

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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PSALMS 56: 3.

BY MARY E. INMAN.

"WHAT time I am afraid, I will trust in Thee."
How often these words come home to my heart.
When bright hopes all fall,
And fierce terrors assail,
And anguish and grief in my life have a part,
Then "what time I am afraid, I will trust in Thee."

A strong refuge Thou art when we trust in thee,
Tried and true in the midst of every alarm.

When the tempest rages,
In the blest Rock of Ages

I shall find a safe shelter from every harm.

Then "what time I am afraid, I will trust in Thee."
Evert, Mich.

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.

"QUENCH NOT THE SPIRIT."

BY JOSEPH CLARKE.

THE Spirit of God is many times spoken of in the Scriptures, and always with reverence. The Spirit of God moved upon the face of the waters, and, lo! order came from chaos (see Gen. 1: 2), and light took the place of darkness. By the agency of the Spirit of God, the mighty works of God are performed. By it he hath garnished the heavens (see Job 26: 13), and by his Spirit, all things are created, and the earth is clothed with life, verdure, and beauty. See Ps. 104: 30.

When the temple was to be rebuilt, by a feeble remnant in the face of formidable and bitter foes, and when, after defeats and captivity, this remnant were downcast and crestfallen, the word of God, by Zechariah and Haggai, came, in no doubtful accents, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6); and the building arose in beauty and splendor. Christ promised to his disciples, that the Comforter should follow up the work he had begun. And the day of pentecost revealed to them the wonderful power and glory of the new dispensation.

The administration of the Holy Spirit over the church of God for eighteen centuries, has demonstrated the truthfulness of the words of Christ in John 14: 26, and 15: 26, that the Comforter should come, and that he should make known all things pertaining to godliness; that in this way, the people of God, though scattered over the earth, as sheep among wolves (see Luke 10: 3; Matt. 10: 16), should always have the comfort promised them. Though treated as they have often been, as the criminals and offscouring of the earth, yet amid all trials and sufferings, One should walk

with them, who like a tender mother, would soothe and console them with such comforts as God alone could give. Zech. 1: 17; Isa. 66: 13.

In view of all the blessings conferred upon the church and the world, by the agency of the Spirit of God, our Lord has fully warned us (see Mark 3: 29) of the great sin of offending the Holy Spirit. And his servants, the apostles, warn us most emphatically on this point. We may enjoy the blessings God is wishing to confer upon us, by cherishing the influence of the Holy Spirit. We may grieve away the Comforter by neglect, or by actual sin. Every neglect of duty, every breach of divine law, every vain and evil thought and selfish motive, has a tendency to grieve away the Spirit of God.

Truly, it is an act of great condescension that Heaven should send such missionaries to earth as have been sent, on a mission to a race voluntarily in rebellion against God, the Son of God, and the Spirit of God. How could Heaven do more than this? Has not Jehovah sent his highest dignitaries, his most honored servants, to help us in our need? Shall we grieve them away?

ITEMS OF ADVENT EXPERIENCE DURING THE PAST FIFTY YEARS.—NO. 6.

BY WASHINGTON MORSE.

DURING the years 1853-54 the sentiment prevailed quite largely among S. D. Adventists that their children should be educated more directly under the supervision of those of the same faith, than was possible in the public schools. In conformity with this idea, there were many instances of homeschools among our people, where the children of one or more families were gathered together, and a teacher procured who was firm in the faith, and competent to instruct in matters of religion, as well as in the common branches of school education. This custom prevailed more or less for two years or so, when it was generally abandoned, and children were again sent to the public schools.

The recent revival of the idea of church schools among our people, and the agitation of the subject that is going on, recalls the efforts that were made in this direction at the time I have spoken of, and leads to a few reflections.

The underlying principle upon which we acted in our endeavors to educate our children under proper influences, was no doubt correct, and actuated by the Spirit of God. But looking back to that time, from our present stand-point, and seeing how exceedingly circumscribed our views were with regard to the extent of the work to be accomplished in the proclamation of the third angel's message, it is manifest that we were far behind the leadings of God's providence. Had we taken the broad and comprehensive view of the situation that we now see should have been taken, the necessity of properly educating our children for valuable service in carrying forward the message, would have been more apparent than it was. Had our people generally, from the first years of their rise, made it their inflexible rule to have their children educated in the faith, in connection with their education in the branches usually pursued in our public schools, academies, and colleges, thousands might have been saved to the cause who have gone off into the world, and now have little or no interest in the present truth or its success. Hundreds of efficient laborers would have been de-

veloped, who would now be a power in carrying forward the message; and it is reasonable to conclude that it would have been, at the present time, far in advance of what it now is. In our zeal to hasten the work, and our failure to comprehend its scope, we have, to a very considerable extent, omitted the very means that would insure its widest and most enduring prosperity. It is an easy matter to look backward and see the failure in this respect; and a sense of it should inspire alacrity in espousing the cause of church schools such as are now rising among us, and zeal in supporting them. The Lord's command to "occupy" until he should come, includes and signifies that in all particulars, we should continue in the performance of whatever is committed to our hands, in accordance with the best and most approved standards. That person who interprets a belief in the nearness of Christ's coming as affording a reason for slackening his efforts to reach the highest possible attainments in whatever avocation he is engaged, is most certainly making a mistake; he fails to rightly comprehend the warning against slothfulness. See Matt. 25: 26; Heb. 6: 11, 12.

There are other particulars pertaining to the development of the work of the third angel's message, in which the principles I have mentioned are equally as applicable as to the question of education. It has occurred, from time to time, as new publishing houses, health institutions, churches, etc., have been erected, and new equipment procured for the same, that some have thought that to build so substantially and extensively, and equip so thoroughly, was a denial of faith in the nearness of Christ's coming. In the light of the texts that have been referred to, and many others that might be named, the fallacy of such a claim must be evident. I apprehend that when the Lord comes, they who are doing the very best they know how in every particular, will be those who will receive him with joy.

But to return to the mention of incidents. In the autumn of 1855, we removed to the West, passing through Battle Creek, at which place the REVIEW AND HERALD Office had just been located. We were glad to find the precious truth making its way westward. Reaching Minnesota the following spring, we endeavored to do what we could in scattering the seeds of truth, by way of tracts and otherwise. We continued to send out tracts as we could procure them, to interested parties of whom we could learn. Minnesota was then a Territory, and very sparsely populated. We can now call to mind some very worthy brethren in Minnesota and Dakota, who are occupying positions of responsibility in their several churches, who date their first convictions of the truth from the reading of the tracts that we sent out in those early years.

In the years 1857, 1858, and 1859, I walked hundreds of miles in Minnesota, visiting the widely scattered settlements, carrying my Bible, chart, and tracts, endeavoring to awaken an interest in the truths of the third angel's message. Quite a goodly number of worthy people embraced the truth as the result of the labors so bestowed, although they were put forth in much weakness, and under unfavorable conditions. It was a matter of much rejoicing to find Bro. Wm. Merry and family at St. Charles; Bro. Wm. Hill at High Forest; and Bro. Elias Sanford and family at Ashland—all staunch S. D. Adventists—who settled in Minnesota the same year that we did.

The first S. D. Adventists to settle in Minnesota, to the best of my knowledge, were a sister Green (now living at Hebron, Wis.) and her father. Although a distance of from thirty to eighty miles separated those few families of like precious faith, they did not deem it a very severe task to get together for an occasional meeting, notwithstanding an ox team and farm wagon constituted the only mode of conveyance, with some of them at least.

In 1860, Eld. Ingraham came from Wisconsin to labor in our State. He brought with him a tent that had been donated by the Illinois and Wisconsin Conference. Our first tent meeting was at St. Charles, where several embraced the truth. In moving the tent to High Forest, Eld. Ingraham lost his Bible near Pleasant Grove. It was found by a lady, who, observing that it contained a great many marginal notes, written with pen, and many texts underscored, became interested in its study. The result was that the finder of the Bible, with several others, came quite a distance to attend our tent-meeting at High Forest, and about twenty in their vicinity became firm and consistent believers in the doctrines that were preached. The third and last tent-meeting of that season was held at Medford, Steele Co., and resulted in several converts.

In 1861, Eld. J. N. Andrews came to Minnesota to labor. With him we held a tent-meeting at Oronoco, Olmstead Co., where some thirty embraced the truth; another at Medford, with favorable results, closing the season at Cleveland, LaSueur Co., where thirty took their stand upon the side of truth. Thus the cause of present truth gained a considerable foothold in this great State.

In May, 1862, I attended the General Conference at Battle Creek, Mich., at which time plans were perfected for the organization of State Conferences; and the following October, the Minnesota State Conference was organized, with something less than one hundred members.

THE END OF THE LAW.

BY ELD. C. A. WASHBURN.

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. This text is sometimes quoted with an air of triumph, for the purpose of proving that the law of ten commandments is abolished, and therefore we need not now observe the Sabbath. But if we are relieved from the obligation of the fourth commandment, are we not, by the same reasoning, relieved from the obligation of the other nine, and at liberty to disobey them also? This does not seem so plausible. But if Christ is the end of the law to *believers*, what about *unbelievers*? They would be under obligation to keep the ten commandments, not excepting the fourth. I would like to ask which of the two are the better class of the community,—the believers or the unbelievers! Reader, which class do you prefer for neighbors?

But there is another meaning to the word "end." Webster defines it as the "object aimed at in any effort; aim; drift," etc. James 5:11 says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Who will take the position that the Lord died in the days of the apostle, and that James and some other mortal beings whom he addressed, had outlived the Lord? Every one knows that the word "end" in this text, has the meaning of *aim, object, design, etc.* Paul says in 1 Tim. 1:5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." By this scripture we see that the commandment aimed at, or contemplated, a "pure heart and a good conscience."

