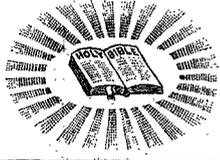
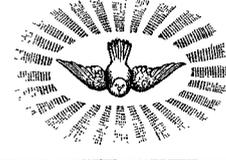


Adventist Review



OUR FIELD
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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CHASTENING.

BY ELD. L. D. SANTEE.

"For whom the Lord loveth he chasteneth, and scourgeth every
son whom he receiveth." Heb. 12:6.

Into all lives some rain must fall,
Into all hearts a tinge of sadness;
Shade and sunshine exist for all,
And none may enjoy unsullied gladness.
Into all minds will doubtings come,
All heads have sometime thorny pillows,
All feet in paths of darkness roam,
All souls be tossed on stormy billows.

'Tis not in the glare and light of day
That our eyes to the golden stars are lifted,
But tear-drops fall in the thorny way
Where tread the feet of the tried and gifted.
And souls by sorrow made pure, and wise
By the chastening that God has given,
Look with desire to the far-off skies,
And long for the shadowless calm of heaven.

And often the crucible of pain
Is the Master's way of the gold refining,
But the sharpest sorrows are not in vain,
And the darkest cloud has a silver lining.
Unto all servants are talents lent,
Unto all hands are duties given;
And the sharpest trial that God has sent
Is but an angel to lead to heaven.

Faint not under the heavy cross,
Murmur not 'neath your burdens bending,
Counting the gains of life but loss
Your toil will soon have a glorious ending;
For the joy and peace of the farther shore
Shall be yours through years that last forever;
You will rest with the ransomed evermore,
Where the woes of time shall afflict you never.

Princeville, Ill.

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.

UNION WITH CHRIST.

BY MRS. E. G. WHITE.

"ABIDE in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

There is a wide difference between a pretended union and a real connection with Christ by faith. A profession of religion places men in the church, but this does not prove that they have a vital connection with the living Vine. A rule is given by which the true disciple may be distinguished from those who claim to follow Christ, but have not faith in him. The one class are fruit-bearing;

the other, fruitless. The one are often subjected to the pruning-knife of God, that they may bring forth more fruit; the other, as withered branches, are to be severed from the living Vine.

"I am the vine, ye are the branches." Can we conceive of a more intimate relation to Christ than this? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will; our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us.

When this intimacy of connection and communion is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted through the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself.

It was when Christ was about to take leave of his disciples that he gave them the beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence should be withdrawn. To impress it upon their minds, he gave them the vine as its most striking and appropriate symbol.

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true Vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch cannot live separated from the vine; no more can you live unless you are abiding in me."

All the followers of Christ have as deep an interest in this lesson as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; but Christ has made provision to again connect us with himself. The power of evil is so identified with human nature that no man can overcome except by union with Christ. Through this union we receive moral and spiritual power. If we have the Spirit of Christ, we shall bring forth the fruit of righteousness—fruit that will honor and bless men, and glorify God.

The Father is the vine-dresser. He skillfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, Though a

mother may forget her child, "yet will I not forget thee. Behold, I have graven thee upon the palms of my hands. Thy walls are continually before me."

Oh, what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union.

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first and last, and best in everything. But this union costs us something. It is a relation of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through the vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you

ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernor of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

Such experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while Mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between Heaven's light and Satan's darkness.

To talk of religious things in a casual way, to pray for spiritual blessings without real soul-hunger and living faith avails little. The wondering crowd that pressed close about Christ, realized no vital power from the contact. But when the poor, suffering woman, in her great need, put forth her hand and touched the hem of Jesus' garment, she felt the healing virtue. Hers was the touch of faith. Christ recognized that touch, and he determined there to give a lesson for all his followers to the close of time. He knew that virtue had gone out of him, and turning about in the throng he said, "Who touched my clothes?" Surprised at such a question, his disciples answered, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

Jesus fixed his eyes upon her who had done this. She was filled with fear. Great joy was hers; but had she overstepped her duty? Knowing what was done in her, she came trembling, and fell at his feet, and told him all the truth. Christ did not reproach her. He gently said, "Go in peace, and be whole of thy plague."

Here was distinguished the casual contact from the touch of faith. Prayer and preaching, without the exercise of living faith in God, will be in vain. But the touch of faith opens to us the divine treasure-house of power and wisdom; and thus, through instruments of clay, God accomplishes the wonders of his grace.

This living faith is our great need to-day. We must know that Jesus is indeed ours; that his Spirit is purifying and refining our hearts. If the followers of Christ had genuine faith, with meekness and love, what a work they might accomplish! What fruit would be seen to the glory of God!

ORIGIN OF IDOLATRY.

BY G. W. CAVINESS.

It seems strange indeed that men of any degree of intelligence should ever come to worship gods of wood and stone, but this, like all other errors, came gradually and almost imperceptibly. How and when it had its origin are questions of deep interest, and may afford much useful instruction as regards the manner in which error is propagated. This false worship arose very early indeed, and came in a most plausible manner, in fact, so plausible that the large majority of professed Christians reason the same with reference to the ordinances of God in our own time.

In Gen. 4:26 we read that in the days of Enos, grandson of Adam, "then began men to call on the name of the Lord." One would suppose from this that men had not prayed or called on the name of God before. Dr. Adam Clarke has the following note on this passage:—

It must not be dissembled that many eminent men have contended that *huchal*, which we translate "began," should be rendered "began profanely" or "then profanation began;" and from that time they date the origin of idolatry.

Most of the Jewish doctors were of this opinion, and Maimonides has discussed it at some length in his "Treatise on Idolatry." As this piece is curious, and gives the most probable account of the origin of idolatry, I will insert it here:—

In the days of Enos, the sons of Adam erred with great error, and the counsel of the wise men of that age became brutish, and Enos himself was (one) of them that erred; and their error was this: They said, Forasmuch as God has created these stars and spheres to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him; it is meet that men should laud, and glorify, and give them honor. For this is the will of God, that we magnify and honor whomsoever he magnifieth and honoreth: even as a king would have them honored that stand before him, and this is the honor of the king himself. When this thing was come up into their hearts, they began to build temples unto the stars, and to

offer sacrifice unto them, and to laud and glorify them with words, and worship before them, that they might in their evil opinion obtain favor of their Creator. And this was the root of idolatry, etc.

And in process of time there stood up false prophets among the sons of Adam, which said God had commanded and said unto them, Worship such a star, or all the stars, and do sacrifice unto them thus and thus; and build a temple for it, and make an image of it, that all the people, women and children may worship it. And the false prophet showed them the image which he had feigned out of his own heart, and said it was the image of such a star, which was made known unto him by prophecy. And they began after this manner to make images in temples, and under trees, and on the tops of mountains and hills, and assembled together and worshiped them, etc. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto them. So, in process of time, the glorious and fearful name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people on the earth that knew aught, save images of wood and stone, and temples of stone, which they had been trained up from their childhood to worship and serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God save the stars and spheres, for whose sake and in whose likeness they had made these images; but as for the Rock everlasting, there was no man that acknowledged him or knew him, save a few persons in the world, as Enoch, Methuselah, Noah, Shem, and Heber. And in this way did the world walk and converse till that pillar of the world, Abraham our father, was born.

Here is the most reasonable account of the introduction of this system of worship. I cannot forbear drawing a parallel between the introduction of this error and that of Sunday observance. Thus: In the days immediately after the disciples of our Lord, the Fathers erred with a great error, and the counsel of the wise men of that age became brutish, and many renowned for piety were among the number; and their error was this: They said, Forasmuch as God has highly honored the first day of the week by the resurrection of Christ upon it, it is meet that men should honor it, too. For this is the will of God, that we honor what he honors. When this thing was come up into their hearts, they began to meet for worship on that day. Thus in their evil opinion they hoped to obtain favor of their Creator. This was the root of Sunday observance in the Christian church.

In process of time there stood up false teachers, and said God had commanded to keep this day. And this thing was spread throughout Christendom. So the Sabbath of the Lord was forgotten out of the mouth of all living, and, Bibles being scarce, men came to look upon Sunday as the true Sabbath. And only a few retained the knowledge of God's holy day.

The worship of the sun was the first ever substituted for the worship of God. This form of idolatry is frequently mentioned in the Bible, and a careful perusal of the original will show many allusions not noticed in the common version. In Deut. 4:19; 17:3, we find the Lord forbidding sun worship when Israel should reach the promised land; because the nations of Canaan worshiped that luminary under the title of Baal. Moloch was another term for the same thing, as appears from Acts 7:42, 43, and also from the fact that a part of his service consisted in "passing through the fire," fire being a representative of the sun. Fire worship is but another step, substituting fire for the sun, as the sun itself took the place of God.

The tower of Babel is, in all probability, the oldest monument of sun worship this side of the flood. It will be observed that in the expression, "Whose top may reach unto heaven" (Gen. 11:4), the words "may reach" are not in the original, but are supplied. Able scholars understand it to mean that the top of this tower was dedicated to the heavens or heavenly bodies; i. e., the sun, moon, and stars. The targums both of Jonathan ben Uzziel and Jerusalem assert that this tower was erected for idolatrous worship. It is a historical fact that it was afterward used for this purpose. Nebuchadnezzar repaired and beautified it, and dedicated it to Bel, or the sun.

As God had a day set apart for his worship, the sun must have his. Since light was created the first day, and the sun was regarded as the great source of light, this day was dedicated to it. Perhaps many a worshiper of the sun believed that by honoring that luminary of God's handiwork, he was really worshiping God himself, and reasoned that worship was just as acceptable on one day as another. It is certainly just as reasonable to

think of honoring God by adoring the sun as it is to try to keep the Sabbath according to the commandment by observing Sunday religiously. It is on the same principle that Catholics venerate relics and departed saints, thus worshiping God through the persons and things that have been honored of God.

The first record of idolatry appears within three generations from Adam; after the flood, within the same time or a little less; and after Christ, fully as early. In this matter history does indeed repeat itself. In every case it is virtually the same thing, and seeks to undermine the authority of the law of God, and destroy the force of the atonement of Christ; for they are inseparable.

The observance of Sunday, which came with sun worship, is said to be lost in remote antiquity. The tower of Babel appears to be the most probable place of its origin, and the tower itself is a wondrously appropriate memorial of the institution. The confusion of tongues remains to this time upon every defender of the heathen day; for all who attempt its defense contradict themselves and every one else before proceeding very far in an argument. It has no certain line of defense, but is as many headed as any of the fabled gods of old—a veritable hydra. God's true followers may expect soon to pass through the fire of persecution to this Moloch of our time.

LAST-DAY TOKENS.—NO. 12.

BY A. SMITH.

MODERN SPIRITUALISM.

THE Spirit of God expressly warns us that seducing spirits are to abound in the last days, working great signs and wonders, and, if possible, fatally deceiving the very elect. See 1 Tim. 4:1; Matt. 24:24; Rev. 13:13. These prophetic specifications are being remarkably fulfilled in the manifestations of modern Spiritualism. The magianism of Egypt, the astrology of Chaldea, the witchcraft of ancient and modern times, and modern Spiritualism, are only different terms expressive of the same leading principles under different dates and detail of manifestation.

Modern Spiritualism had its starting point at the humble house occupied by Michael Weekman, at Hydesville, N. Y., in 1847, who at different times during that year heard rappings upon his door; but he entirely failed to discover the cause. Under these uncomfortable circumstances he left the premises, which, however, were soon tenanted by Mr. John D. Fox. The rappings were continued, and extended to every part of the house, depriving the inmates of sleep. Two of the Fox girls, occupying a bed together, were disturbed by the close proximity of the knocks to the bed, and, it is said, one of them tried the experiment, sportively, of responding by corresponding knocks. Succeeding in this, questions were asked, and answered by an indicated number of knocks. Thus, in response to questions, the agency declared itself to be a spirit. The family were called up, and a thorough search was made for the cause of the phenomenon, but without avail. The neighbors were sent for, who also searched, but with no satisfactory result. Great excitement followed, and for several subsequent days multitudes visited the house to witness the phenomena.

About three weeks after, David, a son of Mr. Fox, went into the cellar where the raps were then heard, and said, "If you are the spirit of a human being who has once lived on the earth, can you rap the letters that will spell your name? and if so, rap now three times." Three raps were promptly given, and David proceeded to call the alphabet, writing down the letters as they were indicated, and the result was the name "Charles B. Rosma." David was further informed by the invisible agent, that he was the spirit of a peddler who had been murdered in that house some years before; but the most careful investigation did not verify the revelation in any particular.

The knockings were continued, but, at length, only in the presence of the two younger daughters, Catherine and Margarete; and on the family's removing soon after to the neighborhood of Rochester, the manifestations still accompanied them. In the original nomenclature of Spiritualism, silence indicated a negative, one rap an affirmative, and five knocks a call for the alphabet,

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when, by calling the letters by the living voice or by passing a pencil over them, the proper letter was indicated by a rap.

On the 14th of November, 1849, in accordance with directions, a public lecture was given at Corinthian Hall, Rochester; and, to examine into the origin of the manifestations, a committee was appointed to make a most thorough examination into the phenomena; but the effort was not rewarded with satisfactory results. Other committees, subsequently formed, meeting with no better success, one of the ladies was appointed, in whose presence, in a private room to which they were strangers, the young lady mediums should be disrobed, and be made to stand upon pillows with their ankles firmly tied; but the raps were repeated, and intelligent answers to questions communicated in the usual way.

But these manifestations were not long confined to the Fox family. In the space of two or three years it was calculated that the number of recognized mediums practicing in the United States was not less than thirty thousand. The variety of phenomena known by the general term of "spiritual manifestations," are said to be very numerous, the following being the principal:—

1. Making peculiar noises of various kinds, indicative of more or less intelligence, and even uttering articulate speech or musical notes, loud, forcible, or gentle, but all audible realities.

2. The moving of material substances in a remarkable manner, with like indications of intelligence; thrumming musical instruments; writing with pen or pencil; and performing sleight-of-hand acts, etc.

3. Controlling the physical and mental powers of the mediums, independent of the will or conscious influence of men, and through them speaking, writing, preaching, prophesying, etc.

4. Presenting apparitions of a part or the whole of the human form, singly or in groups, conversing together, and giving sensible demonstrations of their existence by contact, etc.

5. Through these various manifestations communicating, ostensibly by departed human spirits, to friends in the flesh, and to the public, intellectual, moral, and social instruction concerning the present and future state, etc.

Among the adherents to the system, are ranked men who figure prominently in the religious and political world, and it is evidently destined to exert a positive, controlling influence upon the destinies of nations, going forth to the kings of the earth to gather them to the field of Armageddon, at the last day. See Rev. 16:13, 14.

ITS FRUITS.

The text-book of Christianity, the Bible, has exerted a happy, molding influence upon the most enlightened nations of the earth. The principles of justice, purity, and charity it has inculcated, when heeded, have restrained the lawless, and protected the innocent; have promoted the refinement of the wealthy and the opulent; have lifted the degraded from their low estate to the plane of pure humanity; have founded asylums for the indigent and the unfortunate; have preserved the peace and purity of the domestic circle, of society, and of the nation; have made life generally a blessing; have shed a halo over the path of declining years; and have given a joyous hope in death of immortality in the world to come, free from the contaminating touch of sin.

Has Spiritualism done more? Has it done anything to ameliorate the condition of unfortunate humanity, or to refine society? Its principles are antagonistic to the Christian religion. Its manifestations consist mainly of certain marvelous tricks, or sleight-of-hand performances, that can do nobody any good. Man, by his own cunning, or by the psychologic or mesmeric power concentrated by the electric current of a circle of mediums, can accomplish astonishing feats; and when to this is added the mesmeric influence of Satan, the manifestations are a little more marvelous, but of the same nature. Man performs some of his feats of legerdemain in the seclusion of a cabinet; Satan, more openly, being hidden, as the agent, by his invisibility.

The faith inspired by Spiritualism in not elevating, and the reward it offers does not fill the measure of pure desire. The human mind, when concentrated in the application of its powers, can produce wonderful results, and the stronger can obtain control over the weaker by mesmeric or psycho-

logic influence. The manifestations of Spiritualism purport to be those of departed immortal souls of once living men, women, and children, and reveal a condition of things in the spirit world more versatile and unsatisfactory than such as exist in this, elevating the vile above the pure, and creating desires that cannot be gratified except en rapport with living beings in the flesh. But the Bible teaches that "the dead know not anything;" that they have no "more a portion forever in anything that is done under the sun" (Eccl. 9:5, 6, 10); that in the day of death their "thoughts perish" (Ps. 146:4); and that, in the point of natural life man has "no pre-eminence above" any other animal. Eccl. 3:18-20.

