted as we would desire. Bro. Collins' health has been poor, and the people have not advanced in the practical part of the message as it was their privilege to do. There are good souls at this place who can help the cause of God if they will become consecrated to it.

The district quarterly meeting for No. 6 was held at Stowe Prairie, Nov. 12-15. Brn. Schram and Collins were present and assisted in the preaching. The attendance was quite good, although the weather was

unfavorable and the roads were rough. Two objects were before us in the meeting: to gain a better knowledge of God's work, and to secure more of his blessing. To some degree both of these objects were accomplished, and it is expected that the meeting will prove of much good to the cause in Northern Minnesota.

As we left for General Conference, the mission work in Minneapolis and St. Paul was just getting under way. Circumstances have retarded this important work for some time. We already hear encouraging reports, and hope, after our return, to put the work upon a good footing, and that God will bless it to the salvation of many.

G. C. TENNEY.

WISCONSIN.

LODI, BARABOO, AND DEBELLO.—I met with the brethren at Lodi, in the house of Eld. N. M. Jordan Oct. 31. The brethren from Hundred Mile Grove were present; and notwithstanding it was a rainy day, the church was well represented. The ordinances were celebrated, and as we tried to draw near to God, his Spirit seemed to rest upon us. Bible readings have been held for some time at Lodi, by sister Mary Jordan, and quite an interest has been awakened; some are inquiring in reference to the truth. Nov. 7, 8, in company with Bro. Jordan, I went to Baraboo. Tried to set before this church the necessity of engaging more earnestly in the work before us. The quarterly meeting was not held at the regular time, but had been postponed till this occasion. The ordinances were celebrated, and the business pertaining to the church looked after. Obtained two subscriptions to the REVIEW.

Nov. 14, 15, was at Debello. This church has had some severe trials in the past, but of late has been trying to get into a better working condition. A special effort had been made to circulate the appointment by writing to isolated ones. A number came from Elroy, who returned to their homes much encouraged. It was found, by examining the records, that only three had paid tithes the last quarter. We tried to present to them the necessity of taking up this important duty, and when the tithing pledge was presented all signed it, which seemed to bring the blessing of God into the meeting, and many good testimonies were borne. Four subscriptions were obtained for the REVIEW, and several copies of "The Tithing System" were sold. If our brethren will faithfully pay their tithes, instead of the interest's dying out in the churches, their spirituality will be increased.

A. J. BRANN.

WATERLOO AND MT. HOPE.—I have just held five meetings with the church at Waterloo, commencing Nov. 13. They nearly all seem to be of good courage in the Lord. Two were received into the church, one subject to baptism. We tried to encourage more of the real working missionary spirit in all, knowing so well that where it truly exists, there will be growth in grace and favor with God; and such churches, or persons, continue to grow in spirituality. So we hope to see the church at Waterloo advance in this direction.

I also held eight meetings with the Mt. Hope church, commencing Nov. 18, the last of which were well attended; but it was clearly manifest that there was not sufficient interest outside to justify the continuance of the meetings at present. This church has decided to have some one canvass the several neighborhoods around them, and hold Bible readings with all who can be approached in that way, and so prepare the way for meetings in the future. Bro. and Sr. Osborn, of Blooming, will commence to hold Bible readings there at once, with bright prospects for much good. Let all pray that the Lord may greatly bless them in the good work.

In visiting our brethren and sisters, I find some who still use tea and coffee. Please ponder well the following words of the Lord: "A son honoreth his father, and a servant his master: If then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts. Mal. 1:6. "If a man love me, he will keep my words." John 14:23. The Spirit of God says that those who use tobacco, tea, and coffee, should lay these evils aside, and put their cost into the treasury of the Lord. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Come, dear brethren and sisters, if we claim God as our Father, let us honor him by putting away all these evils at once, and be a separate people, holy to the Lord.

I. SANBORN.

TEXAS.

AMONG THE CHURCHES.—For some time I have not been able to labor much, owing to ill health; but have tried in the last few weeks to work as my strength would permit. Since my last report, have visited the brethren at Waxahachie, and tried to encourage them as best I could. The Spirit of the Lord was with us, and we had a good meeting.