Turning back to Rom. 10:4, we see that the law aimed at, or demanded, a perfect life, from beginning to end; but this is nowhere found, save in Christ. With this view of the text before us, we can easily see what Christ meant in Matt. 5:17, when he said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." By this we understand Christ to say that he had not come to destroy,—to put an end to, to annihilate,—but to fulfill, to answer the requisition and to meet the de-

mands of the law, which had never before been met in the life of any person; *i. e.*, a perfect life, from its beginning to its close.

This statement agrees with another in John 15:10, where Christ says he has kept his Father's commandments. Thus we see that the life of Christ was perfect. He had never transgressed his Father's law, and was therefore without sin; for "sin is the transgression of the law." 1 John 3:4. God requires repentance for all our past sins, or transgressions of his law, and faith in Christ, that his (Christ's) righteousness may be given to us by faith. Our own righteousness is as filthy rags. Isa. 64:5-7. We must have the righteousness of Christ by faith. Phil. 3:9. Paul says that God has made Christ to be righteousness for us. 1 Cor. 1:30. This statement agrees with the text at the head of this article,—that Christ has met the demands of the law for righteousness to every one that believeth.

How important, then, that we repent of all our sins, and have faith in Christ! This is the message now being given to the world,—“the commandments of God, and the faith of Jesus” O let us accept it and be saved!

WAS IT UNFORTUNATE?

BY ELD. R. F. COTTRELL.

Was it unfortunate for the cause of truth that Eld. Wm. Miller and others in his time preached definite time? Seventh-day Adventists have never set a definite time for the coming of Christ. We are preaching, as we believe, the message of the "third angel," which was predicted in Rev. 14:9-12. No definite time is connected with this message; but the saints are represented in their patience, keeping "the commandments of God and the faith of Jesus," awaiting the coming of their Deliverer upon the white cloud. Verse 14.

Many who are naturally enough disgusted with the course of those who have rendered themselves ridiculous by their persistent efforts to tell the day of Christ's coming, in the face of repeated failures, see the propriety of our opposition to time setting. A friend who sees this said to me, "What a pity it is that Miller preached definite time!" There may be others who think that that preaching is to be regretted. To such the following thoughts are offered.

The third and last message is now being preached in the order of God's promise and providence, or it is not. If it is, a message of definite time has already been announced, a message declaring the hour of God's judgment has come. See verses 6, 7. Just such a message was sounded abroad in all the earth in Miller's time. It was based upon the ending of a prophetic period—the 2300 days of Dan. 8:14. The days did end in A. D. 1844. The text says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Since the cleansing of the sanctuary is the blotting out of sins, the beginning of the work of the judgment, it is proper that at the ending of the days it should be announced, "The hour of his judgment is come."

The preaching of time in 1844 was the true, foreordained message from heaven, or it was not. If it was, then they were doing the will of God in proclaiming it; but if it was not, then the promise of God that there should be such a message preached has not yet been fulfilled, but must be hereafter. Consequently, the message of the third angel, which is now spreading all over the earth, is spurious, and the whole preaching of the second advent at hand is false.

But the prophecies concerning the kingdoms of the earth, the Christian church, and the great apostasy have been fulfilled, all but the very closing events; the signs in the heavens which show the advent near have appeared; the nations are angry, and preparing war, according to the prophecy of Joel 3:9, and evidently the wrath of God is to follow, according to Rev. 11:18,—the wrath of which the third message gives warning,—and the three messages of warning have been announced in the given order, and the news is spreading over all the earth. And yet all this preaching is false, if the preaching of time was wrong in 1844.

It was absolutely necessary that the time-message should be preached. Should the end come, and that message not be preached, the word of

God would be broken; and what our Saviour said could not be, so the best that we can do is to take the fulfillment of the promises just in the manner in which God sees fit, in his providence, to fulfill them. God is the interpreter of his own word.

VAIN REJOICING.

BY ELD. OSCAR HILL.

As different points of Bible truth are presented, and especially the Sabbath truth, it is astonishing to notice how ready some people are to say, in a sneering way, "It's Jewish." "The Jews do that; and they crucified the Saviour." This is said in a boastful way, calculated to convey the idea that the speaker stands in a more favorable relation to God than as if he were of the Israelitish nation. Such persons seem to forget that because of the wickedness of nearly the whole world, Abraham and his descendants were chosen and separated, as the people of God's special care; that a great blessing was bestowed upon them, in making them the depositories of God's truth in olden times. They also do not seem to understand that the new covenant was made with the same despised people, Jesus and his apostles all being Jews. Neither do they realize that when the Jews were cast away, they then bore the same relation to God that the Gentiles had borne all the time, and still bear, so long as they remain Gentiles.

But what says the apostle about this boasting? "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fitness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Rom. 11:17, 18. It would seem that this statement of the case by the apostle ought forever to stop such boasting. But he continues, "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also not spare thee." Verses 20, 21. These words are a standing rebuke against those who hold themselves ready to say "Jewish," to any Bible truth that does not suit their fancy.

But inspiration has left no excuse for any Gentile to boast. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness (or hardness, margin) in part is happened to Israel, until the fullness of the Gentiles be come in." Verse 25. Their loss is the riches of the Gentiles. Verse 12. Thus this boastful spirit so often met with is seen to be not in harmony with scriptural facts.

WORDS OF ENCOURAGEMENT.

BY R. A. JEYS.

WE love the REVIEW, as it comes every week to our home, filled with good things too many to be enumerated. What a welcome visitor! How many times, when I have been worn with the cares and toils of every-day life, and feeling almost discouraged, I have taken it up, and perhaps the first paragraph read would bring fresh courage, hope, and trust into my soul, and I would thank God for the blessed truth which it contains. We have been Sabbath keepers twenty-four years, and we have never been without the REVIEW in our house; and never in all these years have I used one for waste paper. I could not, for I felt that they contained so many precious seeds of truth which might be scattered, and perhaps fall on good ground. And as we have loaned or given them to our neighbors to read, we felt that we were doing the work of God.

I wish to say to those who are working in the REVIEW Office, "Your calling is a high one. You are sending out the truth of God, and although you may be obliged to labor hard, and oftentimes under difficulties, yet the Lord is blessing your work to the good of others; and many prayers go up to the dear Father for blessings upon you. As the result of your labor, may many precious souls be saved in his kingdom."

—You reap what you sow—not something else, but that. An act of love makes the soul more loving.

THE SPIDER AND THE FLY.
(With Variations.)

BY MRS. LAURA C. HUTCHINS.

"WILL you walk into my parlor?" said the spider to the fly.
But she scanned the snare he'd set her, with a gravely thoughtful eye.
"No, indeed sir, Mr. Spider; I should be a morsel sweet; And your silken curtains cosy, soon would be my winding sheet.
"Ah, your fangs would show no mercy to the silly little fly.
Well I mind in such a parlor once I saw my brother die—
I've no doubt you'll find a dinner; plenty flies are not so shy.
But I choose to heed the warning, and your 'parlor' will pass by."
Mr. Spider never missed her as she rose and soared away—
Flies were in the sunshine basking, buzzing, blundering in his way;
Plenty, too, the bold and thoughtless, who came down his "winding stair."
So he watched, and spun, and waited, fed and fattened, by his snare.
Spiders! spiders! yes we meet them, spinning here, and waiting there;
From the hideous tarantula, to the mite that floats the air.
Devil-fish,—the ocean spiders,—artfully their long arms spread;
And the smooth-tongued human spider decks his gilded parlors dread.
Then he finds his heedless victim, thoughtless as the silly fly,
All intent on present pleasure, recking not of danger nigh.
For the sons we love and cherish, the saloon's a subtle snare.
"Just one drink," the invitation to the wight who enters there.
'Tis the spinner mid his spinning; soon the appetite will crave—
All too soon the web will shroud him, as he fills the drunkard's grave.
Dress, and dance, and dashing partner, for our daughters glad and gay.
Soon is told the sad old story—artless virtue led astray.
Where the souls of men are bartered, and the innocent are slain,
Sits the spider, keen, conniving, spinning, planning, still the same.
In the halls of legislation, judge's bench, or bishop's chair,
In the caucus, in the council, snug ensconced, he weaves his snare.
On the floor, or in the lobby; Board of Trade, or "cornered" wheat.
How they buy, and bribe, and barter! how they wrangle! how they cheat!
Wouldst unmask each wily stranger? then apply the "Golden Rule,"
Teaching love to foe and brother, as we learned in Sabbath-school.
E'en in church, with robe and surplice,—speaking fraud with pious air,
Be the salary of thousands, or of hundreds few the share,
There befogging honest people, humble souls of simple mind.
Smooth of visage, "wire-pulling," this same spinner we shall find.
Forth from flames of persecution, rifled, sore, our fathers fled;
Spilled their blood to leave us freedom from the toils they found so dread.
The fair structure that they builded past an hundred years hath stood.
"No religious legislation," still their children find is good.
Still to bind another's conscience, honest, thoughtful men beware;
For with vigilance eternal, "liberty" they guard with care.
Some there were who craved of Jesus, to consume his foes with fire;
But he gave no word of favor; waiteth he the day of ire.
Ne'er compulsory submission for the infidel or Jew,
Could convert the heart or conscience, or the stubborn will subdued.
Heaven sent the invitation, "Whoso will, O let him come."
None but willing "allelujahs" e'er shall swell high heaven's dome.
Then suspect the specious promise, lest there lurk the treacherous snare;
Lest behind the gilded curtain, lurks the spider for his share,
With his fangs so greedy, cruel, hungry, for the simple fly.
Granted power, he'd show no mercy—nought to do but yield or die.