But man is a much higher order of animated nature than anything else that breathes in this world; and though, because of sin, he is returned by the fiat of the Creator to the dust from whence he was taken, he has the promise from that Creator of a resurrection from the dead, and conditional immortality. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. What need of a resurrection if the soul is sent immediately to heaven or hell at death? and what good sense in it if the spirit be made to suffer torment in hell, or joy in heaven, for perhaps thousands of years, and then be called back, united to its body, and judged to determine whether worthy of either condition, or, in other words, whether God has made any mistake in the matter? But if all sleep alike, unconscious of the lapse of time, till the day of Judgment, and all be fairly judged before entering upon their awarded state, the fact commends itself to our better judgment as correct. This view of the subject is a perfect safeguard against the most startling manifestations of Spiritualism. *Spiritualism is of Satanic origin, and will secure for its followers who do not break away from its influence, a share in the arch-deceiver's fate.*

While it is denied that man has a spirit, or soul, independent of his natural body, it is confessed that there are spiritual beings, such as holy angels, and fallen angels, or devils, all superior in intellectual power to man. (See Jude 6; John 8:44.) These can exert an influence over the minds of men or women who will yield to their control. Evil spirits can exert an influence over individuals, modulating the tones of the voice and the gestures of the mediums, so as to represent those peculiar to our departed friends with whom the fallen spirit was well acquainted when alive, thus appealing to our affection by familiar tokens for belief in a system sure to end in our utter ruin if believed in and followed.

The so-called system of "Christian science," or "faith cure," is a Christianized form of modern Spiritualism.

"But do you not believe," says one, "that God can, and does now, in answer to prayer, heal the sick?"—Yes, certainly; and yet it is evident that ever since the fall of man the work of the Spirit of God has been counterfeited; and doubtless it is especially so in these last days. According to their own writings, the people who advocate and practice metaphysical healing, deny the death of Christ; represent God as a principle; claim a future state of probation; declare that the second coming of Christ has taken place, and many other absurdities contrary to plain declarations of the Bible. Although there may be modifications of the general belief, yet the whole body must be leavened with error fatal to the vitality of true religion. Do the advocates of the "faith cure" follow the Bible rule for healing the sick? See James 5:14, 15. Let the reader observe.

"But," says one, "could I not be healed by them and not indorse their religious views?" We answer, Leave their method of curing diseases entirely alone. If the Lord is willing to heal you of infirmity while you walk in obedience to his will, accept it gratefully; but if not, you would better suffer on a little longer here, and have immortality in the near future.

The prince of the power of the air can afflict the bodies of men and women as he did Job's and many others; and whom he afflicts he can heal. It is evident that this so-called "faith cure" is all the more dangerous because of its hiding its real character. The Bible bears a plain testimony against going after such things; and if God's people will but "prove all things" by the Bible, there will be little danger of their going astray.

CELESTIAL SALEM.

BY MRS. M. L. BROCK.

GLORIOUS home on high! Celestial Salem!
Home from whence true joy and peace do spring,
Brighter than the mortal mind can fancy,
Mansion of the Most High Priest and King;
Oh, how beautiful are all the praises
Which of thee the holy prophets sing!

There in thy serene abode forever,
Loud alleluias are from saints outpoured;
For all unending, all unmarred, unbroken,
Is the sweet friendship of our blessed Lord;
And all things pure and perfect, all things holy,
Are within thy sacred precincts stored.

There no stormy clouds nor passing vapor
Dim the brightness of the balmy air;
Endless morning beams, and glorious noonday,
From the Sun that shines forever there;
And no evening shade brings rest from labor,
All unknown to thee are toil and care.

Oh, how glorious when divinely fashioned,
These frail bodies in thy courts shall be!
Crowned with an immortal health and beauty,
And from sin and pain forever free;
Full of love, of peace and heavenly pleasure,
That will last through all eternity.

Then with cheerful gladness and new courage,
Let us bear the burden on us laid;
For our present toil, our care and labor,
With a golden gift will be repaid,
When upborne to thee, celestial city,
In thy brightness we shall be arrayed.

Grenola, Kan.

THE SLANDERER.

BY J. M. HOPKINS.

THERE is nothing in the wide world more hateful and more to be shunned, than slanderers. Usually such persons are possessed of a goodly supply of inquisitiveness. They go around seeking to learn all they can of other people's affairs,—more than is any of their business. Generally they have a very sly, foxy, way of doing this. They never wish to seem inquisitive—would be very polite and agreeable—while intruding themselves into the good graces of others. When they have learned all they can, even by faithfully promising perfect secrecy, they embrace the first opportunity to meet one "like unto themselves," whose ears are also open to receive the "news." The matters are talked over and thoroughly canvassed between them, they not neglecting, of course, to color each point to suit their own liking. The subject is put in such a light that the whole matter assumes an entirely new phase, and thus it goes to the world.

Sometimes, to enhance their own interests, they manufacture an article of their own. Being smooth and oily-tongued, they know just how (and when they don't, the Devil helps them) to weave in all the plausible threads possible to make the fabric appear well—to make it take. They enter upon their mission of evil with apparently the best of wishes for the welfare of the listener. They state the case so clearly and positively, that to one not acquainted with them, it appears quite reasonable. The object is accomplished; the evil has been done, and some honest, unfortunate victim has been lowered in the estimation of the world. Perhaps his character has been injured beyond remedy in the minds of some who may never be able to learn the truth of the matter. The report goes from mouth to mouth, on and on, never losing anything by being repeated. The victim meets others in the avocations of life who treat him with coldness and distrust. He wonders what can be the matter, what causes people to eye him so sharply. Perhaps this vile slander may affect him materially in some important business transaction, or perhaps his character as a moral or Christian man has been injured. The latter is worst of all.

We repeat, nothing is more hateful. Their mouths are open sepulchers. Their tongues are like two-edged swords. Their hearts are full of deceit and mischief. A thief can be fastened out, but a slanderer—who can stand before him? He is a liar, a tale-bearer, a gossip; in short, a combination of hateful and despicable qualities. Any one who will listen to and repeat the words of a slanderer, or a tale-bearer, is certainly hard run for business. Indeed, he is little better himself. The only safe way is to avoid such persons. In the first place, give them to understand that you will not hear their vile reports. You would much better offend one of them, than to encourage him

be taken as our standard of righteousness, when our character shall be reflected from God's great mirror—his holy law—it will then appear that "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isa. 28 : 20.

Cornville, Me.

THE PROMISE OF THE COMFORTER.

BY S. F. P.

"But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It seems to me that we as a people do not make that practical application which we should make of those texts which the gracious Master has left on record for us, which promise the gift of the Holy Spirit, the blessed Comforter, whose presence will give us that peace that "passeth all understanding," which will cause us to rejoice in the Lord alway, which will teach us to be careful for nothing, but in all things with prayer and supplication, with thanksgiving, make our wants known unto God, knowing that the Spirit itself maketh intercession for us.

Our Saviour, as he was about to leave his disciples, made them many great and precious promises, to cheer their hearts in his absence, among which was the promise of the Comforter, that he might abide with them forever. Nor was this promise confined to them alone, but, like the rest of his gracious words, was intended for all those who would believe on God through his word. This word comes to us down through the ages, and with it the blessed promise of the Comforter. Do we not need this Comforter to-day? Are we not yet in a world of sin and temptation? Are we not even now amid the perils of the last days, in the time when the deceptions of the enemy are many and powerful, inasmuch that, if it were possible, he would deceive the very elect? Was there ever a time when we stood in greater need of a teacher than now, one who will teach us all things, and bring to our remembrance all that the blessed Master taught while on earth?

But, alas! how many we find who are like certain disciples whom Paul found at Ephesus, who have hardly so much as heard whether or not there is a Holy Ghost! How many who are earnestly desirous to please God, who are longing to know their sins are forgiven; who comply with the requirements of God so far as their knowledge of his will goes, who still are sad, and do not feel the presence of the Comforter in their hearts! Oh, how they long for the assurance that God loves them, that they are his children! How they would rejoice could they feel the Everlasting Arms about them! But, alas! their own unworthiness comes up before them, and how dare they hope for this blessed experience? Oh, would they only look away from self; would they only feel, I have done all I can do, and I will leave the rest with Him who was wounded for my transgression; would they only believe every word the Lord has spoken—believe that He is our righteousness; that we have as our advocate the spotless Lamb of God; that we are accepted because He has paid our ransom, and that all the promises of God in Christ Jesus are Yea and Amen, how much of the care, and anxiety, and worry would be taken out of our lives!

The Master has promised us the Comforter, his Holy Spirit, and we may realize that his promise is fulfilled in us, that the Comforter is ever present with us. We may be joyful even amid tribulations. And when we do fully comply with God's requirements, the "peace of God, which passeth all understanding" will come into our hearts. Then will we realize the precious truth of the words of the blessed Master: "Peace I leave with you, my peace I give unto you." Then will obedience to all of God's commandments be our greatest pleasure, and the attitude of our hearts will be, "Speak, Lord, for thy servant heareth." Then will the will of our Heavenly Father be the only desire of our hearts.

—It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—A. Barnes.

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.

CRUSH NOT A FLOWER.

CRUSH not a flower of faith or hope
That in another's heart may rise,
But let the perfumed petals ope,
And waft their incense to the skies.

Say not "'T is vain" of any dream
Or fancy of the human brain;
For out of it some lofty scheme
May ripen into golden grain.

Laugh not to scorn the humblest plan
A brother may have formed for good;
For angels deeper see than man—
It may be wise when understood.

Say not to any careworn heart,
"You ne'er will reach the goal you seek,"
But act the kinder, nobler part—
Give strength and courage to the weak.

Say not of any neighbor's field,
He 's planted where he should have sown;
For God is patient, and the yield,
Though rich or poor, is all his own.

—Belle Bush, in N. Y. Graphic.

EDNA'S MISTAKE.

EDNA sat in the broad, low window seat, that was her favorite place for thought, as the shadows of twilight fell and brought to a close the peaceful Sabbath day.

That morning she had publicly professed her allegiance to the Saviour to whom she had given her heart, and united herself with God's people, and her heart was overflowing with solemn happiness as she recalled the events of the day.

Her new life, as a professed Christian, had begun, and she resolved that it should be a consistent, consecrated life.

"I will write down all my good resolutions," she said to herself, "and then I will not forget them.

"First of all, I am determined never to miss any service either on Sabbaths or week days," she thought to herself, as conscience reminded her of neglected prayer-meetings in the past, and Sabbath evening services but rarely attended.

Penciling this resolution in the back of her little diary, she went on:—

"And I am determined, too, that I will devote an uninterrupted hour every morning to prayer and reading my Bible. Then I will be a more active worker in the church than I have ever been before."

The tea-bell broke in upon her meditations, and somewhat reluctantly she closed her little diary, and obeyed the summons to the table.

The next morning found her anxious to put her new resolutions into practice, and immediately after breakfast she withdrew to her room to devote an hour to reading and prayer.

Edna was the eldest of a large family, and this hour between breakfast and school time was generally employed in helping the little ones get ready for school, and finding missing books and caps. This morning, however, she went up stairs as soon as she had risen from the table, without waiting to render any of her usual assistance to her mother, and taking her Bible sat down to read.

She could not put her thoughts upon the words while she heard the children's voices down-stairs, the patient mother trying to answer all their inquiries at once.

"Mother, where's my slate? I left it on the hall table Saturday morning, and now it's gone."

"Won't you tell me what's wrong in this sum, mother? it don't look right, and I don't know how to fix it."

"Where's Edna?"

After this last inquiry Edna was not surprised at hearing boyish feet come bounding up-stairs, and an impatient hand rattling her door knob.

"Sister, let me in; I want you to show me something."

"Run away, Dick," she answered. "I'm busy now, and you mustn't interrupt me."

"But I want to get in," and the door knob was rattled more vigorously than before; but Edna had turned the key to save herself from the inter-

ruptions she had anticipated, and finding that entreaty and effort were alike vain, Dick retreated.

At last the children were all started on their way to school, and as Edna saw them trooping through the gate, she congratulated herself that now she would be able to collect her thoughts, and read without interruption.

Quiet reigned in the house, but the wandering thoughts would not be controlled, and Edna was shocked to find that it was with a sense of relief she noted that the hour had expired.

Somehow an uneasy feeling of wrong-doing oppressed her, and she could not free herself from it, although she argued that she had certainly been doing right. It was undoubtedly her first duty to read her Bible. A glance at her mother's tired face when she went down-stairs, did not tend to make her feel happier, but she put her uncomfortable thoughts aside, assuring herself that she had done her duty.

Home duties had hitherto taken up much of her time, there were so many stitches to be taken for the little ones, and so many childish wants that must be attended to; but now, in pursuance of her new resolutions, Edna engaged so actively in the many works of benevolence that were carried on in the church, that the burden rested almost wholly upon her delicate mother, who sorely missed the willing assistance she had hitherto received from her eldest daughter.

Edna was so fully convinced that her first duty was in her work for the church, that she plainly showed her reluctance to break in upon any of her appointed hours for work if her mother asked her assistance, and the loving mother often overburdened her slender strength that she might not interfere with Edna's plans.

Edna was so absorbed in her work that she did not notice how her mother was failing, nor how frequently she put her hand to her side, as her face contracted with pain, until at last she broke down under the strain of too much work.

Perhaps Edna's eyes would not even then have opened to the fact that she was accountable in any way for her mother's illness, had not her father spoken a few stern words to her, reproving her for the unwillingness she had lately shown in assisting in home duties.

"You are making a great mistake in imagining that a Christian's duties are all outside of the home," he concluded.

"Father is unkind and unjust," said Edna to herself, while hot tears sprang to her eyes; but though she would not admit the truth of his words, she carried a heavy burden of remorse in her heart as she looked at her mother's pallid face, and ministered to her wants with loving hands.

Aunt Beth came to take charge of the invalid, and Edna busied herself in the care of the house and the little ones.

That evening when the children were all safely in bed, and the day's work was done, she brought a little ottoman beside Aunt Beth's chair, and resting her head on the shoulder that had often been her refuge in childish grief, she sobbed out the story of her earnest effort to lead a Christian life, and how, after all, it seemed to have been a mistake.

Aunt Beth did not speak until Edna had finished her story, only stroked the soft curls with loving touch, then when the tear-stained face was lifted to her own, with the tremulous inquiry, "Have I been all wrong, Aunt Beth?" she answered, as she drew the young girl close to her: "You have made a mistake, darling—a mistake that many wiser and older people than you often make, but it is not too late to set it right."

"Tell me how," entreated Edna.

"Your mistake was in choosing your own path of duty instead of walking in the way the Lord would have led you. You are the eldest daughter, Edna, and there are many duties that devolve upon you that you must not put aside for others that you may prefer. Your mother has often told me how she leaned upon you, and what a helpful, loving daughter you were. Now, while all this other work that you have been doing is certainly Christian work, you must not pass over the duties that are placed nearer to you for the sake of doing it. These little every-day duties, so small that they may seem hardly worth the doing, are just as much work for Jesus, if they are done faithfully and well for his dear sake, as distinctively religious work, and these little home duties are the

ones God has put nearest to you. You cannot please him while you leave them neglected that you may do work of your own choosing."

"How about my hour for reading the Bible? Was that a mistake, too?" asked Edna.

"I think it would have been wiser, dear, to select some other hour than one of the busiest in the whole day, when your mother most needs your help. Then, too, you should be willing to interrupt it if you have some duty to perform. There is a legend that teaches us a beautiful lesson on this very subject. A monk was once rapt in devotion in his cell when a beautiful vision appeared to him, and he saw the Lord. While he was yet kneeling at the feet of the vision in love and adoration, the great bell of the convent rang the hour of noon. At this hour it was the monk's duty to go to the gate of the convent, and distribute bread to the hungry beggars who assembled there at that time. He hesitated for a brief instant. How could he leave this radiant vision to perform his task, but surely his duty came first. He left his cell with its glory, and went to the great gate and performed his task, then returned, expecting to see the vision gone, but it still remained; and as he knelt again in rapt devotion, the voice of the Lord said, 'Hadst thou remained, I had gone.'

"It is only a legend, but it teaches us that we must not neglect our duties for our devotions."

"Oh, Auntie, I see my mistake so clearly now," whispered Edna, as Aunt Beth paused. "I meant to do God's service, but I have been choosing my own selfish way, and never thinking of the duties I left undone. I am so sorry, but I will begin over again now, and not despise these little things since they are the work Jesus has given me to do for him."

"That is right, darling," said Aunt Beth, tenderly kissing the flushed, tear-stained face.