By advice of the President of the Conference, next went to Decatur. As the brethren there desired help, I spent several days with them, and was re-

iced to find some still faithful, but regretted that
 bers were in a state of discouragement, some hav-
 even departed from the truth. I tried to show
 brethren and sisters the necessity of a spirit of
 ion and harmony, and of keeping a strict guard
 er the tongue, which though a "little member,"
 "boasteth great things." I tried to labor with
 e help of the Lord to rectify wrongs standing in
 e way, and the sweet Spirit of the Lord came into
 r midst. The more we work in the cause, the more
 realize the necessity of straight testimony, admin-
 ered in a kindly manner, in order to reach the real
 ills. There are faithful ones here who have a bur-
 n of the work, for which we feel thankful. In the
 arterly meeting of the tract society held on Sun-
 y, the general inquiry was, How can we prosecute
 e work to the best advantage? Some felt pained
 at no more had been done since camp-meeting, ow-
 g to the fact that the funds had been so low in the
 ate treasury, and the Conference was in debt for
 st labor. For these reasons the tents have lain
 e for the past two or three months. It was finally
 ggested by Bro. Roberson, and readily agreed to by
 ose present, that the Decatur church pay enough
 h week, over and above the tithe, to keep one
 nister in the field, until the Conference gets out of
 bt. If other churches would do the same, all the
 nisters in the State could be kept at work. Not
 ying the advice of the President or Conference
 mmittee, we did not think it best to adopt any pos-
 ve measures. But the brethren here want the other
 urches to know how they feel in regard to the mat-
 . While there, the quarterly meeting was held,
 d the ordinances celebrated. One was baptized by
 o. Roberson, and it was a blessed scene to look
 on as he performed this rite for the first time.
 y the Lord's blessing ever attend this church.

As I had a few days before my next appointment
 Aurora, I visited the few at Montague, Oct. 26.
 oke once to a full house. Only a few Sabbath-
 eppers now remain, some having moved away, and
 bers given up. Tried to encourage those still hold-
 g on.

Oct. 30, I went to Aurora. Spoke four times while
 re. All are of good courage at that place. They
 d it impossible to get a house in which to hold Sab-
 h-school, and the brethren expect to build a house
 on. There is some real good material there; and if
 ey keep near the Lord, and put away all their sins,
 can use them. May God add his blessing to the
 ar souls at Aurora.

Nov. 13, I visited the company at Brushy Knob,
 ending Sabbath and Sunday with them. On Mon-
 y, went to Cleburne, where there are three sisters
 o keep the Sabbath regularly, and say they cannot
 rd to give it up. I left them of good courage.
 Received in donations at these places, \$12.95. My
 alth is now much improved, and I hope soon to be
 labor regularly again, canvassing or lecturing as
 e way opens. W. A. Mc CUTCHEN.

SOME REFLECTIONS DURING CONFERENCE.

I HAVE long had a desire to visit the institutions
 hich God has planted in our midst, and I feel very
 ateful to him for the privilege, and thankful for the
 ortunity of attending this General Conference of
 d's people. I have always believed God was lead-
 g this people, but now, as I have seen with my own
 es, my faith is greatly increased in the work, and I
 lvery much as did one anciently, that "the half
 s not told." At least I have never appreciated the
 gnitude of the work. I have heard of the pub-
 ing work; but since coming here and seeing the
 ilities for sending the truth to the world by the
 almost daily, and knowing that these institutions
 e being increased in different parts of the world, I
 gin to take larger views of the work.

I had read of the largest and most completely
 ipped Sanitarium in the world; but when I was
 own through the building, and saw the appliances
 r the relief of the afflicted and suffering, and the
 od spirit that seemed to pervade the entire institu-
 on, I could but feel that God had indeed planted the
 nitarium; and having been planted by him, it will
 e the means of much good. And still further, when
 eard Dr. Kellogg state that the amount of char-
 ble work during the past year amounted to eight
 ousand five hundred dollars, and that there was an
 ention of erecting a building in the near future on
 ose to care for the afflicted worthy poor, without
 oney and without price, I felt that my confidence
 e work and managers was very much increased,
 d that the institution was not for the purpose of
 king money, but wholly for the sake of doing good
 suffering humanity; and it is in every way deserv-
 e of our confidence.

I had heard of the Tabernacle, that was largely
 ilt by the dime donations from our people; and
 y I feel thankful to God, who put it into the
 arts of his people to build him this house for his
 me.