God's name in the Constitution, with the Sunday! Is it fair?
Though 't would bind another's conscience, 'tis the crime that some would dare!
And astride of prohibition, fain would ride the fiend to power.
Freeman, waken to the crisis! 'Tis the peril of the hour.
In the dance, saloon, or caucus, in the church that should be fair,
At the polls, or in the council, heed the voice that bids beware.
"Will you walk into my parlor?" asks the spider of the fly.
Rouse to view the snare he's spinning, with a gravely thoughtful eye.
Ah the spiders! they are plenty; it is wisdom to beware,
Whether man or crawling reptile, in the earth, or sea, or air;
For with an untiring instinct, they their hateful presence bring,
To the cottage of the peasant or the palace of the king.

FEEDING THE MULTITUDES.

BY FANNIE BOLTON.

FOR three days, entranced by the charms of the Master, or in hope of reaping some temporal and selfish gain from the prospective King of Israel, the multitudes had tarried with Jesus in the wilderness. In the first eagerness of their hope, or the fresh inspiration of his word and his presence, they had not thought of their weariness, or their need. The gracious sentences of his lips, the benign beauty of his countenance, the divine influence of his presence, had fallen over their impulsive, restless hearts, and quieted the old commonplace thoughts of, "What shall we eat, or drink, or wherewithal shall we be clothed?" The irresistible power of Heaven's love, personified before them in Him who toiled from hour to hour with no thought of self, had absorbed all, and changed all into a reflection of itself for the time being.

Jesus looked on the multitude, even now unwilling to leave him, and he saw their need, unrealized by themselves. "Thou Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint in the way." "I have compassion on the multitude." The same tender spirit that broke forth into tears over Jerusalem, crying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings," manifested itself here. Jesus knew the hearts of all. He understood that many waited only for selfish ends. Most of them comprehended him not. Yea, even to the twelve whom he had chosen, he could not speak many things, for they could not bear them.

He consults with his disciples, linking them into the divine spirit of his sympathy. He says, "They . . . have nothing to eat: and I will not send them away fasting, lest they faint in the way." What solicitude! How many would have felt thus? Who among men, if they could have penetrated the motives of the heart as did Jesus, known the selfish desires, known the unbelief and impenitence, and the lack of appreciation of his sympathy and nature, would have had compassion on them, or thought whether they were sent away hungry, to faint by the way, or not? Would not the thought rather have been, "I am weary with three days of almost thankless labor; send them away. I care not whether they faint or not"? Perhaps the disciples felt so; for is there not a touch of impatience in their question, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?" or as Mark states it, "From whence can a man satisfy these men with bread here in the wilderness?"

Truly, how could a man do such a work? Perhaps Jesus desired them to realize their own utter inability. He points them to the thousands,—men, women, and children,—who are faint for food, and asks, "How many loaves have ye?" How pitifully small the provisions seem, as they are shown him—the seven loaves and the little fishes! Now they begin to catch his sympathetic spirit. O, would that they had bread! It seems cruel to think of sending the famishing flock away without food, and the little ones, too, to faint by the way. Then they look to him. His face is not troubled; and as they behold, they become changed. The

anxiety passes from their hearts. They give him the bread, and make the multitudes sit down by companies on the grass.

Truly, they cannot feed the multitude. A man cannot do it; but a sense of trust has fallen over their hearts; a whisper of expectation has rustled through the multitude. In the light, with face upturned to the Father, the divine man gives thanks, and breaks the bread, and gives it to his disciples. In the breaking, it is multiplied in his hands. In the blessing, it is multiplied ten thousand times; and in the blessed ministry of blessing others, he makes his followers partakers. He gave it to his disciples, not for themselves, but for others. Though they had stood beside the Master, as had the others, and were faint and weary, now is no time to think of their hunger, as he thinks not of his.

And now they give again to others,—the blessed ministry of blessing others,—that the whole multitude may be fed in the desert. Eager hands take it from the twelve, and deal it out to others in their companies. And yet again and again the bread is broken, and again and again it is blessed, till from hand to hand the blessing of the bread has increased beyond what they could ask or think.

Now I can see a father break for his son, and a mother, ere she has eaten herself, bestow a fragment on her little one. And what a feast of love it was! Heavenly manna reached the soul. Ere the blessed bread was eaten, the Bread that cometh down from heaven had been partaken of, for Christ had given himself in the breaking, and each one who partook of his ministry and spirit, did the will of God, and had meat to eat that was not temporal, but spiritual and eternal.

Those who had listened to his divine teaching for three days, apart from the world; who had felt the power of that divine soul sweep like waves of glory over them; who had seen the utter abnegation of self, and devotion to others,—with the Light of the world before them, would they imitate his devotion, and partake of his spirit? The power of association is a molding, transforming power, and association with him who could sway and influence beyond any man, must have changed the manners of that waiting multitude. That day a nobler courtesy was displayed than is found even in kingly palaces, and caused men to break again the loaf they received,—to look around with unselfish seeking, lest some other lacked, before they could eat themselves. This was the spirit of Heaven that fell on men, changing their vile spirits into an image of lowly Christlikeness, till for a moment a fair sweet semblance of his own nature was reflected upon them. He saw the emotion of his own soul bedim the eyes of others, with compassion for another who was faint, forgetting self, till all were fed and blessed. And all were fed. Yea, even He who tasted not, but looked with tender eyes to see his children filled,—filled with hidden manna, even that bread that cometh down from heaven,—the bread of love. As his disciples, turning from their repast, saw him pale and haloed in heaven's light, and said, "Master, eat," he might have answered with exalted joy, "I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to finish his work." And when he had broken it, he gave "to his disciples." What is there in this thought? The ministry is ours. The joy is ours. We are co-laborers with him in feeding men, and yet again, men must break the bread or have nothing. This is the scattering that hath increase. And we have each a fragment to divide; for to every man has been given his work.

Ever since the Bread of Life was broken on Calvary, men have been handing out the blessed truth, feeding the multitudes; for Christ, as then, would never have any go fasting, to faint by the way. Even mothers may take their children, as in the desert, and break the bread of life, and children still divide their fragment till some famishing soul is fed.

One day a great singer sang a sweet song that all the world had need to hear; but who could bear such notes? It had to be broken into fragments, and broken and broken again, till mothers sung them, and babes, too, caught the notes up here and there, till all the lands had a strain of its ripe music. Milton, with inspired pen, wrote of great themes that men had need to know. But who could bear such rounds of majestic words? His poem a thousand times has been broken, and

carried to those who needed its truth, in simpler words.

Thus it is with the everlasting bread. The multitudes are in the desert to-day, famishing, fainting by the way; and what man is there that can satisfy the heart-needs of mankind? There is but One who is the want of all nations. The secret need of all is Christ, the Creator, the Redeemer, the Restorer of mankind. His broken body is the bread of life. Shall we not pray, as did the disciples, "Lord, evermore give us this bread"? Shall we not reach for our fragment of love, and joy, and peace, and purity,—not simply to be blessed ourselves, but blessed in blessing others? So may we feast on angel's food, and taste of the powers of the world to come, and partake of the divine nature, becoming co-laborers with Christ in feeding men.

Who would not desire, while looking up and seeing the glory of God in the face of Jesus Christ, that that beauty of love might be reflected into the darkness of selfishness, and caught again and again in semblance of him in many souls. For by and by, when unnumbered hosts worship before him, we shall be like him, for we shall see him as he is; but that likeness must be traced here by denying self, and loving others as he has loved us.

Let us pray with deeper thought and desire, "Give us this day our daily bread." The soul, the mind, the heart, as well as the body, must have bread. And it is no less our duty and privilege to minister his grace of thought, and love, and word, than to minister his temporal gifts to those who need. Who knows how many are sent away fasting, to faint by the way, because we have not had the compassion of Jesus? We have not said, "I will not send them away fasting." Perhaps, like the disciples, we have been absorbed in our inability, but did not raise up to God our little loaves and fishes for his blessing. Perhaps we did not break what we had, in simple faith that God would multiply it exceedingly, and feed a famishing soul. The Lord has promised, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul," that thy light shall "rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Solomon declares, "The lips of the righteous feed many," and Jesus declares of those who have his spirit that out of them shall flow "rivers of living water." When Jesus asked Peter, "Lovest thou me?" and Peter assured him of his love, the Saviour said, as if to test his assurance, "Feed my sheep;" "Feed my lambs." "Give ye them to eat." Just lift up to heaven your little loaves of ability, and give them to Jesus. Tell him that no man can satisfy the hunger of the multitudes; that it is not in man to do it. But as you look on the multitudes, and his compassion melts your heart, ask him to break and bless the bread, and let you carry some of the fragments to others.

His ministry is to give joy to others, forgetting self. Unselfish love is the source of this ministry, and "God is love," so it is the tide of his heart that flows through Christ and makes you its channel to comfort those that mourn, to bind up the broken-hearted, to proclaim liberty to captives, and the opening of the prison to those that are bound.

This spirit of love must be ours; for they that are led by the Spirit of God, they are the sons of God. And the sons of God will reflect the heavenly image. O, we have borne the earthly, the selfish, the God-destroying, man-cursing image; but is it for us to bear the heavenly, unselfish, divine, God-glorifying, and man-blessing image? The image of love, that breaks its bread for others, and is fed with hidden manna; that seeks not its own; that is not puffed up; that thinketh no evil; but loves, and gives, and lives.

SACRIFICE.

BY WILLIAM BRICKEY.

"GATHER my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5. The plan of salvation was laid in sacrifice. Christ was in the form of God, but humbled himself, and took upon him the form of a servant.

Phil. 2:6, 7. He was rich, and for our sake became poor. 2 Cor. 8:9. He laid aside his riches, glory, and majesty, and finally laid down his life as a ransom for us. And now God calls upon us to make sacrifices, to test our loyalty to his cause. Christ has said, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. "The kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it." Matt. 13:45.