And Edna did begin anew, and when her mother was restored to health she found Edna the loving, helpful daughter that she had been of old, whose love to her Saviour glorified the smallest duties and made them worth doing.—*Minnie E. Kenney, in N. Y. Observer.*

HABITS OF OBEDIENCE FOR BOYS.

THAT boys should be trained to habits of obedience seems so self-evident as to almost warrant the charge of commonplace upon anything that may be said on this subject. Yet, though the word "obedience" is a very common one, the practice of obedience by the children of to-day is most uncommon. I believe this is due in a large measure to two prime causes: many parents do not know how to govern their children, and many more do not take the time to do it. We live in a fast age. We do everything in a hurry. We eat, drink, talk, and travel in a hurry. And we train our children, if training it can be called, after the same fashion. A boy growing up without the habit of obedience lacks the vital element of his future success in life. Consider for a moment. Your boy must one day begin life for himself; it may be sooner or later, but the doing of it is inevitable. He will either be a leader among men, or his position will be that of a subordinate. If the former, then it is a no less true than hackneyed saying that he who would rule well, must first himself obey. On the other hand, if your son is to fill a no less honorable though subordinate position, how can he serve successfully, having mastered neither the principles nor the practice of obedience? It is no trifling matter, this sending your boy out into the world to earn his living, unfitted for the ordinary situations which offer to the average man. Obedience must be habitual, not spasmodic. Therefore upon the mother rests the deepest responsibility of this position of the home training, she being more constantly the boy's companion.

A little before-breakfast or after-dinner obedience, the result of a father's hurried commands, will never make a prompt, obedient boy. O mothers! it lies with you, this responsibility. Obedience must be the invariable abiding principle of your home. And you must make your boys live up to the principle. Begin in season. You cannot begin too soon. I have often been asked the question, "How shall I make my children obedient?" The answer is a simple one. When you tell them to do a thing, see that they do it.

But there is such a difference in the temperament of children, I hear many mothers say. Granted

that there is a difference. So I find a difference in the mental capacity of two brothers. One learns his lessons in arithmetic with little effort, the other masters them after wearisome application. Because he must work harder to learn his lesson, is it any reason why the latter boy should go lessonless to school? It is a marvel how many mothers seem to think that other people's children are more tractable than their own. It is those parents who have failed in the government of their children who have the most to say about difference of temperament. Other parents, recognizing this difference quite as keenly, lose no time in applying themselves to the individual training of each individual child. There are underlying foundation principles of a nobler character which must be instilled into the mind of every boy, no matter what his temperament. Obedience is one of the most important of these. Because your boy minds readily, and mine reluctantly, is no shadow of a reason why mine should not obey in the end as well as yours. Your work in that one particular will be easy; mine will be a struggle, longer or shorter, according to my patience and firmness, but it will be a struggle which I am under every sacred obligation for my boy's good to follow unto its successful end.

How often we hear as follows: "Harry, don't touch the vase." Harry takes his fingers away for a moment, while his mother goes on with her sewing. A click makes her look up again. Harry's fat hands are grasping the tempting bit of yellow glass. He looks doubtfully toward his mother, who says, "Mamma told Harry not to touch the pretty vase."

The hands drop again at Harry's side, and he looks steadily in his mother's face. A longer pause this time. The mother has absorbed herself once more in her work, till a crash causes her to start suddenly. The dainty yellow vase is a mass of atoms on the floor.

"You naughty boy, didn't I tell you not to touch the vase!" She seizes Harry impatiently by the arm, giving him a fretful shake, telling him to go away, he is a naughty, naughty boy. Such scenes as these are of daily occurrence. Children disobey, are slapped and scolded, and disobey again.

The first time Harry was told not to touch the vase he should have been so accustomed to his mother's word as law, that "Do not touch it" would have meant exactly what she said. I knew a boy who amused himself by pulling the tea-cloth off from the table when it was set for supper. He liked the noise the dishes made in falling to the floor! And so on and so on. The tale is a long one. The world is full of fathers and mothers, who dare to stand as such in God's sight, whose children are a daily trial to themselves, dreaded of friends and neighbors, a torment in street and school. Fathers are absorbed in money-getting, or harassed with the grind for daily bread. Many of them see their children but a few moments each day. Mothers plead housework, sewing, society, cares of every sort and kind. They have not learned that it would lighten every care were they surrounded by thoughtful, obedient children, made so by the faithful discharge of their own parental duties. Reform schools and penitentiaries are important features of our towns and cities, and will ever be, so long as parents are such only in name. There is a very narrow step between the boy who wantonly lays waste his mother's tea-table, and the hoodlum who is arrested for incendiarism.

A boy who is allowed to disregard the laws of home, or the one whose home is guarded by no laws, is a dangerous individual to send abroad into the world of men and women. Let the mothers and fathers in the land realize their obligation to assist in the preservation of law and order, and remember that this is maintained only as a natural outcome of habits of obedience.—*S. W. Farwell, in Christian Union.*

—The practice in the schools and at home of boxing children's ears, is a too common form of punishment, practiced by irritable and ignorant persons. The drum of the ear is of paper-like thinness, and it may be, and has been in a number of cases, ruptured by a single blow on the side of the head, incurable deafness resulting as a consequence. All strokes on the heads of helpless children are not only brutal, but criminal.—*Globe Democrat.*

Special Attention.

BABYLON IS FALLEN.

MR. SPURGEON'S REPLY TO CRITICS AND INQUIRERS.

FOR more than forty years, Seventh-day Adventists, in fulfillment of a duty which they believed to be plainly enjoined in the Scriptures, have been sounding in the dull ears of modern Christendom the proclamation, "Babylon is fallen." They have alleged that the popular churches of Christendom, which they understand the term to designate, are in a state of great moral declension, which began with their rejection of the Advent message of 1844, and which will continue and become more and more marked until the end. By all save a few, their proclamation has been received with scornful contempt, as a fanatical idea which was worthy of no serious consideration. Yet they have not been altogether alone in this work; for eminent men of other denominations, men unblinded by prejudice and true to their convictions of right, have from time to time sounded the same cry, such as Talmage, Dr. Crosby, Mr. Moody, and others, whose portrayal of the state of the churches has been often referred to in our columns. Now another and still greater voice has joined in the cry—that of Rev. C. H. Spurgeon, the great London preacher, than whom there is perhaps no more widely known evangelist in existence. To the reader who has been waiting for some one of recognized authority in the church to blow the trumpet of alarm in Christendom, before believing that there is anything seriously wrong, we commend the following words of this eminent divine, taken from his publication, *The Sword and Trowel*, for September:—

According to the best of our ability, we sounded an alarm in Zion concerning the growing evils of the times, and we have received abundant proof that it was none too soon. Letters from all quarters declare that the case of the church at the present is even worse than we thought it to be. It seems that, instead of being guilty of exaggeration, we should have been justified in the production of a far more terrible picture. This fact causes us real sorrow. Had we been convicted of misstatement, we would have recanted with sincerely penitent confessions, and we should have been glad to have had our fears removed. It is no joy to us to bring accusations; it is no pleasure to our heart to seem to be in antagonism with so many. We are never better pleased than when in fellowship with our brethren we can rejoice in the progress of the gospel.

But no one has set himself to disprove our allegations. One gentleman, of neutral tint, has dared to speak of them as vague, when he knows that nothing could be more definite. But no one has shown that prayer-meetings are valued, and are largely attended; no one has denied that certain ministers frequent theaters; no one has claimed that the Broad School newspapers have respected a single truth of revelation; . . . Now we submit that these are the main points at issue; at least, these are the only things we contend about. Differences of judgment upon minor matters, and varieties of mode in action, are not now under question; but matters vital to religion. Others may trifle about such things; we cannot, and dare not.

Instead of dealing with these weighty things, our opponents have set to work to make sneering allusions to our sickness. All the solemn things we have written are the suggestions of our pain, and we are advised to take a long rest. With pretended compassion, but with real insolence, they would retract from the truth by pointing to the lameness of its witness. Upon this trifling we have this much to say: In the first place, our article was written when we were in vigorous health, and it was in print before any sign of an approaching attack was discoverable. In the second place, if we were in a debate with Christians, we should feel sure that, however short they might run of arguments, they would not resort to personalities which make a painful malady their target. Incidentally, this breach of Christian courtesy goes to show that the new theology is introducing, not only a new code of morals, but a new tone and spirit. It would seem to be taken for granted that if men are such fools as to adhere to an old-fashioned faith, of course they must be idiots, and they deserve to be treated with that contemptuous pity which is the quintessence of hate. If you can find out that they are sufferers, impute their faith to their disease, and pretend that their earnestness is nothing but petulance arising from their pain. But enough of this: we are so little embittered in spirit by our pang that we can laugh at the arrows aimed at our weaker members. Do our critics think that, like Achilles, our vulnerable point lies, not in our head but our heel?

Let no man dream that a sudden crochet has entered our head, and that we have written in hot haste: we have waited long, perhaps too long, and have been slow to speak. Neither let any one suppose that we build up our

statements upon front certain re have been forg reveal the wre notice. Their with the man y peace because t to respect the o an anxious path of it but anger crush a vast am to be injurious wondered at, a proved. When but the genera glory of God.

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statements upon a few isolated facts, and bring to the front certain regrettable incidents which might as well have been forgotten. He who knows all things can alone reveal the wretched facts which have come under our notice. Their memory will, we trust, die and be buried with the man who has borne their burden, and held his peace because he had no wish to create disunion. Resolved to respect the claims both of truth and love, we have pursued an anxious pathway. One which when nothing could come of it but anger, has seemed senseless; to assail evil and crush a vast amount of good in the process, has appeared to be injurious. If all knew all, our reticence would be wondered at, and we are not sure that it would be approved. Whether approved or not, we have had no motive but the general progress of the cause of truth, and the glory of God.

Had there been a right spirit in those who resent our warning, they would either have disproved our charge, or else they would have lamented its truthfulness, and have set to work to correct the evil which we lamented. Alas, the levity which plays ducks and drakes with doctrine, makes game of all earnestness, and finds sport in Christian decision! Yet, surely there is a remnant of faithful ones, and these will be stirred to action, and will cry mightily unto God that the plague may be stayed. The gospel is too precious for us to be indifferent to its adulteration. By the love we bear for the Lord Jesus we are bound to defend the treasure with which he has put us in trust.

That ugly word "pessimist" has been hurled at our devoted head. We are denounced as "gloomy." Well, well! the day was when we were censured for being wickedly humorous, and many were the floggings we received for our unseemly jests. Now we are morose and bitter. So the world's opinion changes. A half-a-farthing would be an extravagant price to pay for the verdict one way or another. In truth, we are quite able to take an optimistic view of things. (Is that the correct word, Sir Critic?) We are glad to admit that there is much of Christian zeal, self-sacrifice, and holy perseverance in the world. Possibly there is more than ever. Did we ever say otherwise? We rejoice in the thousands of gracious, holy, large-hearted men around us. Who dares to say we do not? We see much that is hopeful and delightful in many quarters. Is this all to the point? May there not be much that is beautiful and healthful in a countenance where yet there may be the symptoms of a foul disease? The church is large, and while one end of her field may rejoice us with golden grain, another part of it may be full of thorns and briars. It often happens that causes of sorrow may be increased at the very same moment when occasions of joy are most numerous. We judge that it is so just now. The cause of God goes on in spite of foes, and the truth is sure to conquer in the long run, however influential its opposers. No, no, we are by no means despondent for the Lord's kingdom. That would be a dishonor to his eternal power and Godhead. Our amiable critics may possibly be pleased to know that they will not find us bathing in vinegar, nor covering our swollen foot with wormwood, nor even drinking quinine with our vegetables; but they will find us rejoicing in the Lord, and buckling on our harness for the war with as firm a confidence as if all men were on our side. Bad as things are from one point of view, there is a bright side to affairs: the Lord has yet men in reserve who have not bowed their knee to Baal.

We have said, with deep grief that we should have had to say it, that many ministers have departed from the faith; and this was no unkind suspicion on our part, but a matter of fact, ascertained in many ways, and made most sadly sure. We trust that the Baptists are by no means so far gone as the Independents; indeed, we feel sure that they are not. Still, we do not say this in order to throw stones at others. A well-known Congregational minister, who is preparing a book upon this painful subject, writes us:—

"I have not a large acquaintance with the state of opinion in your denomination. I groan over my own. There are many faithful to Christ, and to the souls of men; but, alas! it seems to me that many have no kind of gospel to preach, and the people are willing that it should be so. Some of our colleges are poisoning the churches at the fountains. I very much fear that an unconverted ministry is multiplying."

To the same import is a letter from another brother of the same denomination, who says:—

"I cannot agree with the *British Weekly*, that you take an 'extremely pessimistic' view of the evil. On the contrary, I am disposed to think that your conviction is faint compared with what the reality would warrant. College, for example, continues to pour forth men to take charge of our churches who do not believe, in any proper sense, in the inspiration of the Scriptures, who deny the vicarious sacrifice on the cross, and hold that, if sinners are not saved on this side of the grave, they may, can, or must be on the other. And the worst of it is, the people love it."

We could multiply this painful evidence, but there is no need, since the charge is not denied. It is ridiculed; it is treated as a matter of no consequence, but it is not seriously met. Is this what we have come to? Is there no doctrine left which is to be maintained? Is there no revelation? Or is that revelation a nose of wax to be shaped by the finger of fashion? Are the skeptics so much to the fore that no man will open his mouth against them? Are all the orthodox afraid of the ridicule of the "cultured"? We cannot believe it. The private knowledge which we possess will not allow of so unhappy a conclusion; yet Christian people are now so tame that they shrink from expressing themselves. The house is being robbed, its very walls are being digged down, but the good people who are in bed are too fond of the warmth, and too much afraid of getting broken heads, to go down-stairs to meet the burglars; they are even half vexed that a certain noisy fellow will spring his rattle, or cry, "Thieves!"

That the evil heaven is working in the churches as well as among the ministers, is also sadly certain. A heterodox party exists in many congregations, and those who compose

it are causing trouble to the faithful, and sadly influencing the more timid toward a vacillating policy. An earnest preacher, who is only one of a class, says:—

"The old truths are unpopular here. I am told that I have preached the doctrines of grace to my cost—that is, in a pecuniary aspect; and I know that it is so. I cannot find anything to rest upon in the modern theories, but this places me in antagonism to the supporters of the chapel. They find fault, not with the style of my preaching, but with the subject of it."

In another place the witness is,—
"Our minister is an able and gracious man, but there are those in the church who are determined that no one shall remain here unless he is in favor of advanced opinions."

Yes, the divergence is every day becoming more manifest. A chasm is opening between the men who believe their Bibles, and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the word, and yet reject it; we cannot believe in the atonement, and deny it; we cannot hold the doctrine of the fall, and yet talk of the evolution of spiritual life from human nature; we cannot recognize the punishment of the impenitent, and yet indulge the "larger hope." One way or the other we must go. Decision is the virtue of the hour.

Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth, a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?

Thus far we come, and pause. Let us, as many as are of one mind, wait upon the Lord to know what Israel ought to do.

This is the picture Mr. Spurgeon has drawn of the standing of English churches, and no one will for a moment claim that the atmosphere is less spiritual in England than in America. His arraignment of those churches is an arraignment of popular Christendom entire, and is so taken by our prominent religious journals. It is cheering to know, as the events which have followed Mr. Spurgeon's withdrawal indicate, that there are many yet in Israel who have not bowed the knee to Baal.

Our Basket.

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

—Each of God's soldiers bears
A sword divine;
Stretch out thy trembling hands
To-day for thine.
—*Adelaide A. Proctor.*

—"The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his,
While all is dim;
To close my weary, aching eyes,
And follow him.

"Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My Guide, my Guide.
He leadeth me, and so I walk
Quite satisfied."
—*Sel.*

—It is as true with regard to spiritual things as to worldly, that idleness opens the way to numberless temptations. We should less frequently be grieved by accounts of Christian people running into the wilderness to see only a reed shaken with the wind, if more followers of Jesus endeavored, in the Master's strength, to persevere a due balance between meditation and work. Of late, in certain sections, too much prominence has been given to the habit of introspection; and wherever this tendency to look within upon self, rather than without and unto Jesus, is indulged in, there is at least a grave risk of the development of vain imaginings which can only lead the heart away from the Saviour. Perhaps there never was a time in the history of the church of Christ when it was more incumbent than now to obey the Lord's own command, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not;" and to dwell lovingly upon the comforting assurance, "Lo, I am with you always, even unto the end of the world."—*The Christian.*

Our Tract Societies.