Then there is the Battle Creek College. When
 entered it and saw the scores of students from
 parts of the country, I thought, Oh! what privi-
 es these young people are having; and I almost
 shed that I were young again, that I also might
 e its blessings. What a fearful account these will

have to render if they abuse these privileges in any
 way! May God's blessing be upon the College.

As to the spiritual privileges we are enjoying here,
 shall they be of benefit to me? Shall I improve upon
 them? Will I be better because of them? I can
 say, I was never so impressed with the magnitude of
 the work as now. Never as at the present did I so real-
 ize the need of laborers. Workers are needed in ev-
 ery branch of the cause; those who will not count
 their lives dear unto themselves, but who will take
 their lives in their hands, and go to the ends of the
 earth, if need be, to save souls. And never before
 did I so highly prize the help that God gives us in the
 Spirit of prophecy. Why has he not cast us off? Why
 does he bear with me, so weak, so sinful?—It is be-
 cause of his love,—unbounded love, as immeasurable
 as the sea. I mean, by his help, to be a more faithful
 laborer, to subdue every unholy passion, and so to
 consecrate my life to his cause that I may be able to
 say, "Here am I, send me." I never felt my own lit-
 tleness and utter unworthiness as at this time. I
 hope to be able to see my failures, and so to relate my-
 self to the work that God can bless others through one
 so unworthy. H. F. PHELPS.

Special Meeting Department.

STATE MEETING FOR WISCONSIN.

THIS meeting will be held at Poy Sippi, Dec. 24—29.
 Brn. Butler and O. A. Olsen will be present. We
 are anxious to have a large attendance of our breth-
 ren, as matters of deep interest will be considered at
 that time. In many respects this will be the most
 important meeting ever held in the State. As the
 work increases, and the interest deepens, our meet-
 ings will grow more and more important until the
 work of salvation for precious souls is ended.

Many matters of importance that were passed over
 at the last session of the Conference will be consid-
 ered at this meeting. There are several reasons why
 our brethren should attend. 1. We are fast nearing
 the end, and the work will soon close up. 2. There
 is not a person in the State but needs the benef-
 it of such a meeting. 3. Plans are to be laid for
 our winter labor, which is right upon us.

Instructions will be given in all branches of the
 work, so that all who desire to engage in it in any
 way will have an opportunity to become acquainted
 with it at this time. We expect all the ministers in
 the State will be present, also canvassers and col-
 porters and all who expect to engage in spreading the
 truth in any way. The cause is greatly in need of
 means, and those having unpaid pledges should try
 to pay the whole or a part of them at this meeting.

Those coming by rail to Berlin should write to M.
 P. Cady, at least one week previous to time of meet-
 ing, who will make arrangements to meet them the
 evening of Dec. 23. Those coming via Wapaca
 should write to H. H. Fisher, Lind, Wis., who will
 meet them there and convey them to the place of
 meeting.

Brethren, do n't let any excuse keep you from this
 meeting. Come praying that God will help us in all
 our deliberations, and especially in trying to humble
 our hearts before him. WIS. CONF. COM.

STATE MEETING FOR PENNSYLVANIA.

THIS meeting, which has already been noticed in
 the REVIEW, to begin Dec. 10, at Wellsville, N. Y.,
 and continue five days, will be one of importance.
 The work in our Conference is assuming considerable
 proportions. We have branched out into new fields
 until it is a matter of great perplexity to know how
 to care for our work. Our churches are in great need
 of help, our missions must be sustained, our general
 missionary work must be carried forward; and where
 are the men and women to use in this work? These
 matters will all be carefully considered at this meet-
 ing. We therefore urgently request all to attend who
 expect to labor in the cause the coming winter.
 Those who desire help of any kind in their churches
 or neighborhoods should come and make known their
 wishes. There never was a time in the history of our
 Conference when there were so many matters that
 demanded attention. This makes the meeting one of
 very great importance, and our brethren and sisters
 should have interest enough to be in attendance.
 Elds. G. I. Butler and O. A. Olsen will be present,
 and we hope some one will accompany them who will
 give instruction in Bible readings and missionary
 work.

We have secured the usual reduction of railway
 fare; hence the traveling expenses will not be unre-
 asonable. It is well understood that there are but few
 of our people residing at Wellsville; therefore it is
 positively necessary for those who attend the meet-
 ing to come prepared to care for themselves as far as
 consistent. Houses and rooms will be rented, and
 preparation will be made for the comfort of those at-
 tending; but do not forget to bring your trunks well
 filled with bedding and provisions. We greatly dis-
 like to mention these matters, but it seems to be ab-

solutely necessary in order that all may be comforta-
 ble. Do not remain at home and thereby lose the
 blessing you may receive at this meeting.