Eternal life is cheap at any price. See our Saviour as he lays aside his princely position, and takes upon himself our poor fallen nature, and is made like unto his brethren (Heb. 2:17), and begins to tread the thorny path of poverty, and toil, and pain, and sorrow. Follow him through his temptation in the wilderness, as he battles with the powers of darkness, until his physical powers are depleted, and his form is so emaciated that his "visage was so marred more than any man, and his form more than the sons of men." "Surely he hath borne our griefs, and carried our sorrows." He drank the bitter cup of human misery, to the very dregs. Follow him during his ministry of three and a half years,—going from city to city; hated, persecuted, despised, and rejected. Hungry, weary, heart-broken, and fainting, he comes to the garden of Gethsemane, stricken with such anguish of heart that his sweat became as it were great drops of blood, falling down to the ground. See him taken by the murderous hands of a cruel mob, mocked, spit upon, crowned with thorns, and scourged. No wonder the prophet said that he gave his back to the smiters, and hid not his face from shame and spitting. Already weak and fainting from brutal treatment and loss of blood, his quivering flesh is pierced by the cruel nails that fasten his sacred hands and feet to the rugged cross. Hear his bitter wail, as his Father hides his face, "My God, my God, why hast thou forsaken me?" And finally, when he is dead, and the cruel mob could torment him no longer, he is laid in Joseph's new tomb.

Can you gaze upon this scene, not as I have presented it, but as it really was, and then look down into your heart, and truly say that you have ever made any sacrifice worthy to be called a sacrifice, for the cause of Christ? But we are too apt to take a superficial view of the work of our Saviour, and of the sacrifice he has made. Many think that his work for the salvation of sinners began with his preaching. This is a mistake. His sacrifice began with the plan of salvation. Rev. 13:8. He was with the Israelites in the wilderness. 1 Cor. 10:4. In all their afflictions he was afflicted. Isa. 63:9. He still sympathizes with his people, and is touched with the feeling of their infirmity. Heb. 4:15. When we come to view the matter in this light, his work takes on more of the nature of a daily sacrifice, beginning with the plan of salvation, and ending with probation. Surely such a sacrifice calls for all we have, or are, or hope to be, in this world.

There was a time when Christians tried to see how much they could do for the cause of God, and how widely they could separate themselves from the world, and how much of a distinction they could make between themselves and the world. But, alas! times have changed. In all respects they seem to dress, and act, and talk, and deal, just like the world. Ungodly compromises are made, and partnerships formed that make the heart sick. Christ says, "The prince of this world cometh, and hath nothing in me." John 14:13. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel. . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. 6:15-17.

It might help us, to look at the sacrifices that others have made for the truth. The first thing the Lord said in regard to the work of Paul was, "I will show him how great things he must suffer for my name's sake." Do you think that Paul formed any alliance with the world for the sake of influence or worldly advantage? Hear him testify of his influence, twenty-four years after this. "We are made as the filth of the world, and are the off-scouring of all things unto this day." 1 Cor. 4:13. Not only were his influence and reputation destroyed, but he suffered hunger, nakedness, and

peril. He was beaten with rods, stoned, and imprisoned. But notice how he felt in regard to this matter. "None of these things move me, neither count I my life dear unto myself." Acts 20:24. "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Why?—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. He had respect unto the recompense of the reward.

Think of the prophets and martyrs, wandering in sheep-skins, and goat-skins, stoned, sawn asunder, burned at the stake, tormented at the rack, slain with the sword and in every other conceivable way which wicked men or demons could invent, driven into the caves and dens of the earth,—of whom the world was not worthy. Think of the rivers of blood which have deluged the people of God, and through which the martyrs have yielded up their lives, a willing sacrifice for the precious truth of God. No wonder Christ said, "In the world ye shall have tribulation." No wonder Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." No wonder Daniel said, "He shall wear out the saints of the Most High," and that John said, "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

What kind of religion have you, my brother, my sister? Have you some of that old-fashioned kind, such as the prophets, and apostles, and martyrs had, that is worth making sacrifices for? or have you some of the modern, ease-loving, burden-shirking kind? If it is the latter, I pray that God may open your eyes before it is too late. We shall be judged according to our *works*, and not according to our *feelings*. Christ will say, "Gather my saints together unto me, those that have made a covenant with me by sacrifice,"—not these who have merely felt happy on the way.

Satan has lost none of his malice or cunning, by six thousand years of experience, and the Scriptures plainly teach that the last days will be perilous, and that Satan will work with all power, and signs, and lying wonders. 2 Thess. 2:9. Has God, in the midst of all these perils and dangerous delusions, provided some easier way for us to serve him in comfort and luxury, and still be numbered among those that come up out of great tribulation?

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas!"

TRUST IN GOD.

BY ELD. F. NEABODY.

WHEN the billows are high on the stormy sea of life, trust in God. This means, to have confidence in, or a resting of the mind upon, the integrity, veracity, and friendship of God. Integrity is defined as "wholeness; entireness." Is there anything lacking in God? He is able, for he is almighty; and is there one above or equal to him? Veracity is habitual truthfulness. God has never deceived. He never will. Friendship is friendly aid; help; assistance. Is he disposed to help us? Will he render assistance when no other one can? Let the numerous examples that are recorded in which he has come to the succor of helpless members of our race, answer. He has parted and hushed to silence angry seas; locked the mouth of lions; rebuked the destructive power of fire; knocked the shackles from feet and hands; fed thousands from a few loaves and fishes; and has also announced to our race, times almost without number, that he is kindly disposed toward all who trust in him.

What more could we ask? Should we not rather lift our voices in praise and thanksgiving, that we have the high privilege of coming under his protection? To be on the side of the Lord is to be on the stronger side. In every conflict, the victory is sure. The world may call the trusting ones foolish. But they are not. If there were but one such in all the world, that one would be wiser, nobler, yea, richer, than all the world besides. Everything is in favor of trusting in God, and there is nothing against it. Now is the time when we need to trust in God. The world is trusting in its mighty men; the mighty men are trusting in their own wisdom and might. "It is better to trust in the Lord than to put confidence in man." Ps. 118:8.

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.

PITY FOR THE FALLEN.

BY ELD. L. D. SANTEE.

SOMETIMES I grow tenderly sober,
As I look at the faces defiled,
And the sorrows that all the world over
Strew the path of the prodigal child.
I think of the pain and the trouble
That attend all the pathways of sin,
Of the sadness the years but redouble,
Of those who have entered therein.

I think of the sorrows unspoken,
Of the fallen that long for the light,
Of the sad eyes, and hearts that are broken,
Of the tears that are kept out of sight,
Of the pleasures that end but in sorrow,
Of the sadness that fades not away,
Of the hopes of a brighter to-morrow,
That should banish the cares of to-day.

And my bosom grows tender with pity,
As I ponder the woes of the world;
Then I think of that jasper-walled city
Where the banner of peace is unfurled;
And I think of the Saviour, all-seeing,
His nature as loving as when
Long ago, in the streets of Judea,
He carried the sorrows of men.

And O, could I take to the Saviour
Those who struggle mid sorrow and loss,
I would tell them their sinful behavior
Has caused him to die on the cross;
I would plead that their hearts be not hardened,
I would tell them the Saviour said, "Come,"
Accept of his grace, and be pardoned,
Then rest in the gladness of home.

Princeville, Ill.

RELIGIOUS CHORES.

WHILE reading the life of "The Master of the Gunnery," I was much struck by the remark that in many households family prayer seems to be looked upon as a "chore to be done up." It cannot be denied that in too many households this is true. Who has not heard the question: "At what chapter did we leave off yesterday?"—a question which not a member of the family can answer. Who has not heard the wifely counsel, "Read a short psalm this morning, John; I have so much to do to-day!" And John gallops through the shortest psalm he can find; and during the prayer which follows, the busy housewife's mind is so absorbed with the plans and duties of the day that at the "Amen" she arises with an unconscious but real sense of relief that she is now free to go about them. She would be truly horrified at this statement of the case; she has not put it in plain words like these, and yet she is a sincere Christian; but her eyes are not open to the fact that she is turning a beautiful and sacred rite into a hollow sham and mockery.

The same is still more true with regard to the blessings asked for at many a Christian's table. I once dined with a good Christian deacon who, a few moments after he was seated, asked a second blessing, quite unconscious that he had already asked one. On more than one occasion I have been horrified at myself that I could not tell whether a blessing had been asked or not; but I suppose this disgraceful experience of mine is unique.

With some people, another religious chore is the habit of daily reading the Bible.

"What were you doing five minutes ago?" asked one girl of another, as they divested themselves of their party dresses at a late hour one evening.

"Oh, I was reading my ten verses of the Bible; I should n't feel comfortable if I went a night without them."

"What were they about?"

"Oh, I do n't remember; I was in such a hurry to get into bed, I read them very hastily."

A young minister said to me not very long ago:—

"I have done one good thing this week. I have stopped a man's reading a chapter in the Bible every night."

"What do you mean?" I exclaimed in astonishment.

"I found that he had no idea of what he had

read the day before, and only kept up as a kind of fetish a habit which he had acquired in early childhood."

"But it is certainly a good habit," I expostulated.

"Most assuredly," he assented; "but this young man needed to be aroused to the sense of the idle folly of reading as he did, with neither reflection nor study; and for him it was far better to read a verse a day, or once a week, and really get the thought of the verse into his mind and life, than to read a book a day in the way he did." And I could not but assent.

Another religious chore, sad to say, to some people, is private prayer—something which must be got through with before one can sleep. What a mockery is the hurriedly repeated, stereotyped prayer, *said*, not *prayed*, when one is tired and longing to rest; the long daily form of words mumbled through, to an accompaniment of utterly irrelevant thoughts! How infinitely more acceptable to the loving Father who knows his children's human frailty would be one single petition from the heart!

Who does not sometimes make a religious chore of going to church?

"Oh, I'm so glad I'm at home again!" exclaimed a lady, on her return from church. "I never get an idea from that minister, and his prayers are so tedious. Now I can begin to enjoy Sunday."

"Why did you go?" asked a visitor.