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

IOWA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members	917
" reports returned	374
" members added	12
" " dismissed	5
" letters written	257
" " received	32
" missionary visits	805
" Bible readings held (outside of missions)	191
" subscriptions obtained	170
" pp. books and tracts distributed	198,642
" periodicals distributed	8,433

Cash received on membership and donations, \$132 81; on book sales, \$1,627.46; on periodicals, \$340.46; on home enterprises, \$1,205.11; on foreign enterprises, \$257 54; on International T. and M. Society, \$42.23; on other funds, \$7.14.
L. T. NICOLA, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1887.

No. of members	913
" reports returned	443
" members added	22
" " dismissed	17
" letters written	389
" " received	108
" missionary visits	1,637
" Bible readings held	326
" persons attending readings	1,751
" yearly subscriptions obtained	211
" trial "	78

Cash received on membership and donations, \$114.43; on sales, \$546.77; on periodicals, \$418.79; on Australian Mission \$26; on African Mission, \$12; on College fund, \$34.40; on European Mission, \$34.61; on English Mission, \$2.50; on O. H. T. D. fund, \$101; on Scandinavian Mission, \$23.14; on S. Lancaster Academy fund, \$25; on home funds, \$363.10.
F. W. FIELD, Sec.

MAINE TRACT SOCIETY.

THIS Society held its general quarterly meeting with the church at Hartland, Oct. 30. The meeting opened at 9 A. M., with singing. Prayer was offered by Eld. Webber. Report of previous meeting was read and accepted. The report of labor for the quarter ending Sept. 30, was also read, which was as follows:—

No. of members	247
" reports returned	134
" missionary visits	257
" letters written	123
" Signs taken in clubs	35
" new subscriptions obtained for <i>Good Health</i>	54
" pp. tracts and pamphlets distributed	24,898
" periodicals	6,848

Cash received on donations and sales, \$247.98; on periodicals, \$99.84; on the Academy fund; \$135.00; on \$15,000 fund, \$33.48.

The subject of canvassing for our books was taken up, and many important points were brought out by the general agent and others. After remarks by the President, the meeting adjourned *sine die*.
J. B. GOODRICH, Pres.

MINNIE RUSSELL, Sec.

TEACHING OTHERS.

THE one condition on which we receive the gospel is that we make it known to others: "Teaching them to observe all things whatsoever I have commanded you." Among the things included in our Lord's commission, is the preaching of the gospel to every creature, which he enjoined on the disciples. The gospel is the world's need, and the obligation rests on every Christian to make it known. No obligation is more clearly revealed. The denial of ungodliness, and holiness of life, are not more imperative and indispensable to true Christianity than the missionary spirit in active exercise. The man who neglects to assist in spreading the gospel is willfully disobedient, and proves himself lacking in that patriotic devotion to the kingdom of his Lord, which ought ever to mark him. It is true that every man cannot personally labor in mission fields among the heathen, and some have but a narrow range for personal effort in the communities in which they dwell. But while we might all find more opportunities to labor individually for the salvation of souls, there is, it is to be feared, on the part of many, no proper recognition of the claims of missions pecuniarily.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., DECEMBER 13, 1887.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL, } CORRESPONDING EDITORS.

THE GENERAL CONFERENCE.

BUSINESS PROCEEDINGS OF THE TWENTY-SIXTH ANNUAL SESSION.

(Continued.)

ELEVENTH MEETING, 3 P. M., Nov. 24.—Prayer by Eld. H. Nicola. Minutes approved.

The regular business being the consideration of the report of the Committee on Resolutions, resolutions thirteen and fourteen were discussed, and laid on the table.

The Committee on Resolutions reported further, as follows:—

Whereas, With our present plan of auditing, the time of several delegates is occupied for a large part of each session with merely clerical work, and the time of the session is too short to allow them to do the auditing in a manner satisfactory to themselves; therefore—

15. Resolved, That this Conference authorize the President to appoint the auditing and finance committees a sufficient length of time before any session of the Conference, to allow them to do at least the greater part of their work before the beginning of the session; and, further—

16. Resolved, That in order to carry out the provisions of the above resolution, we recommend that each State send a list of its delegates to the President by the first of September preceding the Conference session.

Whereas, The different parts of our work are so connected, and the State Conferences and local institutions are so related to the General Conference and the work at large, as to make our work one individual whole; and—

Whereas, The counsels of the President of the General Conference, who has the oversight of the whole work, with the officers of the State Conferences and local institutions, are indispensable to unity of plan and harmony of action in all places and in all departments of the work; and—

Whereas, Local cares and responsibilities placed upon the President will not only overburden him, and deprive the Conference prematurely of his valuable services, but will also deprive other Conferences and local institutions, equally needy and equally deserving, of his oversight and counsels; therefore—

17. Resolved, That this Conference respectfully but emphatically protest against overburdening the President of the General Conference with cares and responsibilities of State Conferences and local institutions, thus endangering his health and drawing his attention from the general work.

Resolutions fifteen and sixteen were laid upon the table. Resolution seventeen was lost.

Adjourned to call of Chair.

TWELFTH MEETING, 12 M., Nov. 15.—Prayer by J. F. Hansen. Minutes approved.

The Committee on Distribution of Labor further reported, as follows:—

30. That Eld. W. B. White act as president of the Dakota Sabbath-school Association.

31. That we renew the recommendation that Bro. D. E. Lindsey go to Maryland and Delaware.

32. That J. E. Swift, of New York, go to Ohio to labor in the Cleveland mission.

33. That the province of New Brunswick be united to the Maine Conference.

34. That J. F. Hansen labor in San Francisco and elsewhere in California, under the direction of the California Conference committee.

35. That Wyoming Territory be united to the Colorado Conference.

36. That E. Hilliard go to Minnesota as soon as the General Conference Committee can relieve him from the work in New Orleans.

37. That as soon as convenient, Carrie Irwin change her field of labor from New Orleans to the Washington mission.

38. That O. A. Johnson, of Nebraska, visit Montana next summer, and engage in tent labor if the way should open.

39. That G. E. Langdon, of Nebraska, go to New Zealand to labor in connection with Eld. Daniells.

40. That J. E. Robinson, of Pennsylvania, go to labor in the Brooklyn mission, under the direction of Eld. A. T. Robinson.

41. Inasmuch as the San Francisco church has presented to this committee an urgent request for help in that city, we recommend that the California Conference committee take this matter into favorable consideration, and do all that may seem consistent in supplying ministerial help for missionary work in this important city.

42. That Jacob Reilswig, of Dakota, go to Colorado for his health.

These recommendations were duly considered and adopted.

The Committee appointed to present recommendations for a general book committee being called upon, submitted the following:—

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

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

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

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

Resolved, That the members of this committee for the coming year be nominated by the Nominating Committee of this Conference.

U. SMITH,
W. C. WHITE,
O. A. OLSEN,
F. E. BELDEN,
R. A. UNDERWOOD, } Committee.

This report was adopted, and the Conference adjourned to call of Chair.

THIRTEENTH MEETING, 7 P. M., Nov. 16.—Prayer by A. T. Robinson. Minutes approved.

The Committee on City Missions reported as follows:—

Your committee appointed to consider the general interests of the city missions and canvassing work, respectfully submit the following report:—

Whereas, The growth and importance of the city mission and general Bible work demand that broader and more careful plans be laid for carrying it forward; therefore your committee recommend—

1. That the managers of our educational institutions located at Battle Creek, Healdsburg, and South Lancaster, secure in the Biblical and Missionary departments more thorough instruction in the manner of preparing, and in methods of giving, Bible readings.

2. That the teachers in said departments spend a portion of each year at one of our principal city missions, to gain a practical experience in and knowledge of Bible work.

3. That as far as possible all who would enter city missions should first attend one or more terms of preparatory instruction in one of our educational institutions.

4. That each of the following Conferences conduct a city mission training-school, so as to accommodate workers from other Conferences that may be selected to receive a thorough preparation in all branches of this work; namely, New England, Michigan, Illinois, and California; and that these schools begin courses of instruction, and receive students, January 1, April 1, July 1, and October 1 of each year, unless in exceptional cases where other arrangements are deemed advisable.

5. That only such persons be sent to these schools as the various State Conference committees shall recommend after consultation with the mission director, and that they shall pass a satisfactory examination before an examining board of three, two to be appointed by the General Conference Committee to act with the mission director.

6. That the Conferences from which these individuals are sent become responsible for their support *pro rata*, not covered by profits on publications sold by them while at the school, until such time as the director and State Conference committee shall deem it advisable to remove them for whatever cause, or make other arrangement for their support in case they remain at the mission.

7. That mission training-schools should not be started without competent persons to manage them, and that in all cases the General Conference Committee should be consulted as to the establishment of new training-schools or the continuance of those already started. And further, that in Conferences where it seems advisable, training-schools or institutes be conducted during three months of the year.

8. That the Home Mission Secretary arrange the program for such institutes, and provide the necessary help by advice of the General Conference Committee.

9. As experienced managers and thorough workers are few, and as missions are a financial burden, and, if not properly conducted, may result in injury to the cause, therefore, caution should be exercised in establishing city missions.

10. That the Home Mission Secretary devote his time principally to the furtherance of the city mission work during the coming year, both by visiting the missions and by awakening an interest among our people generally in behalf of the Bible work.

Whereas, The steps which have been already taken to systematize the canvassing work have resulted in great good; and—

Whereas, The present status of the work demands that still further steps be taken in this direction; therefore—

Resolved, That the General Conference Committee appoint an agent who shall work in the general interests of the canvassing work in the United States.

Resolved, That said general agent shall arrange for institutes especially in the interest of the canvassing work, at such places as may be selected by the General Conference Committee and Conference committees of those States interested.

This report was adopted.

The Committee on National Reform reported as follows:—

The preamble and resolution referred to us, we would submit with our approval, and in addition to this would present the following:—

Whereas, The teachings of Christ entirely divorce the church and the State; and—

Whereas, The State has no right to legislate in matter pertaining to religious institutions, and Sunday is only a religious institution; therefore—

1. Resolved, That we as a people do oppose by all consistent means the enactment of Sunday laws where they do not exist, and oppose the repeal of exemption clauses in Sunday laws which already exist.

2. Resolved, That we recommend that a pamphlet be prepared, (1.) showing the true relation which should exist between the church and the State; (2.) Exposing the organized efforts now being made to unite church and State by changing the Constitution of our country; (3.) Showing the real effect of unmodified Sunday laws, in places where they have been in force; and that said pamphlet be placed in the hands of all members of legislative bodies where efforts are being made to secure the enactment of Sunday laws.

Whereas, To quietly and peaceably do our work six days in the week, as well as to keep the seventh day as the Sabbath of the Lord, is duty toward God, and an inalienable right, and that with which the State can of right have nothing to do; therefore—

3. Resolved, That there is no obligation resting upon any observer of the seventh day to obey any law prohibiting labor on the first day of the week, commonly called Sunday.

4. Resolved, That while asserting this right, and while practicing the principle avowed in this resolution of working the six working-days, the resolution is not to be so construed as either to sanction or approve any arrogance on the part of any, or any action purposely intended to offend or impose upon the religious convictions or practices of any person who observes the first day of the week.

Whereas, We deem it essential to the proper work of the Third Angel's Message that the true relation existing between the church and the State, and the relation that exists between what men owe to God and what they owe to civil government, should be understood; therefore—

5. Resolved, That we recommend that this subject be made a part of the regular course of Bible study in all our colleges; and that special attention be given to it by all our ministers in the field.

These resolutions were under discussion when the Conference adjourned.

FOURTEENTH MEETING, 7 P. M., Nov. 27.—Prayer by N. C. McClure. The question before the meeting being the discussion of the resolutions on National Reform, it was moved and voted that these resolutions be made the special order of the meeting to be held at this place on the evening of Dec. 3, at 7 P. M.

The Committee on Finances presented their report, as follows:—

1. We recommend, That the Mission property in Central Europe be transferred by deed to the General Conference Association.

2. That the General Conference Association employ a financial agent to travel and labor in its own interests, and in those of the Missions and other associations.

Whereas, The General Conference Association was created a legal corporation for the especial purpose of holding property for the general interests of the cause; therefore—

3. We recommend, That those who desire to give real estate or personal property by deed, bequest, or otherwise to the general interests of the cause, should give it to the General Conference Association.

4. We further recommend, That our people everywhere literally carry out the advice of the apostle Paul in 1 Cor. 16: 2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." As a weekly free-will offering in behalf of the foreign mission work, this is to be laid aside each week at home, and at the end of each quarter to be paid to the tract society officers, to be sent to the general treasury.

Whereas, Some of our people have made pledges in one State, and have changed their residences and paid their pledges in another State, thereby embarrassing their brethren in the former State, who have undertaken enterprises upon the strength of these obligations; therefore—

5. Resolved, That it is the voice of this Conference that those who make pledges for any purpose should pay them where they are made.

Whereas, In the past many pledges have been made to various objects in the cause, some of these being for large amounts, and conditional upon selling farms or other property; and—

Whereas, Many of these persons have felt unwilling to make other donations in view of their old pledges still unpaid; thus standing year after year where they do little or nothing to help the cause with their means, because they cannot sell their property; therefore—

6. Resolved, That this Conference earnestly request every one of those who have made these pledges, whether conditional upon selling property, or otherwise, to pay what they

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can of these pledges, and receive credit for what they pay.

7. *Resolved*, That our Conference and tract society officers in every Conference make earnest efforts to induce those who have made these unpaid pledges, to pay what they can on them, and thus help the cause in this time of its great need.

8. *Resolved*, That we request each person having unpaid pledges to the foreign Missions, to make payment in full or in part on Christmas; and we recommend that these payments be put in with the Christmas offerings, provided that they are accompanied with a written statement, specifying that they are in payment of certain pledges.

9. *Resolved*, That those who have no pledges now due to foreign Missions, and who are not prepared to make cash donations on next Christmas, may make such pledges to those Missions, which may be received as Christmas offerings.

10. *Resolved*, That it shall be the duty of T. and M. officers, and church clerks and treasurers to co-operate with the financial agent of the General Conference Association in carrying out the plan suggested in the foregoing resolutions.

11. *Resolved*, That this Conference cordially indorse the action of the General Conference Committee in appointing a week of prayer, to be followed by Christmas donations to our needy foreign Missions, and the General Conference Association. And we urge our people most earnestly everywhere throughout this country to be liberal in their gifts on that occasion, and lift the burden of indebtedness crippling our foreign work, and thus encourage the hearts of our sacrificing laborers who have for the love of Christ left their homes and friends to labor among strangers.

The report was adopted.

Eld. O. A. Olsen made a report of the workings and present condition of the publishing work in Christiana, which was by vote accepted.

The Committee on Distribution of Labor made a final report, recommending the following:—

43. That Russell A. Hart go to Norway, to assist in the publishing work in Christiana for a year, or until efficient help can be educated.

44. That Carrie Mills go to Portland, Oregon, to take a position in the school, and to assist in Bible work.

45. That W. W. Sharp take the place on the Wisconsin Conference Committee made vacant by the removal of H. R. Johnson.

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

47. That furnishing labor for the Pacific islands be referred to the General Conference Committee, with the recommendation that help be sent at the earliest possible date, to supply the urgent needs of that field.

These recommendations were all adopted.

The Committee on Nominations completed their report by presenting the following names:—

For Foreign Mission Secretary, W. C. White; *Home Mission Secretary*, E. W. Farnsworth; *Educational Secretary*, W. W. Prescott; *Book Committee*, G. I. Butler, U. Smith, W. C. White, J. H. Kellogg, C. Eldridge, F. E. Belden, C. H. Jones, E. J. Waggoner, E. M. Morrison, J. G. Matteson, E. W. Farnsworth, R. M. Kilgore, A. T. Robinson; *Labor Bureau*; A. R. Henry, C. Eldridge, H. W. Kellogg.

The report was adopted.

The Chairman, in harmony with a previous action, announced as the committee for the consideration of the matter of securing a ship to be used for missionary purposes, the following persons: C. Eldridge, C. H. Jones, J. N. Loughborough, W. C. Sisley, A. T. Robinson.

The Committee on Credentials and Licenses made recommendations as follows:—

For Credentials: G. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, R. M. Kilgore, Mrs. E. G. White, B. L. Whitney, D. T. Bourdeau, A. A. John, J. G. Matteson, E. W. Whitney, E. G. Olsen, J. H. Durland, A. C. Bourdeau, L. R. Conradi, S. H. Lane, Wm. Ings, M. C. Israel, D. A. Robinson, C. L. Boyd, E. W. Farnsworth, H. Shultz, W. D. Curtis, W. H. Saxby, J. F. Hansen, A. G. Daniels, S. Fulton, T. H. Gibbs, S. H. Kime, L. P. Hodges, J. C. Laubhan, J. M. Reese, G. C. Tenney, H. P. Holser, Ira J. Hankins, D. E. Lindsey, O. C. Godsmark, G. G. Rupert, N. Orcutt, Victor Thompson, H. P. Henderson, J. M. Erickson, M. Enoch, N. Clausen, O. Hill.