D. B. OVIATT.

MEETING FOR NEW YORK.

OUR State meeting this winter will be held at Rome,
 soon after the General Conference, the date of which
 will be found in the appointment in another column.

There are several reasons why we desire the at-
 tendance of our workers and other brethren and sis-
 ters:—

1. The work in our Conference has reached a very
 important stage, and the counsel and judgment of our
 leading brethren in the Conference is desired on
 many questions.

2. We are to have the labors and counsel of Elds.
 G. I. Butler and O. A. Olsen. Our brethren have
 greatly desired to have Bro. Butler with us again in
 general meeting, and I am sure they will be glad to
 form the acquaintance of Bro. Olsen, who is associ-
 ated with him on the General Conference Committee.
 Through our earnest entreaty these brethren, not-
 withstanding their worn condition and pressing du-
 ties, have consented to attend our meeting; and we
 trust our brethren here will show their appreciation of
 the efforts which their attendance necessitates, by com-
 ing themselves, and receiving the benefits of the
 meeting.

3. We are very anxious to have our brethren be-
 come thoroughly acquainted with the work; and it
 is at such meetings that the condition and progress of
 the work are set forth, so that all who desire may be-
 come intelligent in regard to it. Surely all our peo-
 ple ought to have an earnest desire to understand the
 workings of the cause of God.

4. We all need reviving spiritually, and one great
 object of the meeting is to stir up our people to
 greater activity, earnestness, and devotion in the
 service of God.

5. Bro. Olsen will give valuable instruction to our
 workers, which they cannot afford to lose; and some
 changes will be made in the distribution of labor.

These and many other considerations not only war-
 rant our brethren and sisters in sacrificing something
 to attend this meeting, but really place them under
 moral obligation to do so, unless providential circum-
 stances make it inconsistent. The work is fast mov-
 ing onward to a glorious and speedy triumph, and
 unless we are very careful and diligent in using all
 our privileges and opportunities to advance in divine
 life, we shall gradually and imperceptibly lose our
 connection with God and his precious cause, and be
 left to perish with the ungodly. May the Lord help
 us all to sense our danger, perform our duties, and
 appreciate our privileges.

The meeting will begin Thursday evening, and
 close Tuesday morning. Come, dear brethren and
 sisters, to our gathering, and pray earnestly that the
 blessing of God may rest upon those who may assem-
 ble. M. H. BROWN.

GENERAL MEETING FOR NEW ENGLAND.

IT has been thought advisable to hold the annual
 meetings of our Tract Society, also of the Academy,
 at the time indicated by the appointments in another
 column. The meeting has been placed thus late for
 several reasons, a few of which we mention.

At this time the fall term of the Academy will close,
 when there will be a short vacation. This will make
 it possible for many of the students who ought to
 do so to secure all the benefits of this meeting.
 Again, the time intervening between now and the
 holidays is much better for canvassing, and for work
 in general, than during the time from Christmas to
 New Year. Eld. Farnsworth, who will return to la-
 bor in New England, will be able by that time to
 reach there. We need not say that this will be a
 meeting of great importance. Not only will there be
 the transaction of the regular business of the Tract
 Society, and the election of officers for the Academy,
 but we design, in harmony with the recommendations
 of the General Conference, to make this a season of
 special instruction so far as the time will permit.

We hope that church officers, missionary directors,
 Sabbath-school workers, and, in short, any who have
 perplexing questions pertaining to the work, will
 make a note of them, and they can be considered at
 the meeting. It is greatly desired that the directors,
 just as far as is at all reasonable, shall attend this
 meeting; and we hope to see a good representation
 of our brethren and sisters from all parts of the Con-
 ference. Plans must be laid for our work this winter,
 and we want the counsel and advice of our brethren
 in laying them. What shall be done with our city
 missions? Shall we close some of them up? If not,
 who will enter them? Workers are needed who are
 not afraid of hard work or sacrifice, and who have
 faith in God and will not give up under discouragement.
 Where are these workers? Are there not in
 some of our churches individuals who as yet have
 done scarcely anything, but who ought to be in some
 way devoting themselves to the work? What churches
 in the Conference are taking a burden of this matter,
 and doing their duty in this direction?