"Go? Why I should consider myself very wicked indeed to stay away from church, unless I were positively ill."

"Why, what do you go for?"

"Why, I always go. I should n't think of staying away."

Benevolent contributions are also often regarded as a chore.

"What an unlucky habit this is of mine, giving a tenth of my income," said a gentleman. "I wish my father had not brought me up to it; but I should not feel comfortable to stop it."

Now, how much good does such giving, such church-going, such Bible-reading, such private or family prayer, amount to in the eyes of Him who seeth not as man seeth? And should not that be our only standard?

Not one word is intended to reflect on that undoubtedly wise and right principle, that religious habits should be adhered to, even if not always accompanied by all the warmth of feeling one would like; but the point emphasized is the thoughtless irreverence and sin of many well-meaning Christians, in allowing formality and a meaningless habit to take the place of real heart-worship and an earnest seeking for spiritual light. Do let us cut short our prayers, our Bible-readings, our religious conversations, and put into what we do undertake all the heart and earnestness and feeling and thoughtfulness of which we are capable. God does not want the tag-ends of our time and thoughts and hearts; but true worship of him demands the active exercise of all our faculties, brain and heart as well. Some people seem to think one can pray, or go to church, or read the Bible very much as one puts on his boots or takes a dose of medicine—a necessary operation to be undergone once in so often, but involving no more thought or feeling in the one case than in the other.

What good will the whole Bible do us, even should we be able to repeat it *verbatim*, unless we get it into our daily lives? What good will the whole beautiful church liturgy do us unless we make it our own by uttering it as a cry of our very hearts to God? What is the good of hours of prayer, unless we earnestly long for what we ask, and reverently realize the sacredness of addressing the Father?

Unless our Sabbath services, our Bible readings, our alms-giving, and our prayers are engaged in thoughtfully and earnestly, and are showing their effects on our daily lives, they are an abomination in the sight of the Lord who to those Jews of old, whose whole religion was at that time one vast ceremonial chore, uttered these burning words:—

"Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."—*Delia W. Lyman, in Christian Union.*

TAFFY.

If there is friction, out with your oil-can. If there is a quarrel, pour on oil. Blessed are the peace-makers.

But the oil-can is for the rarer emergencies. It is not everybody that has the gift of putting oil on just the spot that grates; and it is not every day that quarrels occur which call for the oil-can. But blessed be taffy! It is wanted every day and from everybody. It is the universal sweetness of social and domestic life.

Husband, have you come home and found your wife tired and hot with the day's work in chamber and kitchen? Give her a little taffy. Say a pleasant thing to her. Praise her for something. Tell her how nice the bread is, so much better than the baker's; that the ketchup is the best she ever made; that the house looked so sweet and restful when you came in; and at your leisure in the evening, tell her how much you prize her and the pleasant home she makes for you. It will do her good; it will make the smiles come.

Wife, does your good man come home weary and burdened, exhausted and—no, not cross, but undemonstrative and silent? Meet him with a sweet welcome. Say something pleasant to him. Men all love to be appreciated and flattered. Tell him some kind thing somebody has said about him. Tell him how much you admire something he has done; and when you can sit down alone with him, take his hand, and tell him how much you love him; do n't be afraid of overdoing it. We all like to be told we are loved, and the saying it, makes it all the truer. It is a great deal better to cultivate one's love with warm expressions than to blight it with frost. Pretty nothings? Why, they are big realities, the stuff happiness feeds on. Give us more taffy.—*The Independent.*

IMAGINATION.

HERE is a story which is often told to show the power of the imagination. A murderer was condemned to die, and some physicians obtained permission to try an experiment upon him. They told the prisoner that his execution was to be private instead of public, and that death would be painless. They took him blindfolded into a room and laid him on a table that had little faucets of water at the corners. He thought he was to be bled to death. He heard the doctors, who talked as if they were bleeding him; and when they turned on the water, he thought it was the blood dripping; and the man actually died without having lost a drop of blood, simply because he imagined he was dying.

Another story which shows how the imagination can make a well person sick, is told of a certain Dr. Buckland. He gave a dinner one day after he had been dissecting a Mississippi alligator, and invited many distinguished people to dine with him. The table was elegantly set, and the meal commenced with excellent soup.

"How do you like the soup?" asked the doctor of one of his guests.

"Very good, indeed," answered the gentleman; "turtle, is it not?"

The doctor shook his head.

"I think it has somewhat of a musky taste," said another, "not unpleasant, but peculiar."

"All alligators have," replied the host, "the cayman peculiarly so. The fellow whom I dissected this morning—"

Before he could say anything more, many of the diners turned pale and rushed out of the room.

"See what imagination is," said Dr. Buckland to those who remained. "If I had told them it was turtle or terrapin or bird's nest soup, they would have pronounced it excellent, and their digestion been none the worse."

"But was it really alligator?" asked a lady.

"The soup was made from as good a calf's head as ever wore a coronet," replied the doctor.

These people lost a good dinner from yielding to the effects of imagination. And many lose years of happiness and helpfulness by imagining themselves sick, and so lie in bed when a little effort of the will would make them well, and show that it was not their bodies, but their imaginations, that were diseased.—*Selected.*

—The man who minds his own business and constantly attends to it, has all his time employed.

The Committee on Resolutions offered the following for consideration:—

Whereas, The Holy Spirit has distinctly taught the necessity of home missionary work; and,—

Whereas, Fruits of its workings are seen in hundreds' embracing the truth; therefore,—

Resolved, That we do what we can by visiting, holding Bible readings, scattering publications, securing subscriptions for our periodicals, by correspondence, and in other ways, as the way may open, and our time permit.

Resolved, That all our people be particular to attend the fourth-Sabbath meetings, and heed the good readings, and be liberal in their donations to support this local work.

Whereas, The canvassing work is the most economical method of putting present truth into the homes of the people; and,—

Whereas, We need twenty workers in this Conference where there is now one, to sow the seeds of truth everywhere; therefore,—

Resolved, That we recommend the systematic method of canvassing by small companies, with a leader over each company, that inexperienced persons may be employed in the work, and be instructed by the leader so as to make competent workers.

Resolved, That the T. and M. State Secretary officiate as State agent of the canvassing work.

Whereas, The American Sentinel exists to set forth our American constitutional rights and liberties; and,—

Whereas, Our religious liberties are in great jeopardy; therefore,—

Resolved, That we recommend our canvassers to take subscriptions for the Sentinel, in connection with orders for "Marvel of Nations," as far as possible.

These resolutions were spoken to by Eld. Van-Horn and others, and adopted.

Adjourned sine die.

J. M. REES, Pres.

J. H. DORTCH, Sec.

INDIANA TRACT SOCIETY.

Report for Quarter Ending June 30, 1888.

No. of members.....	387
" reports returned.....	224
" members added.....	3
" " dismissed.....	6
" letters written.....	213
" " received.....	93
" missionary visits.....	3,088
" Bible readings held.....	358
" persons attending readings.....	592
" subscriptions obtained for periodicals....	600
" pp. books and tracts distributed.....	532,742
" periodicals distributed.....	5,421

Cash received on tract fund, \$325.78; on periodical fund, \$140.25; on other funds, \$25.28.

J. W. MOONE, Sec.

THE MISSIONARY WORK.

[The following is a report of an evening meeting held with a large congregation, in connection with the General Conference at Minneapolis, Minn., Tuesday evening, Oct. 23, 1888, in the interests of the tract and missionary work. And as the principles presented by Bro. Geo. B. Starr, representing a committee, and spoken to so earnestly by Sister E. G. White, Eld. Haskell, and others, were afterward indorsed by the International Society, and recommended to be carried out in all our churches,—we thought our brethren would appreciate having before them a report in full, to assist them to a clearer understanding of the matter.

Bro. Starr, after reading the words of Jesus in Rev. 22:16, 17 ("I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let them that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely."), said:—]

Jesus puts into the heart of every newly converted soul the spirit of these precious words, so that they feel an earnest desire to say to those about them, "Come and take the waters of life which I have found so satisfying;" and we believe that Jesus would have this spirit cultivated and cherished, as he says, "in the churches;" and we believe that plans should be laid and executed that will result in the cultivation and steady growth of this spirit.

We are not to-night to have a general old-time tract society meeting, and thus give the influence of this Conference to the revival and encourage-

ment of the work in all our churches and among our brethren everywhere. We believe that kind of labor which first characterized the tract society in its work, and in which the large body of our people can and ought to engage, should receive our attention and encouragement. We think there has been a tendency with us as a people, to push forward new methods, which we see to be good, with so much zeal, and to give our whole attention so undividedly to them, as to apparently neglect and slight the older methods, in which the majority can engage; and thus many have seemed to feel relieved from work at all.

Now we think all this ought to be changed, and that it should be clearly understood that the work of those who engage in visiting the people, talking with and praying for them, distributing and mailing publications and tracts, and writing letters, is just as important as that of others, who devote their time to the Bible work, canvassing, and the ministry; and we suggest that this work be taken hold of as never before, all through our ranks; and that weekly meetings be held, even where only a few can assemble together. In these small meetings the missionary meeting and the prayer-meeting might be united, and a variety of exercises be introduced, from week to week, so that they would become intensely interesting.

For example, one week have a regular missionary meeting, consisting of the relation of personal experiences, the reading of letters, etc.; and to add interest to meetings of this nature, we recommend an exchange of correspondence between local societies, through their State officers; and also that entire letters or valuable extracts from letters, from other States, or from leading laborers, be furnished the local societies for their use. Another week all the members might write a Bible reading of eight or ten questions in length, and come together and have two or three persons called upon to give their readings. Others could compare theirs, and make changes and improvements, and thus all be learning the Bible reasons for their hope, and the best ways of presenting them to others. Then these readings might be given in a quiet, humble way to some neighbor, in connection with other missionary work for the person. Another evening could be devoted to the examination of a tract or pamphlet, which should be given out for all to study, a week or two in advance. Its main points might be placed upon the blackboard, or drawn off on paper, in answer to questions by the leader.