For License: C. Eldridge, W. Baird, N. B. England, A. Barry, A. La Rue, Henry Scott, L. H. Crisler, J. I. Tay, G. E. Langdon, Mrs. Rule Hill.

Report was adopted.

The resolution concerning the General Conference Association, deferred at a previous meeting, was now adopted.

The Committee on Resolutions presented the following:—

Whereas, In the providence of God the South Lancaster Academy has been established in the New England Conference for the purpose of qualifying men and women to labor in the cause of God; and—

Whereas, Many are now successful laborers who were not such before entering the Academy, thus showing its usefulness in the cause; and—

Whereas, A printing establishment has been connected with the Academy to qualify individuals in that department, which has given evidence of its usefulness; and—

Whereas, The freight on publications from our other offi-

ces of publication to the Eastern States is quite large, and there are many large cities where our publications are to fall like the leaves of autumn; therefore—

18. *Resolved*, That the General Conference recommend that the Book Committee permit the tracts and pamphlets used in the eastern societies, to be printed at South Lancaster; and further—

19. *Resolved*, That the REVIEW AND HERALD, and Pacific Press publishing houses be requested to furnish, at reasonable rates, the plates for said purpose, of such tracts and pamphlets as may be desired.

Whereas, Our Saviour has laid down the one sole ground on which parties once married can be divorced; and—

Whereas, The practices of society have become most deplorable in this respect, as seen in the prevalence of unscriptural divorces; therefore—

20. *Resolved*, That we express our deprecation of this great evil, and instruct our ministers not to unite in marriage any parties so divorced.

21. *Resolved*, That we exhort our own people, when about to contract matrimonial alliances, to bear in mind, and give due weight to, the injunction of the apostle, "only in the Lord."

Resolutions eighteen and nineteen were referred to the Book Committee, and the remainder of the report was adopted.

Requests being presented for the location of the next General Conference, after several motions and some discussion, it was—

Voted, That the next session of the General Conference be held in South Lancaster, Mass. It was further—

Voted, That the time fixed be sometime between the middle and the close of October, 1888, as the Conference Committee may decide.

Adjourned to meet again Dec. 3, at 7 P. M.

G. I. BUTLER, *Pres.*

U. SMITH, *Sec.*

(Concluded next week.)

THE WEEK OF PRAYER.

BEFORE all the readers of the REVIEW receive this article, the fast-day services of the Sabbath, Dec. 17, will have commenced. We feel an intense interest that this week of prayer shall be a blessing to all our people. We have this year made more than ordinary efforts to bring the importance of this season before them. Articles have been written in the REVIEW, and Readings have been prepared even amidst the hurry and bustle of the Conference, to be read in all the churches. We look with much anticipation for a work of spiritual reviving in our ranks generally, from this season set apart for seeking God. We are certain that the instruction prepared to be read in our churches, will, if followed out, lead to such results. And may we not indulge the hope, yes, fully believe, that our people will enter upon this work of seeking God with deep interest and a full determination to obtain God's blessing in a large degree?

We are drawing very near to the close of 1887. Has our Christian experience been satisfactory to us for the year that is rapidly passing? Do we feel that our record is such as we shall desire to confront in the Judgment? Have we lived so that it can be testified of us as it was of one of old, of whom it was said, "She hath done what she could"? or has the world and its cares or pleasures held possession of our hearts?

A new year is rapidly approaching. What will be its experiences? Who can tell? We have reason to expect they will be such as will test our faith to the utmost. We are in the perils of the last days. We are rapidly nearing the great closing conflict of earth's history, and everything which can be shaken will be shaken, and only those things which cannot be shaken will remain. Are we prepared for these experiences? Can we stand the test?

Our work is before us, and a vast one it is. We have the world to warn with God's truth for the last days. The Third Angel's Message, with its most solemn truths, bringing with it the issue of eternal life or eternal death, is committed to our hands. If faithful to it, we must be terribly in earnest in awakening our own people and bringing the light before others. Multitudes just as honest as ourselves are waiting for the truth of God to be brought to their attention. We shall be unfaithful stewards if we fail to do our utmost to arouse the attention of those in darkness. All around us people are living in carnal security, and we are, many of us, doing little to warn them. This week of prayer we trust will bring us to sense these important matters.

Sabbath, Dec. 17, is appointed as a day of fasting and prayer. We trust it will be a solemn, heart-searching occasion. We hope our people will closely examine their own hearts while they listen to the Readings, and that each and every one will seek to obtain spiritual benefit on that day. We need to

humble our hearts before God. Humility is the grace we all need greatly at the present time. If it was generally prevalent, we should see much more of God's blessing in our midst. It will be a good preparation for the week following. We trust that each day through the week all who possibly can will attend the services, and heartily enter into the religious exercises, and seek with all the heart to gain advance ground in the divine life. Oh that we were a devoted, humble, pure, and holy people! Then would God work with us, and then should we see the power of his Spirit manifest.

We wish to speak further on one point, namely, the gifts to the cause on Christmas Day, Dec. 25. This day is set apart for the special purpose of helping our Missions. From time to time, important enterprises are commenced in this cause. To establish these on a firm basis, in full and successful operation, where they can stand without special assistance from other branches of the work, is always a matter of perplexity and much effort. So it was with our publishing associations, health institutions, colleges, tract societies, etc. But the other interests of the cause in such times of need rallied to the support of these institutions, and they were sustained. Our people lifted where the load was heaviest, pushed where the car moved hardest, till the difficulty was overcome. Thus one after another of these important branches of the work were established where they could accomplish great good.

At the present time the place of greatest difficulty in this work is in Europe. The work to be done is that of sustaining our Missions in their noble work of promulgating the truth by publications and the living preacher. We have reached a point of great interest in the work there, and we firmly believe the most difficult part of it is already accomplished. Two large offices are already built and equipped, and are printing the truth in the leading languages of modern Europe; and colporters are selling books quite rapidly and with many encouraging omens of success. But debts have been incurred in so doing, and means are necessary to perfect the work. A considerable amount of means will still be needed to carry on the work in those countries, and we firmly believe our people will help the work of God by furnishing it.

God has wrought already in the European field. Nearly two thousand Sabbath-keepers are scattered through those countries. The work moves little if any harder there than it did in this country at an early stage of the cause. The numbers of Sabbath-keepers there have doubled within a few years past. That God is blessing the work there is no mistake. The prospects never looked so encouraging as now.

We plead earnestly with our people everywhere to plan and arrange to give all they can next Christmas, to help advance the work in these Missions, and to relieve the strain upon them. If the cause of God lies near our hearts, shall we not feel like doing this? These millions upon millions of people in the Old World must hear the truth of God. We must do our utmost to send it to them. We are already far behind God's providence, and have failed to do what we might have done. But let us not fail this time.

Let those who are wealthy give of their abundance, hundreds and even thousands. Those in moderate circumstances can give tens and hundreds of dollars, while the poor should give something. If you have not ready money, borrow some till you can pay it. Let every one give at least a little, to relieve the strain which has embarrassed our foreign mission work. This branch of the cause is far, far behind. If the work is more difficult than in this country, then we must put forth the greater effort. It is absolutely essential that the people of Europe shall be warned of the coming of the great day of God. All the earth must hear the grand and glorious proclamation of the coming of the King of kings. Help us, brethren and sisters everywhere, to send it to earth's remotest bounds. We appeal to our people to do their best on this occasion. The God we worship, and his cause which we honor, justly demand that every true believer do his duty in this time of need. Let all prepare before hand, and be ready to do what they can.

GEO. I. BUTLER, *Pres. Gen'l Conf.*

—Outward service alone is of no value.

—"Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded."

WHO CHANGED THE SABBATH?

(Continued.)

BEARING in mind that it has been fully proved that the decree of Constantine was the first authority for Sunday rest, I ask if here is not a most important item of reliable history in proof of our position? Of the times more than a century later than Constantine, Heylyn speaks thus of the building up of this institution:—

The faithful, being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being well-nigh spent before it came into that high which hath since continued. The emperors and the prelates in these times had the same affections; being earnest to advance this day above all other; and to the edicts of the one, and ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth.

One of the most effectual means of degrading the Sabbath, and of exalting the Sunday above it, in the feelings and practice of the people, was to make the Sabbath a fast-day, and to forbid fasting on the Sunday. A rigidly enforced fast is always burdensome to any people; and while the Sabbath was made a gloomy day to them, everything was done that could be, to make the Sunday a day of personal enjoyment. It is easy to tell which day would become the popular one, under such circumstances. This was the course pursued by the governors of the church, as all historians testify. It was a shrewd step in the direction of an entire change of the day of Sabbath observance. But it was not by any one step that this change was brought about. Nor was it a brief work. As the historian says: It was not done all at once, but by degrees. Dr. Hase, in his "Church History," thus testifies:—

The Roman Church regarded Saturday as a fast-day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival in which all fasting and worldly bustness was avoided as much as possible, but the original commandment of the decalogue respecting the Sabbath was not then applied to that day.

This practice, "in direct opposition to those who regarded it as a Sabbath," was altogether of Rome. The Eastern churches long refused to comply with this order, as Dr. Heylyn testifies:—

In this difference it stood a long time together, till in the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world. I say the Western world, and of that alone, the Eastern churches being so far from altering their ancient custom that in the sixth council of Constantinople, A. D. 692, they did admonish those of Rome to forbear fasting on that day upon pain of censure.

But Rome prevailed. It was decreed by the Council of Nice, and confirmed by Constantine, that "the primacy should remain with Rome;" and, though the Eastern churches long resisted the usurpations of the Roman bishops, this decree was never reversed, and the emperors were diligent to see that it was enforced. As long as the primacy of Rome was acknowledged, and maintained by the emperors, of course the faith promulgated by Rome was "catholic," and all dissenters were heretics, to be punished with anathemas from the Church, and more immediate penalties by the emperors. The action of Justinian, who fully established the supremacy of the pope (John II.), is proof as strong as any can require, that the emperors stood at nothing that could make effective the Roman faith. The following is from Bower's "History of the Popes":—

While the Arian king was striving by the most just and equitable laws, to clear the church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any Christian emperor had yet set on foot or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the space of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked.

Such were the means by which people came to the unity of the faith in the early church. And it must be borne in mind that Justinian and other emperors did not declare any faith,—they simply enforced the faith which had been declared by the Catholic bishops and councils. And what was the declared faith and

practice of the Catholic Church, in regard to the Sabbath and Sunday, in the time of this inhuman conduct of Justinian? Leo the Great was made pope a little less than a century before Justinian's execrable action in behalf of the Church. Of Leo, M'Clintock and Strong's Cyclopaedia says:—

Leo I., saint and pope, surnamed The Great, noted as the real founder of the papacy.

He was the real founder of the papacy in this sense, that he did more than all his predecessors to subject all the churches to the authority of the Roman bishops; and Bower represents his course, in the accomplishment of this purpose, as dishonorable, unscrupulous, utterly unworthy of any one bearing the name of a Christian. But it is enough that he put forth every effort to establish the papacy, that he should be sainted; it is this that covers all sins in their estimation. The character and position of Leo cannot but be appreciated in connection with the upbuilding of the Sunday institution. The *Bibliotheca Sacra* has an article on the subject of the change of the Sabbath, written by Rev. L. Coleman, author of "Ancient Christianity Exemplified." In this he speaks as follows:—

The reasons for keeping the first day in preference to the seventh, have already been stated from Justin Martyr. They are more fully explained by Leo the Great, of the fifth century. On this day the world had its origin. On the same day, through the resurrection of Christ, death came to an end, and life began. It was upon this day also that the apostles were commissioned by the Lord to preach the gospel to every creature, and to offer to all the world the blessings of salvation. On the same day came Christ into the midst of his disciples, and breathed upon them, saying, Receive the Holy Ghost. And finally upon this day the Holy Ghost was shed upon the apostles. So that we see as it were an ordinance from heaven evidently set before us showing that on this day, on which all the gifts of God's grace have been vouchsafed, we ought to celebrate the solemnities of Christian worship.

This is, indeed, a very important document—important because of the position of the author; of the influence he exerted over the Church, which, as we here see, is not lost even to the present day; important as most fully explaining the reasons for keeping Sunday, not one of which the Scriptures ever noticed; important as an example, showing how an ordinance from heaven can be deduced from a papal "as it were." And if such respect is paid to these words of Leo the Great, pope, in this century, by a leading Protestant publication in America, what must have been their influence, their force, when Leo had supreme control over the faith of Christendom, and was backed by the authority of the emperors. In the entire absence of evidence from the Scriptures, in favor of the Sunday institution, what can we think of the knowledge or frankness of a man who will affirm that not an item of history can be produced to show that the papacy changed the Sabbath?

As decisive as is this evidence, it is not the strongest that we have to offer. Historians, early and late, of all beliefs, have made much mention of the action of the Council of Laodicea, A. D. 364. Of this fact Eld. Canright is not ignorant. For charity's sake we could wish that he were. It is not pleasant to have to present that which convicts one who makes so large profession of both piety and knowledge of stating as a fact that which is so clearly and abundantly proved to be not true. M'Clintock and Strong make the following statement:—

Chrysostom (A. D. 360) concludes one of his Homilies by dismissing his audience to their respective ordinary occupations. The Council of Laodicea (A. D. 364), however, enjoined Christians to rest on the Lord's day.

This puts it very mild indeed. In regard to the influence of the decisions of this council, they say:—

Sixty canons were published which were accepted by the other churches.

In their synopsis of these, they say:—

Canon 29 forbids Christians observing the Jewish Sabbath.

In these two statements we get the whole truth. 1. It enjoined the observance of the first day of the week. 2. It forbade the observance of the Sabbath. Let it be remembered that this council was held in less than half a century of the time when Constantine issued his first decree, for the first observance of the venerable day of the sun as a day of rest from labor. As the historian says, it was taken from the hands of the emperors by popes and councils, and rest enforced upon it as a Christian festival. I am happy to be able to give the most definite information on the action of this council on this subject. I will here give three versions of this celebrated canon. First the original, as given by the council itself, in Latin:—

Quod non oportet et Christianos Judaizare, et in Sabbato

otari, sed ipsos eo die operari: diem autem Dominicum preferentes otari, si modo possint, ut Christianos. Quod si inventi fuerint Judaizantes sint anathema apud Christos.

The following is the German translation as given in Bishop Hefele's "History of the Councils":—

Dass die Christen nicht Judaiziren und am Sabbat nicht müßig sein, sondern an diesem Tage arbeiten sollen; den Tag des Herrn aber sollen sie besonders ehren und wenn möglich an demselben nicht arbeiten, wenn sie aber als Judaisten erfunden, so sollen sie von Christus ausgeschlossen sein.

The following is an English translation:—

Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day; but preferring the Lord's day, should rest, if possible, as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.

There is no necessity that I should take another step to fully establish my propositions. It is abundantly proved, beyond all chance of denial, that the first law of any kind for resting from worldly labor on the first day of the week, was that of Constantine, who commanded only certain classes to rest upon it as the venerable day of the sun, in conformity with his worship of Apollo, the sun god. And in less than half a century after that time, a Catholic council enacts a canon which was accepted as orthodox, which not only contains the first formal church law for the observance of the Sunday, but likewise forbids the observance of the seventh-day Sabbath, under penalty of being accursed from Christ! Now, if any one can imagine what would be changing the Sabbath, if this is not, I would be extremely happy to learn what it could be. In less than half a century after Constantine's first Sunday decree, we find this sweeping canon of the Council of Laodicea. In less than a century after the publication of this canon, Leo the Great gave his decision in the most emphatic terms, that Christians ought to rest on the Sunday and not on the Sabbath. And in less than a century after Leo's decision, Justinian subjected all, whether Jews, Gentiles, or Christians, to the Catholic faith, of which the substitution of the Sunday for the Sabbath was a prominent part, of which they had to make a public profession within three months, under penalty of being declared infamous, excluded from all employments, rendered incapable of leaving anything by will, and having their estates, of whatever nature, confiscated.