"Testimony No. 32" declares that "each church

The Review and Herald.

BATTLE CREEK, MICH., DEC. 1, 1885.

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We would remind our readers that three more numbers will complete the present volume of the REVIEW, and then the paper will be omitted one week during the holidays. The last paper of this volume will be dated Dec. 23, but can receive no items or notices later than Dec. 20. The first paper of the new volume will be dated Jan. 5, 1886.

HOW IT WAS EXPLAINED.—The N. Y. *Independent* of Nov. 19, 1885, in reporting the annual meeting of the Methodist General Missionary Committee, speaks of a session as being held "Sunday, Nov. 7." Nov. 7 was the seventh day of the week, the Sabbath, not Sunday. In explaining, on another page, the mistake, the *Independent* says: "Our readers might get the impression from a mistake in the middle of the first column of the ninth page that the Methodist Missionary Committee held a session on the Sabbath. That particular session was held, as the date shows, on Saturday." On the accuracy of this explanation we leave our readers to speculate.

IN THE EAST.

THE general expectation in regard to the come-out of the Eastern struggle is shadowed forth in the utterances of leading European organs. The *Post*, of Berlin, says:—

"Only Austria was able to perform the task, unpleasant to her, of restraining Servia. The result of the present complications will be a Russian descent upon Bulgaria. If Turkey interferes, Mr. Gladstone will raise the cry of Turkish atrocities, and upset the Conservative government. Then the confusion of Europe will be complete."

The Frankfort *Gazette* says it will be a miracle if Austria and Russia are not drawn into the struggle.

The Cologne *Gazette* says it is convinced that the Turk will be driven from Europe.

"AINT THAT FUNNY?"

G. W. ROBERTSON in the *American Christian Review*, of Oct. 22, 1885, publishes the following ridiculous falsehood:—

"The leader of the Seventh-day Advents was [is] under arrest for disregarding the Lord's day. Some suppose he will come off clear, as he keeps one-se-

enth of time; aint that funny? Who authorized any court to trifle with God's word in that way?"

To these false words we have but little to say.

1. Any one who will apply the term "Advents" to people, shows himself to be either destitute of the first principles of intelligence or else anxious to write himself down as a blackguard.

2. What is meant by the expression "was [is] under arrest," we do not know.

3. Who the "leader of the Seventh-day Advents" is, we do not know.

4. But the most significant part of the paragraph is what is said about getting "clear." When we say that those who are clamoring for the enforcement of Sunday law have no idea of respecting the rights of conscience of the seventh-day keeper, we are often met with the assertion that our rights will be respected, and that of course exemption will be made for those who conscientiously observe the seventh day. But Mr. Robertson thinks the idea that any should get clear for disregarding the Lord's day, is "funny;" that for the courts to clear such, would be to "trifle with God's word" in a way to which even they would have no right. How many would "come off clear" if Mr. Robertson had the decision of the matter? And how many Mr. Robertsons are there in the land?

"COMING OUT BOLD."

The same writer quoted in the foregoing article further says:—

"The Advents say the New Testament is uninspired; it is only a history. Well, that is right; come out bold. We knew they were infidels; they deny the Lord's day; why not deny his word, and be wholesale infidels and be done with it?"

We have for some time thought it would be necessary to open in the REVIEW a "Liars' Department," in which to expose those who are so ready to thrust forth the lying tongue against S. D. Adventists and their work. This writer does indeed "come out bold;" but it is boldness in a course that is utterly iniquitous. Such a slanderous charge, such an unmitigated falsehood, such reckless disregard of truth, is enough to doom a man to perpetual companionship with Ananias and Sapphira.

GIBBON'S ROME.

THIS great work of Gibbon is indispensable to the student of history. The whole field of literature offers no substitute for the "Decline and Fall of the Roman Empire." This history is an acknowledged authority to which all refer, and from which few appeal to the original writers, or to more modern compilers. The gradual decline of the most extraordinary dominion which has ever invaded and oppressed the world; the fall of that immense empire, erected on the ruins of so many kingdoms, republics, and States, both barbarous and civilized, must be a subject of deep interest to all, and more especially to those, who, in the dismemberment of the fourth and last universal kingdom, can discern the fulfillment of the prophecy of Daniel, as represented by the great image of Dan. 2. This valuable work comprises six volumes of nearly 600 pages each, handsomely and substantially bound; sent post-paid for \$4.00. Address, REVIEW AND HERALD, Battle Creek, Mich.