It is recommended that officers be elected to assist the librarian in this work. Some elect a president, vice-president, secretary, and assistant secretary. Others, a leader and secretaries. It is suggested that these officers take the responsibility of praying and planning for these meetings in advance, so that they may be conducted in an intelligent and lively manner; and that these persons and others should pray and council together for light from God, to help them to see the work their society ought to do, and help them to plan for it. If this is done, we believe God will lead hundreds to see and engage in work that they do not see at present; and they will thus gain a precious experience, and be laying up eternal riches. We also think that God would be pleased to have us take up systematic and constant work for the poor and the sick around us; and that in doing so, Jesus would link himself with all our work, and bring the softening, refining influences of heaven into our hearts and lives.

It is the design of the International Society to render valuable assistance also, by furnishing a series of instructions by mail, that the whole company may study together. It will be understood, of course, that it is not the design to organize a new society, but to select officers to work in the regular local society, having its meetings weekly, and thus put life and soul into the societies already organized. Now members received into the local society by the payment of one dollar, become life-members of the State Society.

[Sister White then spoke in reference to these plans and the missionary work in general, as follows:—]

Our Saviour has given to every one his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to

whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ.

The plans which have been suggested by our brother, I believe to be sound; and if we practice something in this line in the several churches with which we are connected, we shall find that those churches that carry out a system of labor, educating and training all to do something for the Master, will be living churches; for a working church is a living church. But here it may be urged that there should be ability to educate properly, and to teach how the different members shall do their part in the work. The one who is appointed as leader in the church, or the minister who has charge in the district, should consider it a part of his work to be overseer of the flock of God. Now, how is it possible for the servants of God to neglect this part of the work, when Paul describes his work in the ministry as "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his workings which worketh in me mightily?" Now that same order of work is devolving upon every man who becomes a minister. It is to educate, educate, educate, not only by precept, but by example; and if the one who thus teaches, can bring a church into working order, showing them how to work in this very line, he will have a special interest in the prosperity and success of the church. Such will say, "I have acted a part in that work, and was much blessed in attempting to do something; and I have an interest to do more and better work."

Just according to the measure of the ability which God has committed to them, can they work intelligently, and work in Christ. Here is the great and essential point,—for these workers to be sure that they have the spirit of Christ. And if they are filled with the love of God, which should be in the heart of every worker; and if they seek wisdom from above, they will seek to be more and more intelligent in regard to their work, and will become efficient and useful workers. They should never be satisfied with their present condition, but should continually increase in the knowledge of Jesus Christ. The first thing necessary is to have our hearts and minds touched with that love for souls which Christ manifested, that our ways and manners will not offend. We should be such excellent representatives of the missionary cause that it shall stand high and elevated, pure and holy.

It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best methods and means of making everything they undertake full of earnest interest. Their work will then become a living work, not a dead form.

I want to know why we as Christians who profess to believe the most solemn truths that God ever gave to mortals, should not have works to correspond to our faith. Christ has said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is of great consequence to ourselves and others, in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us, that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus.

We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as hay, wood, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labor through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in

their own households; then they would know how to work intelligently for their neighbors. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are as lasting as eternity. It is represented as bringing to the foundation, gold, silver, and precious stones,—materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God.

I have seen ladies in England riding in their carriages with their lap-dogs, covered with their little blankets, in their arms. How I longed to place some poor homeless child in the place of that dog! I saw houses beautifully and expensively built, like palaces, and on inquiring in regard to them, was told that they were built by wealthy men for their hounds and dogs. But you could see little children and women in the streets, miserable and poor, and destitute of clothing. Now what reason is there in this? Will that work be as far-reaching as eternity? We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow-creatures, and advance the missionary work; for in doing this, we are laying up for ourselves treasure in heaven. Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect back glory to God, in educating and training ourselves for this kind of labor, will meet the approval of Heaven; and God himself will connect with those efforts, and put his seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that.

We find by interested inquiry that there are churches in different places that are ready to die. If they were ready to die to self and sin; if covetousness and love of pleasure were let die, it would not be so bad; if they were ready to die in this sense, they would be led to bring all their powers into exercise for the Master; but it is a spiritual death that pervades our churches. Are there not those who feel the importance of teaching the members of the church, and trying to get workers for the cause of God? Who will see the importance of putting to the stretch every power and talent that God has given them? Our sisters can work for the women at their homes, and thus do a good work for the Master. Our brethren can reach the men. If those who have a little time, will give courteous attention and well-directed effort, they can help men to become elevated, and in the place of smoking the cigar and enjoying themselves at the saloon, they may be led to Christ, who has died for all.

I remember when the converting power of God came upon me in my childhood. I wanted every one else to have the blessing that I enjoyed, and I could not rest till I had told them of the love I had for Jesus. I visited my young companions at their homes, and told them my experience,—how precious the Saviour was to me, and how I wanted to serve him, and that I wanted them to love Jesus and serve him also. I would talk of the preciousness of Christ, and ask them if they would kneel down and pray with me. Some would kneel, and some would continue to sit in their chairs; but before we arose, all would be on their knees, and we would often continue in prayer for hours, till the last one would say, "I believe that Jesus has forgiven my sins." Sometimes the sun would begin to make its appearance in the heavens before I would give up the struggle. There is great power in presenting the love of Jesus.

When we go into a house to visit families, we should not begin to talk of frivolous things, but come right to the point, and say, "I want you to love Jesus, for he has first loved you." You can talk of the Christian's hope, and the reward that is presented to the obedient; and as has been suggested, make it a part of your work to take with you publications, and ask the people to read. When they see that you are sincere, they will not despise your efforts. It is possible to reach the hardest heart. It is the simplicity, sincerity, and humility

that you manifest which will help you to reach the souls for whom Christ has died; therefore let us not be negligent in this work.

The plan now under consideration, I believe to be one that God will be pleased with. The churches that are weak and ready to die, need some one who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work. But who will do this work? There are many who have ability, and who want to be Christians, who should be set to work in the meetings and out of the meetings. First one should be called upon and then another, to give Bible readings, to pray, or speak, and the Spirit of God will work with your efforts; and as strangers come into your gatherings, they will be impressed, and you can reach the people—not by your own ability, but by the Spirit of God working with your efforts, though of course we want all the ability and power that God has given us, brought into use. We should not be novices forever, but should study how to conduct ourselves properly at all times and in all places. We should carry Christian politeness with us in all our work. We must be hewn and squared and fitted, that we may do the work of God in humility, and that the sharp corners which may be in our characters may not be prominent.

Much depends upon the manner in which you meet those with whom you visit. We should have a cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse them, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we considered them so. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus Christ; then we can win our way into the hardest heart. We should clothe ourselves in plain, simple attire, so that none will feel that they are not our equals, and that we do not consider them worth saving.

The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; but he should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers. I read of a man who had a company of workmen over whom he placed an overseer, whose duty it was to see that the work was done to the best advantage. One day he came along to where his overseer, in charge of twelve men, was digging a trench. He found the overseer down in the trench digging away, with the sweat dropping from his brow; but the twelve men were above, watching him in his labor. The overseer was called up and asked what he was doing there. "I ordered you," said the man, "to keep twelve men at work; why have you not done this? There you are, doing the work of one man, while twelve are idle. Here are your wages."

Now God has made some of us overseers of the flock, and he does not want us to do all the work ourselves, but he wants us to educate others in different branches of the work, that all the talents may be discerned and appropriated. Our ministers often do the labor instead of educating others to share the responsibility in the cause. The work of the minister should be the work of a teacher. This part of the work has been sadly neglected, and the result is that much is left undone that might have been accomplished, if talents had been wisely brought into the work. Some, through inexperience, will make mistakes, but should kindly be shown how they can do their work better. And thus you can be educating, until you have men and women of experience in the cause of God, who can carry responsibilities, and who will be prepared for the good work that is suffering so much for the want of laborers. We need men who can bear responsibility, and the best way for them to gain the experience they need, is to engage with heart and mind in the work.

If we work for others, an experience will be

gained about which we can talk when we assemble together. We shall not have a dark, gloomy testimony, but we shall speak of life and joy and courage; and instead of talking about our brethren, and thinking of our trials, we shall be thinking of the love of Christ, and studying how to become more efficient workers for him. If this branch of the work could be taken up in every church in our Conferences, we should see in the year to come an advancement, an elevation, a healthfulness, an altogether different atmosphere among our people; and there would not be so much time for gossiping and talking about our neighbors. The time spent in idle tales would witness the conversion of many souls to Christ. Why should we not feel an interest for those around us, when Christ has given us such an evidence of his love? Brethren and sisters, God will not leave us; he will let his converting, sanctifying grace be upon us, if we will move right forward in faith.

Brethren and sisters, we want to do more than we have been doing to set things in working order for God. We want to do the work that has been given us to do, in saving souls, that at last we may be welcomed into the joy of our Lord; that we may not only give praises to God and the Lamb for our own salvation, but also that we have been the means of saving some soul through Jesus Christ; and in this way we must work, if we expect to enter into that joy. We cannot know here what the effect of our work has been, but eternity will reveal what we have done for the Master. Shall we not lay plans and devise means to carry forward these principles, to the letter? Then the blessing of the Lord will attend all our labors.

[Bro. Haskell expressed himself as being much in favor of the plans suggested. He thought that the exchange of correspondence would be a means of instilling the spirit of missionary labor into the hearts of many. He said that if only two or three in a church or company have the burden of the work, and are intent upon doing what they can, the same spirit will extend to others. Even the children will be anxious to do something, and God will bless their efforts. He referred to two children in London, eleven and thirteen years of age, who became so much interested in the work that they desired to go out and sell the *Present Truth*. This they are still doing, and they have nearly as large a list of subscribers as the best canvassers. They manifest remarkable skill in presenting the paper to strangers, often securing subscriptions by their simplicity and earnestness.]