Now, it being clearly shown that a part of the Catholic faith to which they were subjected, under such severe penalties, was, that people should not rest on the Sabbath, and that they should not work on the Sunday, is it a wonder that, under the canons of councils, the decisions of popes, given under penalty of being accursed from Christ, and enforced by the edicts of emperors, under such penalties as were rigorously inflicted by Justinian,—is it a wonder that the observance of Sunday became so prevalent throughout the empire? Is it not rather a wonder that so many clung to the Sabbath of the Lord, even in those perilous times, as history attests there did, in spite of the terrible persecutions to which they were subjected? And is it not still more wonderful that Protestant ministers, with all these facts of history within their reach, will gravely point to this prevalence of Sunday-keeping as evidence of the united faith of the Christian church in favor of the first-day Sabbath? And most wondrous of all, a minister comes forward and informs the public, in all apparent seriousness, that he has left the Sabbath of the fourth commandment for a more pious observance, because that after very extensive research for more than a score of years, he has learned that Sabbatarians have never been able to produce an item of reliable history to prove that the Catholic Church changed the Sabbath; that all we have to offer to prove or to defend our faith, is the evidence of the Catholic Catechism! Who can add a comment worthy of such an occasion as this? I appeal to Eld. Canright himself, if it is a cause for a professed Protestant minister to glory that keeping the Sabbath was not then a success, considering the circumstances under which Sabbath-keepers were placed by the papal authorities.

While I have fully proved my proposition, I have presented but a tithe of the evidence that is ready at my hand. And while Eld. Canright might not have been well acquainted with the true state of the case as the facts show it to be, he could hardly be ignorant of what Coleman said in reference to the Council of Laodicea. In "Ancient Christianity Exemplified," p. 531, he says:—

Christian emperors confirmed and extended these decrees. All public shows, theatrical exhibitions, dancing, and amuse-

ments, were strictly prohibited by various councils upon public worship, and solemn suspension of all from amusements and Laodicea, canon 29, about servance of the Jewish Sa

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ments, were strictly prohibited. Similar decrees were also passed by various councils, requiring a faithful attendance upon public worship, and a strict observance of the day, by solemn suspension of all secular pursuits, and abstinence from amusements and vain recreations. The Council of Laodicea, canon 29, about the same time forbade the observance of the Jewish Sabbath.

Coleman is an ardent advocate of Sunday, but he has presented the most incontestible proof of the truthfulness of our position. And in these statements he has only spoken in harmony with all history, as Eld. Canright ought to know, and surely would know if he had searched the subject as diligently and thoroughly as he professes to have done. Let us mark well the words of Coleman. Speaking of the imperial decrees, he adds: "Similar decrees were also passed by various councils, requiring a faithful attendance upon public worship, and a strict observance of the day," etc. These were church laws, compelling the strict observance of Sunday, and faithful attendance upon public worship on that day, and holding an ecclesiastical curse over those who kept the Sabbath; and this action was taken by various councils; and yet all this, in the estimation of Eld. Canright, does not amount to a single item of historical evidence that the Catholic Church put away the Sabbath of the Lord God, and elevated the Sunday of paganism in its stead.

It is a historical fact that the edict of Constantine, and the imprecation of the Council of Laodicea, and the letter of Leo, and the cruelties of Justinian, and other like contemporaneous acts, all together were not successful in entirely overthrowing the observance of the Sabbath, and in making the observance of the Sunday universal. Against this almost overwhelming tide of worldly power and influence and wickedness, witnesses for God's down-trodden commandment were constantly rising up. This is made clear by the action of subsequent councils, even if we had no other testimony. But for the present we will notice further the interesting period from Constantine to Justinian.

Sylvester was bishop of Rome during most of the reign of Constantine. He decreed that Sunday should be called the Lord's day. But this could affect the Church of Rome only; for the bishop of Rome had not then yet attained to any authority whatever above the other bishops. True, while the mystery of iniquity was working, and countless superstitions were being introduced, especially in the African churches, this day was called the Lord's day, before the time of Sylvester; but his order was the first authority for calling it so. And now, in considering another decree from Constantine, I wish to call especial attention to the frauds which have so long been practiced—and are still, not only among Catholics but Protestants as well—concerning the application of this title of Lord's day. Eusebius, *Life of Constantine*, says:—

He enjoined on all the subjects of the Roman Empire to observe the Lord's day, as a day of rest. . . . And since his desire was to teach his whole army zealously to honor the Saviour's day which derives its name from light, and from the sun, he freely granted to those who were among them who were partakers of the divine faith, leisure for attendance on the services of the church of God, in order that they might be able, without impediment, to perform their religious worship. With regard to those who were yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain, near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learnt.

It has not been my lot to see the decree concerning the prayer to be recited by his pagan soldiers; though Eusebius gives the form of the prayer, which was well adapted to pagan soldiery! Nor have I thought it of sufficient consequence to search for it, if indeed it exists. But the reader might easily infer from the words here quoted, that Constantine did really give some order in regard to the Sunday under the title of the Lord's day, though he confesses it derives its name from the sun. We shall see if he did.

Reference has often been made by many authors to Constantine's edict concerning the emancipation of slaves on the Lord's day. Coleman says:—

No sooner was Constantine established upon the throne, than he began to bestow special care upon the observance of the Lord's day. He required his armies to spend the day in devotional exercises. No courts of judicature were to be held on this day; no suits or trials in law prosecuted; but, at the same time, works of mercy, such as the emancipation of slaves, were declared lawful.

These words of Coleman are not marked with that accuracy that should mark the words of a faithful historian. It was not as soon as he was established upon his throne that he began this work. His victory

over Maxentius was in A. D. 312, and his first edict for a partial rest on the sun's day was in 321. Requiring them to say a prayer, which is contained in a few lines, and contains not a single element of Christian faith, can hardly be said to be requiring them to spend the day in devotional exercises. Neither did he bestow "special care upon the observance of the Lord's day,"—no, not any care whatever. Every reader knows that his edict of March 7, 321, had no reference to the Lord's day, but to the venerable day of the sun, which had long been known and venerated as the day of the sun by the pagans. If he did indeed say anything in behalf of the Lord's day, the reader may suppose that it was in his second edict—that which referred to the emancipation of slaves. Again I say, We shall see.

Of this decree I have a copy, together with an "interpretation" thereof, as found in the Justinian Code. I will give the interpretation first, as follows:—

Interpretation: *Quamvis sancta die Dominica omnes lites ac repetitiones quiescere jusserimus, emancipare tamen ac manumittere minime prohibemus, et de his rebus gesta, confici pari ordinatione permittimus.*

(Cod. Theod. Lib. II. Tit. VIII. de Festis. Lex I.—Baron. Annal. Tom III, p. 232.)

"There!" exclaims the friend of Sunday; "now we have it from the most unquestionable historical data, that Constantine did indeed issue a decree in favor of the Lord's day by name; for this is his decree, coming to us through high authority. Here are the very words—*sancta die Dominica*, the Lord's holy day. This justifies all that Eusebius, Coleman, and the other numerous first-day writers, have said concerning Constantine."

And is it, then, so great cause of rejoicing that Constantine, who was confessedly a pagan at that time, called the Sunday the Lord's day? One might think that they had found a divine warrant for so calling it. But let us look farther; perhaps the facts may cut off even this morsel of consolation. Fortunately for the truth of history, the original edict of Constantine has been preserved. In the work which now lies before me, immediately before the interpretation copied above, is the edict itself, as follows:—

Imp. Constantinus Aug. Heliplido.

Sicut indignissimum videbatur, diem Solis, venerationis suae celebrem, altercantibus jurgis et noxiis partium contentionibus occupari, eta gratum ac jocundum est, eo die, quae sunt maxime votiva compleri. Atque ideo emancipandi et manumittendi die festo cuncti licentiam habeant, et super his rebus actus non prohibeantur. PP. I. V. Non Junii Caralis, Crispo II. et Constantino II. Coss. (A. Chr. 321.)

And thus it is, that that which, in the interpretation, and in the writings of "Christian historians" almost without number, is the "sacred Dominical day," is, in the original, the very plain, old-fashioned, pagan, *diem solis!* Not upon Baronius, nor the compiler of the Code, nor Justinian, nor altogether of the Dark Ages, does the responsibility of this deception rest most heavily; but upon those professed Protestants of this enlightened age, who perpetuate the deception, and leave the word of God, and take their rule of faith and practice from the words of heathen emperors and the man of sin, the son of perdition. I will notice one more like instance.

Morer was a writer of the Church of England. His book, "Dialogues on the Lord's Day," was written to vindicate their forms of church worship, especially the observance of Sunday. On page 257 he undertakes to show "the piety of all ages in this particular, and the care they had to have the Lord's day kept," by declaring "the Canons, Decrees, Edicts, and Laws," in behalf of the day. He proceeds thus:—

I begin with the Emperor Constantine, who, as soon as he had espoused the interest of Christianity, made it his particular business that his subjects should reverence this Festival, and so he issued out this decree: "Let all Judges, Citizens, and Tradesmen rest upon the venerable Lord's day. But for such as live remote in the country," [etc.].

Perhaps the first edict of Constantine was not so well known in Morer's day as it is in ours, and his mutilation would not attract much notice. Dishonest as it manifestly is, it is in perfect keeping with "the piety of all ages in this particular," for the Sunday Sabbath is a fraud at best, and nothing but fraud can give it even the appearance of an institution entitled to our respect.

The occasion is worthy of a little reflection. All history attests that Constantine was a devoted worshiper of Apollo, the sun god. Suppose that he had issued a decree directly in favor of the worship of Apollo, by that name, what would be thought of the historian who, suppressing the name of Apollo, should

refer to this decree as evidence that Constantine commanded the worship of the Lord, the true God? One of two things we should have to conclude; namely, that the historian could not distinguish between Apollo and the true God, or else that he had perverted the facts to serve a purpose. But the advocates of Sunday have not scrupled to ascribe to Constantine the honor of bestowing "special care upon the observance of the Lord's day," when there is not in existence a word of evidence to justify the assertion; his only care was for the venerable day of the sun—a heathen festival day. Yet not a few Protestant ministers in America gravely assert that Constantine made a law forbidding the desecration of the Christian Sabbath! They treat his language as they do the words of Scripture. They affirm that John alluded to the first day of the week when he said, "I was in the Spirit on the Lord's day," though they have never even offered a particle of proof that John, or anybody else in his day, thought of applying that title to the first day of the week.

But the mutilation of history and of the edict of Constantine is but a small matter, compared to what the author of Sunday worship has led its advocates to do in its behalf. From his heathen edict they have struck the venerable day of the sun, which, aside from its object, would be no offense at all, and inserted the Lord's day in its stead. From the infinitely higher edict, the law of Jehovah himself, they have struck out both the name of the Lawgiver, and the subject of the law. They have canceled the words, "The seventh day is the Sabbath of the Lord thy God," and substituted a day which never was and cannot be the Sabbath day of the Lord; a day upon which he did not rest from his work, which he never sanctified and blessed, and which he never commanded man to keep.

It is due to the reader that I give a translation of Constantine's second Sunday edict, and of the interpretation. Realizing that there are difficulties in these old Latin documents, I procured a translation from the professors of Basel University. I will give their translation as they gave it, in German:—

Wie es als höchst unwürdig erscheint, den Tag der Sonne, an sich feierlich und ehrwürdig, zu Zankreden und leidigen Parteistreitigkeiten zu verwenden, so ist es lieb und werth, an diesem Tag das allerwünschenswerthe anzuführen. Deshalb soll allen gestattet sein, an diesem festlichen Tage frei und los zu lassen, und niemand soll an Verhandlungen darüber verhindert werden.

Auslegung. Obgleich wir befohlen haben, dass am heiligen Herrtage alle Fragen um mein und dein und sonstige Rechtsforderungen ruhen sollen, verbieten wir doch keineswegs frei und los zu lassen und gestatten zugleich durch diese Verordnung die Verhandlungen hierüber in Ausföhrung zu bringen.

As it appears most unfitting to employ the day of the sun, in itself solemn and venerable, for controversies or noxious party strifes, so it is agreeable and fitting to carry out on this day that which is most of all desirable. Therefore all should be permitted on this festival day to set free and let loose slaves, and nobody should be hindered in transactions pertaining thereto.

Interpretation: Although we have commanded that on the holy day of the Lord all questions concerning mine and thine, and all other law claims should rest, we by no means forbid to set free and release slaves; and at the same time permit by this ordinance to carry out transactions pertaining thereto.

But it has been assumed with much confidence that the claim that the papacy changed the Sabbath is unfounded, even admitting that there was no law for resting on Sunday before that of Constantine; for the papacy did not exist until after that law was made, and therefore the law antedated the papacy.

As far as the Sunday Sabbath is concerned, this assumption does not help it at all; unless its friends would value it more highly from the hands of paganism than from the papacy. But the statement is open to two grave objections. It was Constantine himself that laid the foundation of the papacy. Bower minutely details the order of the hierarchy, its divisions and the orders of its officers, as established by Constantine, making it an ecclesiastical government closely modeled after the civil. Although the exarchs and metropolitan bishops were over all the bishops in their dioceses and provinces, there was no one bishop over all. Yet it was declared by the Council of Nice that the primacy should rest in the bishop of Rome, in honor of that city. The title was then an empty one, except in the honor of the name; but it became fruitful both of dignity and power. The bishop of Rome soon became the representative of the faith of the church. To be in harmony with Rome was to be orthodox; disagreement with Rome was heresy. But the bishop of Rome had to be governed by the councils. Constantine also made the

bishop a civil magistrate, and allowed the Church to obtain possessions of lands.

A certain writer well observed that Constantine would have proved himself a noble ruler if he had rested with the acts of toleration of Christianity; but he followed this up with acts of intolerance against all Christians but those who happened to enjoy his favor, who composed that party which could best serve the interests of the empire. This party, of course, was represented by the bishop of Rome; for it would have been absurd to think of best serving the empire by conferring the primacy on any bishop but that of the imperial city. It was Constantine who convened the Council of Nice, where the famous creed of the Church was formed. Thus was laid the foundation of the papacy or papal hierarchy.

But the most decisive objection that I bring against the assumption herein noticed is, that Constantine did nothing whatever that can be construed into changing the Sabbath. This is important ground, upon which we are strongly fortified, as I propose to show. There is absolutely nothing to give the least color of plausibility to the assumption except the words of Eusebius, wherein he says that "we" have transferred the duties of the Sabbath to the Lord's day. But he gives us no hint whereby we may judge to whom the "we" refers; nor does he produce a single act of anybody which can possibly be construed into such a transfer. He speaks of Constantine's care for the Lord's day as evidence of his great interest in Christianity—a declaration in which there is not a particle of truth. The "Encyclopedia Britannica" justly says of Eusebius:—

He was undoubtedly more of a courtier than was becoming in a Christian bishop, and in his Life of Constantine has written an extravagant panegyric, rather than a biography of the emperor.

Considering the character of Constantine, the adulations of Eusebius are anything but pleasing to the Christian reader. Of the disposition of the bishops, who were intoxicated with the favors they received from the emperor, to flatter him, Neander says:—

One of them congratulated him as constituted by God as ruler over all in the present world, and destined to reign with the Son of God in the world to come.

When such flatterers state what Constantine did in behalf of Christianity, we must ask to have the distinct actions set forth, and then we must judge by the actions and not by the statements. Concerning the matter in question, the action is entirely wanting, and the statement is extravagant. The statement contains the first idea of the transfer of the duties of the Sabbath, but no evidence of the change.

Now we will consider what Constantine did, and the bearing of those actions.

1. It is proved that the law of Constantine was the first law enforcing rest on the Sunday; and as Dr. Schaff says, it was made in accordance with his worship of Apollo, the sun god.

2. It enforced rest on the judges, artisans, tradespeople, etc., of the towns or cities. But it had no regard for classes—no relation at all to the professors of Christianity. It was in no sense a law of, or for, the church.

3. It did not restrain from labor in the country; and there, as in the cities, it had no regard for classes. In the towns it forbade all labor, whether by pagans or Christians. In the country it permitted all to labor, both pagans and Christians.

4. Constantine, in his decrees, said not one word either for or against keeping the Sabbath of the Bible. To this he did not refer in any way. Let not the reader suppose that he may have spoken concerning this in some other decree. I have now on my table a compilation of all the imperial and kingly decrees concerning the Sunday, compiled directly from the Codes, given in the originals. But two decrees of this nature are set down to Constantine, and these are both given in this article. The second was made in June, 321, as an explanation or modification of the first.

5. In the time of Constantine, Bishop Sylvester ordained that Sunday should be called the Lord's day. But of labor or rest on that day, he did not speak.

It is safe to affirm that there was nothing done in the time of Constantine, either by himself or any other, that has the least appearance of changing the Sabbath. It is said that he advised to have nothing in common with the Jews; perhaps he did, but it is certain that he did not refer in any way to the Sabbath in any law. It would have been well for the church and for Christianity if they had feared the

Jews less, and refused to have anything in common with the pagans.