MISSIONARY INSTITUTE.

WE have been corresponding with a number of our people in Maine, relative to a ten days' institute, in which instructions may be given in keeping the different accounts; also how to canvass for our periodicals and books, and how successfully to hold Bible readings. All seem to think the plan a good one, and we are sure it is if we can successfully carry it out. This may be done if we can have a proper attendance. Every one should remain through the entire time. The instruction in keeping accounts will be valuable in more than one respect. It will help those who do not now have that knowledge, to gather up much that will be very valuable. To learn how to canvass will be a great help to those who desire to do something in the work, and yet cannot spend all their time. The Bible reading department will offer special advantages, since we expect a profitable time and favorable circumstances.

Now, dear brethren and sisters, we hope there will be a general rally for this gathering. It will be at the season when all the farm work will be laid by.

Come determined to make the institute a success. There has never been a time when it was more important that we should all take an active part in the work. Our work in Maine is far behind the providence of God. Come, brethren, let us make an effort, that we may see the work revive.

The institute will be held at South Nerridgewock, commencing Thursday, Dec. 31, at 7 p. m., and continuing until one week from the following Monday—Jan. 11. Who is wanted?—All district secretaries, librarians, licentiates, ministers, canvassers, colporters, and lay members who want to be benefited spiritually, and go through with God's people to the kingdom. Bring bedding and, as far as possible, grain for your horses. Will all who decide to attend drop a card to Bro. E. C. Taylor, South Norridgewock, Me., that ample accommodations may be provided. Rally, brethren, rally round the standard of truth.

J. B. GOODRICH.
A. O. BURRILL.

TO THE MEMBERS OF THE NEW YORK TRACT SOCIETY, AND ALL INTERESTED IN IT.

By a very simple plan in which every member, whatever be his age, occupation, or circumstances, may act a part, we are trying to do a work which will effectually help our Society financially, give the light of truth to thousands who are now ignorant of it, and prove a great blessing to every one who will with right motives engage in it. To fully bring this matter before our brethren and sisters, we have prepared a printed letter which gives the plan in detail. This we have sent to those whose addresses we now have, but we feel sure that there are others, whose addresses we have not, who would be glad to engage in the work mentioned; and we ask and urge all who have not received the letter above mentioned, to send us at once their full address, and we will in return mail them a copy.

We have been much gratified with the success and increasing interest in the work on the part of those who have taken hold of it, and also to see how many have shown a desire to do what they can to forward it. One sister, though with quite a large family to care for, and without previous experience in the work, brought into the society, by the labor of a few days, a profit of over fifteen dollars. Another, a neighbor of the first, in the same time brought in nearly ten dollars. Our society would not long remain in debt if all of its members would take hold of the work in this manner. But really the most gratifying and important part of the work done by these sisters is, that over 16,000 pages of present truth have been placed in the hands of those who need it, and may be saved by it. Then, too, it has proved a special spiritual blessing to themselves and their families, by increasing their interest in every part of the work. How much better is time spent in this manner than in preparations for the adornment of the body or gratification of the appetite.

Others have done well in the same direction, and all might do something. We long to see the time when all our people shall be workers, each one doing something directly in the work of spreading the truth and saving souls. This plan, we think, will greatly assist in accomplishing this end. We hope to hear from all to whom the letter has been sent, and if any who read this have not received it, we will forward it to them at once if they will notify us, as we are anxious that all should have part in the closing work. Address, New York Tract Depository, Rome, N. Y.

E. W. WHITNEY, Pres.

KANSAS, DIST. NO. 11, ATTENTION!

THE President of the Tract Society will be with us at Centerville, Dec. 4-6. We do desire a full attendance. Scattered brethren, this means you also. Can the brethren near Colony come?

J. H. COFFMAN, Director.

THE LOST-TIME QUESTION.

BY ELD. D. M. CANRIGHT.

A TRACT of 24 pages, which completely explodes the fallacy that somewhere between creation and the present time a day has been lost, so that we cannot now tell which is the original day of the Sabbath. The tract gives eminent rabbinical and astronomical testimony from living witnesses, showing the utter impossibility of losing a day.

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