There are those all through our churches whom God would have bear responsibilities in his cause. We cannot tell who they are; but if our churches become working churches, these persons will be developed, and God will enable them to do a work of which we have very little idea at present. There will then be persons to enter our foreign missions, and to fill important positions at home, the want of whom is a great detriment to the progress of present truth at the present time. Our churches were compared to the fountain springs giving rise to the rivulets which unite to form the broad rivers, gathering force and volume as they flow onward to the ocean. As these mighty bodies of water receive supplies, and are maintained by the small springs and streams, so the cause of present truth must be supplied with workers and means by the small churches and companies of our people scattered in different parts of the world.

Our success does not depend upon the greatness of the work we perform, but upon the spirit which actuates us. Hence no one should feel excused because he is not prepared at once to do some prominent work. Oftentimes, could we see back of the outward agent in the accomplishment of an important work, we should see that it was due to the efforts and prayers of persons whose connection with the work is unknown. God uses means in answering prayers put up to him in secret; and we often attribute the results to the outward means, rather than to those whose faith and unseen efforts have won the victory. Bro. Haskell alluded to the success of the cause in Australia and New Zealand, remarking that it is largely attributable to the prayers and efforts of persons not known to be especially connected with the work there. Other illustrations were used to set forth the same principles.]

Special Attention.

THE FAILURE OF CHRISTIAN MISSIONS.

In a paper read before the last Church Congress of England, Canon Taylor astonished his associates by expressing grave doubts whether the results of Christian missionary enterprise were sufficient to justify the prodigious efforts expended upon it. Now he sums up in the *Fortnightly Review* the facts brought out in the stormy controversy which arose over his paper, and reaches the positive conclusion that the attempt to convert the world to Christianity by the overthrow of other religions has been a total failure. "The Great Missionary Failure" is the title of his article.

Leaving out Thibet, Borneo, and other regions of which the population is unknown, the most recent estimates make the non-Christian population of Asia and Africa upward of 920,000,000, of which the natural increase by the excess of births over deaths must be more than 11,000,000 annually. Dr. Maclear, who is the principal of a training college for missionaries, and "perhaps the greatest living authority on the subject," estimates the annual increase of native Christians due to missionary efforts, at 60,000. At that rate, then, it would take the missionary societies 183 years to overtake even this natural increase of the non-Christian population in a single year. "In spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues, the farther the tortoise is left behind." Something like \$10,000,000 is spent annually on Protestant missions, and there are about 6,000 American and European missionaries, with about 30,000 native agents; and yet there are to day upward of 10,000,000 more heathen and Mohammedans than there were a year ago.

The greatest of the missionary societies is the Church Missionary Society, with an expenditure of about \$1,500,000 yearly; and yet the annual increase of native Christians due to its labors is not more than 4,000, at the outside. Therefore it would take the society 2,750 years to convert as many Moslems and heathen as are gained by birth in a single year. If the population remained stationary, and all the converts steadfast, it would take more than 330,000 years to convert the world, or nearly a million years, if the relapses are taken into account.

The annual increase of native Protestant Christians in India, due to the labors of thirty-five societies, is reported to be 19,311, and of Roman Catholics 21,272, or 40,583 in all. At this rate, it would take sixty-four years to come up to the increase of the non-Christian population of India in a single year. In China the situation is even more disheartening. The number of adults baptized by the Church Missionary society last year was only 167 out of a population of 382,000,000, with an annual gain of at least 4,580,000 by the excess of births over deaths. At this rate, the society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,680,000 years to convert China, even if the population remained stationary. The expenditure, too, is enormous; in any other department of effort, it would be called wasteful. In China, the cost of the 167 conversions was about \$75,000. In Ceylon, last year, 424 agents of this society spent \$55,000 in making 190 adult converts out of a population of nearly 3,000,000; and yet the relapses were more numerous than the conversions, for there was an actual decrease of 143 in the number of native Christian adherents. In Northern India it costs \$170,000 and the labors of 715 agents to make 173 converts. Many of the converts are paid, thirty-five of the ninety-four communicants in Hong Kong being paid native agents, and also seven of the ten in Egypt and Arabia. In the missions to Egypt, Persia, Palestine, and Arabia, the society employs 119 agents, and has expended over \$117,000 in the last two years, with absolutely no conversions. All the efforts of the Protestant missionaries against Mohammedanism have been utterly unavailing. Islam stands out firmly against Christianity, and is far more successful than it in propagandism.

Canon Taylor furnishes us with all of those

statistics, and the method of treating the subject which we have pursued is wholly borrowed from him. Having thus shown the quantity, he then proceeds to consider the quality of the converts, with results not less discouraging. He quotes the English Vice-Consul in the Cameroons as reporting that after twenty years of labor the missionaries in many important districts can scarcely number twenty sincere converts; and in other parts of Africa the religion of the nominal Christians "is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers in the colony. In the oldest of our West African possessions, all the unrepentant Magdalens of the chief city are professing Christians, and the most notorious one in the place boasts that she 'never missed going to church on a communion Sunday.'" After a quarrel in a nominally Christian village, three years ago, the victors proceeded to cook and eat the bodies of the slain. The Vice-Consul says that, with rare exceptions, the native African pastors, teachers, and catechists whom he has met are "more or less bad men." A missionary reports the same.

The competition between Christian churches and the rivalry of the many missionary societies, of course, greatly hinder progress. Dr. Legge, a missionary for forty years among the Mohammedans, declares that "we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations." There are 224 societies which work for converts. One missionary complains that one of his "inquirers" has been "decoyed" and baptized by the missionary of another society. Another records that an inquirer, to whom he was paying five dollars a month, struck for higher pay, and ran off to a rival missionary. A third discovered that a hopeful inquirer of his had adopted inquiry as a paying business, and was going the round of the missions.

Now, these are facts gathered and presented, not by an unbeliever, but by a distinguished clergyman of the Church of England. Yet they constitute by far the most telling attack on the methods and results of missionary enterprise which has ever been made. Canon Taylor, too, is sustained by Bishop Steere, who has written to him to say that "all missionaries owe a debt of gratitude to those who call attention to the mistakes and failures of missions."—*N. Y. Sun.*

THE WHITE SLAVES OF PENNSYLVANIA.

[From the following description of the state of things which observation has shown to exist among the miserable thousands who operate the mines of the great Pennsylvania coal regions, some idea can be gained by the reader, of the condition of abject slavery to which human beings are still reduced in some parts of this country, and of one of the slumbering volcanoes which underlies society, ready at any time to break out into destructive action. We take the account from the *Catholic Mirror*:—]

"The position of the miner since the introduction of imported cheap labor, which now infests the mining sections, is one of hopeless poverty. Wages have been cut down, and the hours of work reduced, until it is barely possible for the men with families to earn a livelihood. In order to extort the largest profit from the consumer, the supply of fuel is regulated by the action of the combination of producers, which periodically causes the cessation of operations at the mines, in order to limit the stock on the market to the immediate demand at high prices.

"This action throws the men out of work, and compels them, during the period of enforced idleness, to mortgage their future labor by going in debt at the company stores for the indispensable accessories of life. The exigencies of this system preclude, on the part of the men, the possibility of making any provision for future needs. They are indebted to the companies in advance, and they have no option left them in the matter of disposing of those services which constitute their sole capital. They belong, body and soul, to the capitalists, upon whom they are dependent for food and work.

The history of the relations existing between the producers and laborers in this region, clearly shows how the helplessness of the latter is turned to account by those whose capital is invested in working the mines. The miners are severely criticised, by those who are not familiar with the condition of affairs in this region, for the folly of resorting to strikes as a means to secure amelioration of their condition; but, futile as experience has proved this means to be, it is absolutely the only one that affords them even the shadow of a hope of raising a barrier against greater evils. Nor are the miners themselves responsible in many cases for the strikes that follow the introduction of new hardships into their lot.

"It has been repeatedly demonstrated that changes, bearing unfavorably upon the condition of these men, have been inaugurated by the agents of employers for the express purpose of forcing the former to stop work, and so furnish the conspirators with a plausible excuse for shutting down the mines; and by shortening the supply of fuel in the markets, maintain high prices to their own advantage. It seems almost incredible that, in this age of boasted civilization, rich men should resort to such foul means to enhance their wealth; but experience and acquaintance with the workings of these methods leave no room to question the truth of this statement. The luxuries of wealth enjoyed by the grasping coal barons are largely derived from the same sources that bring misery and suffering, the fruit of abject and inexorable poverty, to thousands of lowly homes scattered on the barren hillsides of the Pennsylvania coal lands.

"But the producer has still other resources than those named, for squeezing his slaves. The dockage system and similar ones for the purpose of deducting, under one pretense or another, a part of the wages paid to the miners, are in vogue in nearly all the mines; and it was only a week or so ago that one of the companies in the Wyoming Valley submitted to their men for signature the following paper, styled the 'The Dockage Confession.' It gives a fair idea of the methods resorted to, to deprive the men of the pittance paid for their toil. And it was generally understood that if this attempt to coerce their employes by the company was successful, the other corporations would inaugurate a similar movement. The document read:—

"I, the undersigned, confess that my car, which was examined, was not fit to be sent to the brakers, and I am willing to pay the amount that has been docked out of said car of coal; and, furthermore, I promise to be more careful about loading my coal in the future, if it is agreeable that I should return to my work. It is further understood and agreed that the amount docked from this car is in no way to be considered as a guide for any other dockage made previously or that may be made hereafter.

"The intent of this paper is apparent. The signing of such an agreement, or 'confession' would give the company absolute power to take away, by means of the dockage system, one-half of the meager wages now paid, and also prevent the employes from recovering by law any of the amount thus docked. The injustice of such measures as the above, is too glaring to call for any comment here. But they are in keeping with the general course pursued toward the miners.