Constantine died A. D. 337. The date assigned to the Council of Laodicea is A. D. 364—27 years later. The canons of this council were accepted by the churches (*vide*, McClintock & Strong), and have always been considered Catholic. This was a church assembly, an ecclesiastical congress. Did it do anything that appeared like changing the Sabbath?—It did. It required Christians to rest on the Lord's day, meaning Sunday, and forbade them resting on the Sabbath under penalty of being accursed from Christ!—the severest penalty that they could pronounce. It peremptorily forbade the keeping of the Sabbath, and peremptorily required the keeping of the Sunday. If that council had had supreme power, and had avowed its intention to change the Sabbath, what could it have done more than it did in this canon? And if Eld. Canright yet denies that this was changing the Sabbath, will he please to frame a canon that would have had the effect to change the Sabbath—an improvement on this canon 29 of Laodicea? I would very much like to see him make the attempt. Now, I claim that I have completely met his demand; I have shown the time, the place, and the power that changed the Sabbath. And to make this matter sure, this voice of the Council of Laodicea has met a continual response from the Catholic Church in all ages, as it is easy to show. Charlemagne did more than any other emperor to make this part of the faith of the Church effective, and in his first decree he referred directly to this canon of the Council of Laodicea.

Here I will notice that some capital has been made of the expression in this canon that they should rest on the Sunday as far as they were able, as if it was not peremptory. This is but a thoughtless cavil; for we must remember that there was a law of the empire that permitted labor in the country on Sunday, and over this law the council had no control. If Christians were under service in the country, to unbelieving masters, they could not rest from labor on the Sunday. The mandate was peremptory as far as the power of the Church could reach.

In this manner the matter stood for several centuries. The law of Constantine was the law of rest for the empire, and the canon of Laodicea the Sabbath law or law of rest for the Church; though the Sunday did not for many centuries bear the name of the Sabbath. J. H. W.

(Concluded next week.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

714.—WILL THERE BE FOOLS IN THE NEW EARTH?

In the 35th chapter of Isaiah is given a description of the new earth, and in speaking of the highway that will be cast up for the righteous to walk in, the statement is made that "the wayfaring men, though fools, shall not err therein." Is this to be taken as evidence that there will be fools in the new earth? F. H. C.

The word "fools," as found in this text, is stronger than the original warrants. The Swedish translation gives a much more correct idea—"Whoever walks in this way, however unwise he may be, shall not go astray." With this also agree the Danish, the German, and the Holland. It is susceptible of the clearest demonstration that there will be different degrees of intelligence and different capacities among the inhabitants of the new earth, although each will be perfect in his own sphere, or capacity. The evident signification of the passage is that in the new earth the way of life will be so clear, and so absolutely freed from causes of stumbling, that the inhabitants of least wisdom and capacity will be in no danger whatever of failing to walk therein perfectly.

715.—SCIENCE AND FALLING STARS.

A gentleman who lays claim to considerable astronomical science, places the Bible at a heavy discount because of the prophecy in Matt. 24: 29, that the stars should fall from heaven. He claims that such phenomena are among the impossibilities. How can his objection be met? A. L. C.

If your learned friend will let Scripture interpret itself, he will find no difficulty over the matter mentioned. In repeating this prophecy, John the Revelator says: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13. Thus the stars that it was prophesied should fall are likened unto "untimely figs"—not the real, ripe figs. The prophecy is not to be understood as saying that the literal stars should fall from heaven, but that which should have the appearance of stars. It is a very common custom at the present time to speak of meteors as falling stars. Christ simply accommodated his language to the comprehension of his hearers, and spoke in familiar terms. If people choose to cavil because all of his words were not scientifically accurate, they can do so, but that will not in any sense affect the great truths that he uttered.

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.

THE ROAD IS STEEP.

The path bestrewn with flowers,
The crowd's applause, ambition's visioned joys,
The couch of ease, and pleasure's gilded toys,—
This portion is not ours.

Like Israel's ancient sage,
Forth from the world's gay pageantries we go,
The desert's sterner discipline to know—
There is our heritage.

Sorrow and toil and pain,—
These are the portal, and beyond there lies
The land we see not with our tear-dimmed eyes,
Where they who serve shall reign.

Ours is the field of strife,—
The trumpet call, the foe's dark array,
By night the vigil, and the fight by day;
So we march on to life.

Past many a rocky shore
Our bark must ride o'er the wild billow's crest,
Ere in the haven of eternal rest,
We anchor evermore.

On, on, with tired feet,
We toil on ice-clad peak and burning plain,
Till the blest city of our rest we gain,
And walk the golden street.

When hope is changed to sight,
Life's darkest sorrows from afar shall seem
Like the dim phantoms of a troubled dream
In the full morning light.

—*Excelsior.*

MISSOURI CONFERENCE PROCEEDINGS.

THE twelfth annual session of the Missouri Conference was held at Nevada, Mo., Sept. 20-27, 1887.

FIRST MEETING, 5 P. M., SEPT. 20.—The President, Eld. D. T. Jones, in the chair. Prayer by Bro. D. T. Shireman. Twenty-eight delegates were present, representing fourteen churches. On motion, the following churches were admitted into the Conference: St. Louis, with thirty-nine members; Rockville, with ten members; Harrisonville, with thirteen members.

Minutes of the last session were read, and, after a few corrections, adopted. The President then gave a short synopsis of the work done during the year. The Chair was authorized to appoint the usual committees, which were announced at a subsequent meeting, as follows: On Nominations, J. F. Klostermyer, D. T. Shireman, Oliver Smith; on Resolutions, D. C. Hunter, C. Eldridge, W. B. Tovey; on Licenses and Credentials, Wm. Evans, J. W. Watt, J. T. Marr. Adjourned to call of Chair.

SECOND MEETING, 9:30 A. M., SEPT. 22.—Forty-seven delegates were present at roll call. Delegates were chosen to represent the churches at Cincinnati, Ark., Sedalia, Mo., Springdale, Ark., and Nevada, Mo.

On motion, all visiting brethren and all members in good standing were invited to participate in the deliberations of this Conference.

On motion, the Rich Hill church, with ten members, was received into the Conference.

Committee on Resolutions submitted a partial report, as follows:—

Whereas, It is with pleasure that we see such good results from the steps that have been taken by this Conference, in educating young people for the Bible work in the city missions; and—

Whereas, We feel that it is important that this work should be continued with unabated zeal, and that other missions should be established as soon as possible; therefore—

Resolved, That the Chair appoint a committee on finance, consisting of nine, himself to be chairman, to consider the best means for raising money to support our city missions.

Resolved, That as it is time for our work to be carried to all parts of the State, the President of this Conference be hereby requested to send one minister to Southeast Missouri, and one to Northeast Missouri, to devote their whole time to these fields.

Whereas, In the establishment of our schools we recognize the hand of God, and in their maintenance thus far, his gracious providence; and we believe that they should be made a more valuable auxiliary in the work of God; therefore—

Resolved, That we greatly increase our efforts to encourage young men and women to attend our College at Battle Creek, that they may better prepare themselves to work in the cause of God.

Resolved, That we hold at least four camp-meetings in this Conference during the next season.

Whereas, The canvassing work has become of much importance to the cause, and has grown to such proportions as to demand more attention in order to make it more efficient; therefore—

Resolved, That it is the sense of this Conference that the State agent should be relieved from all duties that will pre-

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vent him from devoting his whole time to this important branch of the missionary work.

Resolutions one, two, and three were considered, and spoken to by several persons.

THIRD MEETING, 9 A. M., SEPT. 23.—Resolution two was spoken to by D. C. Hunter, after which resolutions four and five were considered. The report as a whole was adopted unanimously.

The Nominating Committee reported as follows: For President, D. T. Jones, Kingsville, Mo.; Secretary, H. D. Clark, Beverly P. O., Macon Co.; Treasurer, Wm. Evans, 3625 Finney Ave., St. Louis; Executive Committee, D. T. Jones, Kingsville; N. W. Allee, Half Rock; John F. Klostermyer, Rockville; Camp-meeting Committee, J. B. Beckner, A. E. Flowers, Clarence Santee, Lou Summers, James Klostermyer; Delegates to General Conference, D. T. Jones and J. W. Watt. Pending action, Conference adjourned to call of Chair.

FOURTH MEETING, 9 A. M., SEPT. 25.—It was moved to consider separately the names presented by the Nominating Committee. On motion, the name of Clara E. Low was substituted for that of H. D. Clark, for Secretary. It was moved and carried that that part of the report relating to the Camp-meeting Committee be stricken out. It was decided to send but one delegate to the General Conference, and the name of J. W. Watt was dropped from the list as a nominee. The report as amended was adopted.

The Committee on Licenses and Credentials submitted a report as follows: For credentials, J. G. Wood, C. H. Chaffee, D. T. Jones, R. S. Donnell, J. W. Watt, N. W. Allee; for ministerial license, D. N. Wood, James Klostermyer, J. A. Armstrong, J. P. Floyd, J. B. Beckner; for colporter's license, D. T. Shireman, Joseph Clark. The question of licensing colporters who were canvassers was spoken to by C. Eldridge, D. T. Jones, R. A. Underwood, E. W. Farnsworth, and others. The report was adopted. It was moved that Bro. Wm. Evans receive license. The motion was amended to read, "credentials and ordination."

Adjourned to call of Chair.

FIFTH MEETING, 9:30 A. M.—The motion pending at the last meeting, as amended, was carried. Committee on Resolutions further reported:—

Resolved, That whenever the churches in Arkansas think they can sustain the work in their State, they shall have the power to meet and form a Conference of their own; and when such organization is made, they shall cease to be a part of this Conference.

Resolved, That it is the sense of this Conference that the work at Little Rock should be sustained until Arkansas has a Conference of her own, and that the President of this Conference be requested to have labor resumed there as soon as possible.

Resolved, That the churches appoint their delegates at their quarterly meeting three months before the Conference, and that the names be forwarded to the Conference Secretary.

Resolved, That the President be authorized to appoint the Auditing Committee from this list before the meeting of the aforesaid body.

It was recommended that the members of the Salisbury church unite with other churches nearest to them in our Conference, and that Salisbury be dropped from the Conference roll of churches. The Conference Treasurer made a statement of tithes received during the year, showing a total of \$4,333 57; also a statement of the St. Louis mission receipts and expenditures. The Secretary read a compiled statement of tithes paid by the churches, showing the amount paid by each church, and the average per member of each church. The total membership on July 1 was 875; average per member, \$5.01; number paying tithes, as reported to date, 375; average tithe of those paying, \$11.69.

The Finance Committee reported, making the following recommendations:—

That each family, so far as practicable, furnish the means to buy a family tent, and donate it to the Conference, reserving the right to the use of it whenever present at camp-meeting.

That the Conference raise a fund of \$1,000, to support city missions the ensuing year.

That we raise a fund of \$600 for camp-meeting tents, and that the Conference Committee raise this fund by calling for pledges amounting to \$1,600, to be known as the sixteen-hundred-dollar fund; also donations, commencing at this meeting.

On motion, these recommendations were adopted separately.

Adjourned.

D. T. JONES, Pres.

H. D. CLARK, Sec.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THIRTEENTH ANNUAL SESSION.

THIS meeting convened at Oakland, Cal., Nov. 17, 1887. The President, Geo. I. Butler, in the chair. Meeting opened with prayer by Eld. A. T. Jones. U. Smith was requested to act as secretary *pro tem*. Minutes of the last year's session read and approved.

A. R. Henry, the Treasurer, gave a detailed statement of the workings of Battle Creek College the past year. He spoke of the different divisions of the Manual Training Department. The millinery room,

the carpenter shop, the printing-office, and the tent-making loft are in successful operation. The school is considered in as promising a condition now as at any previous time.

W. C. Sisley spoke of the additional buildings which have been furnished, of the erection of which he has had the superintendence. The new boarding-hall will room 150 students, and the dining-room, 36 x 96 ft., will seat 300 students. The old boarding-house and cottages belonging to the College will room about 150 more; so that the College is prepared to care for, both as to boarding and lodging, 300 students.

The work of the boarding-hall is performed by the students themselves. They spend one hour each day in this work, and one hour and a half each day in the Manual Training Department. The students enter cheerfully into the work, and the outlook was never more encouraging than it is at the present time. The faculty are all earnest Christians, with hearts in the work, not only to advance the intellectual, but also the spiritual interests of the students. The Biblical Department is in a flourishing condition. One instructor gives his whole time to this work, and all the students are expected to have some exercises in Bible study.

The Chairman gave a brief and interesting review of the history of the institution, referring to its former trials and difficulties, and how they had been surmounted, and rejoiced in the evidences that the College was approaching the position which in the providence of God it was designed to fill. Influences calculated to lead away from God have been restrained, and many souls have been turned from darkness to light.

D. H. Lamson spoke of objections which arise at the homes of the students, upon the part of parents, to the Manual Training Department, and to their children being put to work; and requested that some light might be given concerning how to obviate this difficulty.

A. R. Henry referred to the same objection, also to the disadvantage of having a constant repetition of the objections and difficulties presented by students consequent upon a continual change of students, as new-comers enter the school. Referring to the new building, he stated that it had involved an outlay of some \$20,000. This money has been furnished by the REVIEW AND HERALD Office, and, in connection with previous indebtedness, has raised the amount which the Educational Society owes to the publishing office, to the sum of \$40,000.

J. H. Kellogg spoke with interest upon the subject under consideration. The main reason, he said, why objections are raised against the Manual Training Department, is that people do not understand its object. It is not to get work out of the students, but it is to secure for them physical culture and the development of mechanical knowledge and experience. The new building is necessary to the carrying on of this department. He regarded the knowledge obtained here of more practical value than that of Greek and Latin.

E. W. Farnsworth stated that he thought that objections to the labor department upon the part of students were diminishing. The religious influences of the school are good. Devotional exercises and instruction in the Bible form a necessary part of the daily program in the education of the students. The speaker gave a brief account of the method of carrying out the domestic labor.

Sr. White said that in comparing the profit and loss of the Manual Training Department, we should not estimate it upon a mere money basis, but in the light of the Judgment. Then this enterprise will appear on the side of gain, not of loss. The importance of a symmetrical education was set forth in an impressive manner. The constant exertion of the mental faculties, to the neglect of physical exercise, results in nervous difficulties which terminate in evil. The Manual Training Department is second in importance and value to no other part of the college education. Parents should not be permitted to have their children excused from physical labor. To neglect education in the practical duties of life, is to wholly unfit the individual for the responsibilities of home-making. The speaker exhorted the Society to retain their hold upon manual labor. And parents should come to realize the value of physical training. The physical must be taxed with the mental. The dealings of God with the children of Israel were used to illustrate the importance of the subject of careful training in the practical duties of life. Exalt the Bible in our schools as the oracle of God. The great work before us is to educate. There should be a school in Oakland. We may not be able to see the profits now, but the future will surely reveal them. Persons thus educated will not be brought up to commit crime, but to build up upright and Christian characters, and finally to obtain the perfect robe of Christ's righteousness.

It was moved and carried, that the Chair appoint the usual committees. The appointments were made as follows:—

On Resolutions: W. C. Sisley, D. H. Lamson, S. H. Lane.

On Nominations: R. M. Kilgore, D. T. Jones, A. J. Breed.

Adjourned to call of Chair.

SECOND MEETING, 9 A. M., NOV. 24.—Prayer by G. C. Tenney. Minutes approved.

A. R. Henry presented the Treasurer's report, as follows:—

RESOURCES.	
Real estate, value in 1886,	\$59,000 00
Improvements in 1887,	14,740 99
Personal property,	312 60
Library,	1,608 91
Bookstand,	1,227 37
Philosophical apparatus,	1,213 45
Museum,	562 15
Accounts receivable,	10 39
Notes " "	75 00
Boarding-hall,	4,242 92
Printing-office,	2,862 24
Carpenter shop,	717 97
Millinery room,	90 49
Total,	\$86,664 48
LIABILITIES.	
Notes payable,	\$16,407 58
Accounts payable,	12,239 36
Net worth,	58,017 54
Total,	\$86,664 48
Worth Aug. 1, 1886,	\$56,156 73
Rec'd on shares,	80 00
" " donations,	5,460 49
Total,	\$61,697 22
Less deficit,	3,679 68
Worth Aug. 1, 1887,	\$58,017 54

The Committee on Nominations submitted the following report:—

For Board of Directors: U. Smith, W. W. Prescott, W. C. Sisley, A. R. Henry, J. H. Kellogg, W. S. Nelson, C. Eldridge.

A motion to amend the report by substituting the name of Geo. I. Butler for that of W. S. Nelson was made and carried, and, as amended, the report was adopted.

The report of the Committee on Resolutions being called for, the following was presented:—

1. Resolved, That we are grateful for the increased facilities afforded by our College, and that the action of the managers in providing these facilities deserves our hearty approval.

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

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

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

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

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

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

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

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

Whereas, The object of this work is to better fit all students for the ordinary duties of life, as well as for the highest Christian culture; and—

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

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

Whereas, A change of the methods of keeping the accounts of the tract societies so as to conform to the most approved manner of commercial book-keeping is contemplated; and—

Whereas, A mission training department is a requisite in the College, that proper persons may receive education in that line of work; and—

Whereas, It is expedient that it be done in connection with the College; therefore—

7. Resolved, That the Missionary Department be adapted to this object by having the missionary book-keeping taught in the Commercial Department, and that instruction in the missionary classes be devoted largely to the work of Bible readings, missionary correspondence, and other branches of general missionary work.

An item of correspondence in the London Christian World states that Wesley's church and pulpit are soon to be sold at auction.

A General Conference of Christian denominations of the United States, under the direction of the Evangelical Alliance, met in Washington on the morning of Dec. 7, in response to a call issued by the Alliance several months ago.

FOREIGN.

Great uneasiness is felt in Europe over the concentration of Russian troops on the Austrian frontier.

A cablegram says that General Gourco, of Poland, is to be made commander-in-chief of the Russian armies.

One of the military forts at Halifax, N. S., was partly wrecked by an explosion Thursday night, planned by unknown persons.

Mr. Van Horne, of the Canadian Pacific Railway, said at Winnipeg, Monday, that the company proposed to reduce the running time between Vancouver and Montreal to four days.

It is reported that the people in the Bavispe district of Mexico, which has experienced frequent earthquakes of late, are without food and clothing, and too badly frightened to obtain either without help.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.—Rev. A: 18.

ROCKWELL.—Died at Bridgewater, Dak., Oct. 25, 1887, Frances A., wife of Geo. W. Rockwell, aged thirty-nine years.

GANIARD.—Died at Raeville, Boone Co., Neb., Bro. Jehiel Ganiard, aged 85 years, 8 months, and 23 days.

CLARK.—Died at Victory, Wis., Nov. 13, 1887, my dear mother, Matilda Clark, aged about eighty-four years.

CHIPMAN.—Died after many months of suffering from that dread disease, consumption, Nov. 24, 1886, at Fayston, Washington Co., Vt., my wife's mother, Sr. Zeriah B. Chipman, aged 51 years, 8 months, and 15 days.

Appointments.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16: 15.

PENNSYLVANIA STATE MEETING.

THIS meeting will be held Jan. 12-16, 1888. Eld. G. I. Butler and other help from abroad will be in attendance.

CHURCH DEDICATION, PALERMO, KAN.

OUR brethren at Palermo, Doniphan Co., Kan., have just completed their church, which will be dedicated Dec. 24, 25.

R. F. BARTON. GEO. W. PAGE.

SOUTH LANCASTER ACADEMY CORPORATION.

THE fourth annual meeting of the stockholders of the South Lancaster Academy will be held Jan. 3, 1888, at 9 o'clock A. M., for the purpose of electing a Board of Trustees.

- S. N. HASKELL, CHAS. C. RAMSEY, J. B. GOODRICH, E. P. FARNSWORTH, W. B. MASON, C. W. COMINGS, M. L. HUNTLEY, Board of Trustees.

GENERAL MEETING FOR NEW ENGLAND.

A GENERAL meeting of the Sabbath-keepers of the New England Conference will be held at South Lancaster, Mass., beginning Friday evening, Dec. 30, and continuing over two Sabbaths.

At this meeting, the officers of the New England Sabbath-school Association will hold a Sabbath-school convention, which all Sabbath-keepers should attend.

I WILL, Providence permitting, be with the church at Cleveland, Ohio, Dec. 17, 18. I expect to be with the church at Camden the latter part of the week of prayer.

No preventing providence, different companies of lay brethren from Battle Creek, each having a minister, will meet with the churches of Bedford, Maple Grove, Convis, Ceresco, Burlington, and Pine Creek, fast-day, Sabbath, Dec. 17, inst.

PROVIDENCE permitting, I will meet with the churches in Dist. No. 4, Mich., as follows:—

- Wright, Sabbath, Dec. 17; Otsego, Tuesday, " 20; Allegan, Wednesday, " 21; Monterey, Thursday, " 22. Meetings each day at the hour the church may appoint, and at 7 P. M. Let every church in the district meet each day during the week of prayer, and we will try to arrange so that all may have ministerial help.

THE district quarterly meeting of Dist. No. 6, Nebraska, will be held with the Sterns Prairie church, in Platte county. Meeting will commence on Friday evening, Jan. 13, and continue over Sunday.

resentation of members present. The librarians are all requested to be present without fail, as there are some matters of importance to come before the meeting.

C. W. BLAIR, Director.

SANITARIUM IMPROVEMENT COMPANY.

THE fourth annual meeting of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Dec. 21, 1887, at 10 A. M., for the election of officers for the ensuing year.

- J. H. KELLOGG, J. FARGO, G. H. MURPHY, A. R. HENRY, W. H. HALL, Directors.

Publishers' Department.

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

ELD D. E. LINDSEY, of Clyde, Ohio, is desirous to hear from Eld. Victor Thompson, of Indiana, at once.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A young man of fifteen years of age, or older, Sabbath-keeper, to work on a farm by the month or year. None but the true and orderly need apply. Address N. S. Raymond, Wheeler, Steuben Co., N. Y.

RECEIPTS.

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

NOTICE. The change of figures on the address labels will be in all cases sufficient receipt for money sent for the paper. If these change labels do not appear, and if books ordered by mail are not received, the subscribers are at fault. All other business is acknowledged.

Books Sent by Freight.—L T Dyer, C W Priest, C W Olson, S M Hilly, F W Field, L T Niles, F T Poole, J J Deveraux, C W Olds, Harry W Smith, Neb Tract Society, Helen Cowles, S B Davis.

Books Sent by Express.—Jas T Nelson, R F Barton, A W Bather, W Harper, E G Nolan, W S Cruzan, Mrs E G Nolan, Wm McComb, G W Biley, P M Wilcox, Dav Conklin, J T Anderson, John Roberts, Mrs G W Green, F Ferguson, Vina A Nichols.

Cash Rec'd on Account.—Ohio T and M Soc \$100., Ohio T and M Soc per J B Clymer 17., Mich T and M Soc 105.61.

General Conference.—Vermont Conference \$100.

International T. & M. Soc.—Iowa T and M Soc \$42.23, Mich T and M Soc 11.81.

O. H. T. D. Fund.—Iowa T and M Soc \$125.

Australia Mission.—C F Curtis \$20.

Georgian Mission.—Iowa T and M Soc \$5.

Evangelist Mission.—Iowa T and M Soc \$3.64.

South African Mission.—Mich T and M Soc 60 cts, Geo W Thisle 83.

English Mission.—Iowa T and M Soc \$53.79.

Foreign Missions.—Mich T and Soc \$10.

Scandinavian Mission.—Iowa T and M Soc \$70.11, Christen Pederson 35., Mickel Forman 225., A T Johnson 1., Johann Dufstrom 50 cts., Hannah Gustafson 1., C A Fredrickson 10.15.

S. L. Academy.—Iowa T and Soc \$5.

S. D. A. E. Soc.—Iowa T and M Soc \$2.14, Mrs F B Crane 2.

WHO CHANGED THE SABBATH?

A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts are given from Catholic writers. Price, 3 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

Travelers' Guide.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes train numbers, departure/arrival times, and station names like Chicago, Port Huron, and Battle Creek.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

The Review and Herald.

BATTLE CREEK, MICH., DECEMBER 13, 1887.

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Remember that one more number of the REVIEW completes the present volume. The paper will then be omitted for one week. The first number of the new volume will be dated Jan. 3, 1888.

Unusual space is devoted this week to the continuation of "Who Changed the Sabbath?" in order that the article may be finished with the close of the volume. Let none neglect to read it because it is long. It gives very important information on a subject of which no S. D. Adventist can afford to remain in ignorance.

The last work in connection with the session of the General Conference in Oakland was completed late Sunday night, Dec. 3, and the following morning a considerable number took the train for their various fields of labor. A party consisting of Elds. G. I. Butler, U. Smith, J. O. Corliss, R. M. Kilgore, J. B. Goodrich, and others, arrived in Battle Creek Friday evening, and a final meeting of the Conference was held in the Tabernacle Sunday. The minutes of the closing proceedings will appear in the REVIEW next week.

WHERE THE TROUBLE LIES.

SPEAKING of the noticeable absence of the young, especially young men, from church services in the popular churches, and of the reasons therefor, the *Independent*, which is certainly not prejudiced against the ministers, says:—

As to the ministers, they are to blame in that they do not construct and preach their sermons with a view to the immediate conviction and persuasion of men concerning their sin and Christ's salvation. Sermons are, as a rule, rather the discussion of a theme or a doctrine than a projection of the truth upon the consciences of men. They are abstract rather than practical. Men are asked to consider a doctrine rather than to decide for or against the immediate personal claims of God upon them. The question may be asked, "What then will ye do with Jesus, which is called Christ, who died for your sins and rose again?" But an answer is not insisted upon, and they are allowed to go not only from the house of God without making answer, but are allowed to go from week to week without being personally followed up. They are invited to church to view Christ much as men are invited to visit a picture gallery to view the pictures without reference to purchase.

Undoubtedly the ministers are well enough aware of this without being told, but they do not dare to preach otherwise. "Speak unto us smooth things," is the admonition of the people, and the pastors are careful to heed it. In these days when pride and

worldliness find such abundant room in the church, the pastor who would retain his large congregation and his position must not undertake to preach the plain, unvarnished, cutting truths of the word. This state of things is exactly what the apostle had in mind when he alluded to professing Christians in the last days as "having a form of godliness, but denying the power thereof." 2 Tim. 3:5.

SPIRITUAL DISCERNMENT NEEDED.

THE last days are described in the Scriptures as days of peril, both in the physical world and also in the spiritual. While the former have already become noticeable in the distress and perplexity of nations, the greatest danger to the Christian undoubtedly arises from the latter. The four winds whose blowing is to bring physical chaos upon the earth are yet held, but the winds of doctrine seem already to be loosed, and blowing from every quarter. When we remember that even the elect will, if possible, be deceived, the importance of the cultivation on our part of spiritual discernment, will be readily perceived.

This discernment can be acquired only by a thorough and constant study of the word of God. This word is the basis of every true religious work. Every doctrine, every work, which has not this foundation, whatever else it may have, is not genuine. The word is the one and only sure test. While much that appears in the name of religion has error plainly stamped upon the face of it, there is much else which in outward appearance so resembles truth, or within which error is so hidden by an outward coating of truth, that a higher than human discernment is required to detect the fraud. Imposture in the name of religion is already abroad in the land, which, with out this test, we should be unable to detect. Well has the psalmist said, writing to those who should live amidst these perils, "His truth shall be thy shield and buckler." Ps. 91:4.

Those who have not a clear understanding of these principles will be in danger of judging a work by its apparent results, or by the character and good qualities of those who are engaged in it. How often we hear it said of some zealous propagators of new religious forms or ideas, They are the most earnest, self-sacrificing people I ever saw, and I believe they are doing a good work. Such judgment may sometimes chance to be correct, but it rests upon a wholly incorrect basis. Good works and noble qualities of character generally go together, but they are not inseparable. Great zeal, devotion, and self-sacrifice sometimes accompany a bad cause, and, on the other hand, sloth and indifference are but too often visible in connection with the work which God approves; but this does not make the one cause good or the other bad. With either of these combinations, the Devil is doubtless well suited; his care is to prevent a combination of zeal and energy with a good cause. To this end he has ever labored, and with what success the past history of the work of God reveals.

It is an undoubted fact that in the exercise of these good qualities those who are engaged in the spread of present truth, taken as a class, are put to shame by some who are doing a work which we believe to be uncalled for, if not positively injurious. Who does not remember reading of the Jesuit priest, Father Damen, who but a short time since fell a victim to leprosy on Molokai, the leper island of the Hawaiian group. Though well knowing that death in this terrible form would be the result, he hesitated not to take up his abode with the leper colony, that he might propagate among them the doctrines of Catholicism. Where in all the records of missionary work at the present time is there a parallel to this? Not in our ranks, certainly; and yet the cause in whose interests he was laboring was no other than the great apostasy. Nor are other men of his order behind him in missionary zeal. It can be asserted without any fear of contradiction that if zeal, earnestness, enthusiasm, devotion, and self-sacrifice are the elements which determine whether any work is spurious or genuine, then beyond all question the work of the Jesuits is the true work of God.

These noble qualities ought to be inseparably linked with the true work of God, but they are not the basis upon which it rests, or the evidences by which it is known. "Faith," says the great apostle, "cometh by hearing, and hearing by the word of God." This is the true foundation, and there is no other. In this word is revealed to us the great plan of salvation, with all its operations clearly and minutely set forth, both by precept and example, from the time it finds the transgressor, "dead in trespasses and sins," until it leaves him without spot or wrinkle, standing upon the sea of glass before the throne. By a thorough

study of this great plan, and by this alone, will we be prepared to discriminate between the spurious and the genuine. Without it we shall be left to our own speculations, and will be very certain to have no place among the "elect," who are preserved from deception.

L. A. S.

NEBRASKA, ATTENTION!

THE next term of the Lincoln mission will open Jan. 15, in connection with the State meeting, after which there will be a special drill. We greatly desire a large attendance, and to this end ask all our church and tract society officers, and our brethren in general, to work the matter up and see that worthy and suitable persons are sent to the mission from every part of the State.

In addition to the Bible and canvassing work, there will be instruction given to those who desire, in book-keeping, music, grammar, short-hand writing, etc. Let all communications concerning the mission be sent to Eld. A. J. Cudney, 1505 E St., Lincoln, Neb. NEB. CONF. COM.

DISTRICT NO. 9, ILLINOIS.

DEAR BRETHREN AND SISTERS: As Bro. Tait is now able to take charge of the work in Springfield, I have returned to my place in the district. I stopped on my way, and visited the brethren and sisters at Harpster. There are some very encouraging items to speak of concerning the company here, particularly the conversion of one who has long been "almost persuaded," for which we give praise to God. One has also just commenced to canvass for "Sunshine at Home." Over \$10 were received on T. and M. accounts.

Now, as the time draws near for the week of prayer, shall we not all put forth earnest efforts to get all the good we can, and help others, too, during this precious and very timely season? There is certainly very much to be thankful for, when we recount the tender mercies of the Lord. Oh! let us awake out of sleep. Let us ask that our eyes may be opened to see what is most needed, and what we can do first to help forward the work of salvation here. Oh for good, sound, Christian religion! We need it; we must have it. May God in his mercy grant it even to us. Let us seek to get where God can pour out his Spirit upon us in time for us yet to be used by him in bringing back the wandering, and winning those who have not known the love of God, and salvation through his Son. For my own part, I cannot tell how good the Lord has been to me. My hope and faith in him are growing stronger day by day. May God help us once more to revive the work throughout our own beloved district. First of all, let us prepare for the week of prayer.

CHAS. E. STURDEVANT.

TO DIST. NO. 6, NEBRASKA.

SINCE being elected director of Dist. No. 6, Nebraska, I have ascertained that our district is considerably in debt to the State society, and some of our individual accounts are of very long standing; and as we wish to get our old indebtedness paid off as soon as possible, will our librarians please urge their members to pay up their individual accounts, which will enable each society to pay their account with the State. We must remember that books which we have bought of the society on credit, are means borrowed of the Lord, and should be paid fully as promptly as any debt that we may contract; for while we may be holding back on paying our accounts with the society, we are using money which justly belongs to the Lord, and which might, if paid, be the means of saving many precious souls.

Brethren, we are truly living in a time when we should be very careful how we use the Lord's means. Our people are having calls from all parts of the world for means to help spread the message where there are people starving for the Bread of life, and there is certainly no better way of helping than to pay what we owe. Let us remember that five dollars of their money which we have in our possession, if paid over to them, will go just as far in carrying the message to others as a donation of five dollars. I do not wish to discourage those who have donations to make; let the donations come in, the more the better; but our advice to those who are owing the society, and especially those who have been owing so long, is to give this matter their first attention. We hope none will consider a debt of a worldly nature of more importance than those contracted with the Lord. Brethren, if we have faith and confidence in the Lord, he will assist us in all our good efforts.

As we expect to hold our next district quarterly meeting with the Sterns Prairie church, the second Sabbath in January, we hope our librarians will all be present, and be prepared to pay off as much of our debt as possible. There are other matters of importance to be considered at that time, which will demand the attention of all our officers. All are solicited to seek God earnestly, that we may enjoy a good meeting, and that much good may be accomplished in the work. May God bless his people here.

C. W. BLAIR, Director.