"On the whole, the condition of the miners in Pennsylvania may be described as truly deplorable, and is a matter that deserves the attention of all Americans who believe that honest labor should be protected, not only against the influence of pauper immigration, but against the grasping cupidity of heartless and soulless capitalists and corporations right here at home."

—It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greeley.*

—Wisdom does not show itself so much in precept as in life—in a firmness of mind and mastery of appetite. It teaches us to do, as well as to talk; and to make our actions and words all of a color.

—How easy it is for one to say a thing from which he can never fully recover himself as long as he lives! He may be sorry, and ask and receive the pardon of men; but in their estimation he is never afterward the same man he was before. "Keep thy heart with all diligence," and thy tongue too.

CREEDS.

THERE are many people at the present time who try to delude themselves into the belief that they have no creed. Looking upon such a thing with scant feelings of respect, on account of the stigma which has by some gradual and indefinite process become attached to it, they carefully avoid identifying themselves with those who acknowledge themselves to be controlled by a definite form of belief, under the impression, apparently, that they thereby place themselves in another and more honorable class of humanity, possessing greater intellectual freedom.

A moment's reflection ought to convince any one that this is a deception; that there is no occasion for one class to think themselves better off in this respect than another. The truth is, every person has his creed, and must have it, in spite of himself. He can no more get rid of it than he can of his shadow. His creed is simply his belief, and no matter what it is, it must be something. The Christian has his creed, and so also has the worldling, the skeptic, and the free-thinker. The skeptic rails at the Christian on account of his credulity, but he forgets that he also has a creed which demands the exercise of the same trait. Both view the course of one another from the same stand-point. The unbeliever, on the one hand, declares that he is not credulous enough to believe that the world and its inhabitants were created by a supreme being; the Christian, on the other hand, is not credulous enough to believe that the world created itself. Is the creed of the former any less definite, any less incredible, than that of the latter? We think not.

So also with the one who, though not an avowed unbeliever, yet takes no thought for religion or his soul's interest, but is satisfied to drift along in the current of worldly cares and pleasures. He has his creed, like the rest, and it is one that calls for an even greater amount of credulity than the other two. It requires him to believe that it will make no difference with his future interests whether he seeks first "the kingdom of God and his righteousness" or not, even though the Bible teaching of a supreme being and of man's relation to him may be true; and the creed of the world-loving and indifferent church member is essentially the same. It is the most unreasonable of all creeds, and one which neither the Christian or the skeptic would for a moment think of accepting.

Whatever may be our opinion concerning creeds, it is certain that we each have one, and that such must be the case so long as we possess faculties of perception and reason. What this creed is, our daily lives declare. No matter what we may claim in this respect, our faith is shown by our works, and by them it is clearly and definitely defined. Since, then, we must accept some creed, it only remains that we select that one which comes to us with the highest recommendations; and if we do this, the result will not be doubtful. We must accept that one which has not only the support of the soundest reason, but is made pre-eminent above all others by the added testimony of revelation.

L. A. S.

THE WORLD'S CONVERSION.

In the article printed in another column, on "The Failure of Christian Missions," the reader will find presented some statements which bear very forcibly on the question of the world's conversion. Of course the import of the article is not that Christian missions are a failure absolutely, in a sense which would demand their abandonment; but that they are a failure so far as the conversion of the world is concerned. These missions, in themselves, are enterprises of the highest and noblest kind, and as such are entitled to the good-will and co-operation of every friend of the gospel. Measured by the actual results accomplished, they are a grand success, for no work which results in saving human souls, even though the number be few, can be considered a failure. The worth of a single soul is such that its salvation would justify an expenditure of energy and means much greater than is shown to be true in the case of each of the heathen converted by our foreign missionaries. Christian missions will not seem a failure to us, unless we expect too much of them. Those who view them in the light which alone is warranted by Scripture, as a gospel witness to all the heathen (Matt. 24: 14), and a means of salvation to some,

will not view their results with disappointment; but those who look to see them accomplish the conversion of the world, will wait in vain for the realization of their hopes.

As would naturally be expected, these representations of Canon Taylor have not met with a graceful reception from the Christian world in general. His line of reasoning has been attacked, and his statements have met with impatient contradiction. Yet, making due allowance for ignorance on the part of the former (he can scarcely be suspected of ill-will), and for a natural resentment on the part of the latter, they must have weight as the words of a high authority in one of the greatest religious and missionary denominations of the present time. Even admitting that he misrepresents the work of Christian missions in respect to the quantity of conversions, there remains the not less important consideration of quality, which must be taken into account in obtaining anything like a correct estimate of the work accomplished. On this point the statements of Canon Taylor's paper are not very reassuring.

But aside from all these considerations, the testimony of the Scriptures is plainly against the hope which foreign mission workers in general so enthusiastically entertain. It forbids our expecting from the nations of heathendom even what we might expect from those of civilized lands, for the former are by nature more wicked and depraved, a fact of which Paul says their wretched state is proof. They once stood upon a level with other nations in having a knowledge of the true God and an understanding of his will; and the reason for their having sunk so far beneath this level is, as the Scriptures tell us, "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1: 21, 28. Their ignorance and darkness, therefore, result from their wickedness, and not their wickedness from their ignorance. Nor can we suppose that having been given over for centuries to this "reprobate mind," they are better fitted now for the reception of that light and truth from which once they turned away.

That this depravity will prevent in all cases a nominal acceptance of Christianity, does not, however, follow. It is possible, if not probable, that in this matter the history of the fourth century may repeat itself in the nineteenth. Japan, it is said, is almost ready to adopt Christianity as the national religion; and other heathen countries are assuming a friendly and favorable attitude. It is possible that, as Christianity began with only a small following, and, having made comparatively slow progress for several centuries, suddenly began to multiply its converts by the thousands among nations formerly heathen, so it might to-day begin, ere long, to meet with rapid nominal acceptance among those nations where it is now apparently so hopelessly distanced year by year in the race with heathenism. But how undesirable and valueless such a conversion of the world would be, history has already most emphatically testified. Better that they should remain in the darkness of heathenism alone, than that they should accept Christianity from motives of policy rather than piety, as Japan already gives signs of doing, and produce a second time in history such a monstrous theology as would be made by uniting with it heathen practices which might still be cherished in their hearts. The testimony of history and of the Scriptures agrees with the facts set forth by Canon Taylor in denying the possibility of the actual conversion of the world by any or all the forces that can be brought into the missionary work.

L. A. S.

PIETY AND PHILANTHROPY.

THE Christian religion may be said to consist of piety and philanthropy, possessed and exercised in suitable proportions. According to Webster, piety is "veneration or reverence of the Supreme Being, and love of his character; obedient love of the will of God, and zealous devotion to his service." The same authority defines philanthropy as "the love of mankind; benevolence toward the whole human family; universal good-will; readiness to do good to all men." These two definitions cover the entire scope of the religion taught in the Scriptures. Our Saviour summed up the question thus: "Thou shalt love the Lord thy

God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

The law of God as proclaimed from Sinai, recognizes the same two great divisions—the first four commandments being the basis of all piety, and the last six of all philanthropy. Under the head of piety is included all that pertains to theology. Theology is "the science of God and his relations to his creatures,—the science which treats of the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice" in the exercise of our relations to God. Under the head of philanthropy is included all that pertains to sociology. Sociology is "that branch of philosophy which treats of human society,—social science."

The true purpose of the possession and practice of religion is stated by Paul in Eph. 4: 13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." In his life upon earth, Christ gave the perfect standard of religion. He exemplified true and perfect piety and philanthropy. His views and practice in matters of theology and sociology were faultless. He endorsed the Old Testament Scriptures; consequently, we are authorized to accept them in the establishment of the principles of religion.

It needs no argument to convince all that we should strive for a symmetrical development of character,—a character in which shall be found theology and sociology, piety and philanthropy, developed in proper proportions. The language of Paul above quoted means all of this, and nothing less. To whatever extent individuals fail to manifest in their daily lives and conversation, piety and philanthropy in the proportions shown in the life of our great Exemplar, to that extent are they unevenly balanced, lopsided, unshapely in character and individuality. The purpose and effort of Satan is to cause people to develop characters that shall vary as widely as possible from the divine standard. His first efforts with Adam and Eve were to corrupt their theology, and then it was an easy matter to lead them to disregard the best interests of the whole human race.

Some people are very pious, but devoid of the principles of philanthropy; others are very philanthropic, but ignore piety. It is manifest that both classes fail to exemplify the correct standard. The Scriptures are replete with instructions and exhortations, bearing directly upon the development of character in harmony with the twofold purpose herein presented. Doubtless all will readily call to mind many Scripture injunctions relative to obligations to God in the matters of reverence, fear, love, faith, hope, obedience, worship, sacrifice, and many others that might be named. These are all included under the head of piety, and pertain to theology.

The intimate relation existing between piety and theology is not generally fully understood and realized. Defective theology means defective piety. The Scriptural injunctions to give attention to doctrine, to show incorruptness in doctrine, and to abide in the true doctrine, are quite as emphatic and authoritative as those pertaining to the more practical matters above mentioned. One thing is noticeable: The New Testament has far more to say by way of instruction and exhortation regarding the importance and necessity of correct doctrine, than the Old Testament has. This is a point that is overlooked by many people at the present time, who decry doctrine, and at the same time make loud professions of loyalty to the New Testament. They are not aware of the fact that by far the strongest exhortations to give attention to doctrine, are in the New Testament. It should be borne in mind that one's piety will be spurious or genuine, according as his theology, or doctrinal beliefs, are true or false.

It is manifest that in the matter of interest and labors for our fellow-men, regarding all that pertains to piety, doctrine, and theology, we are confined exclusively to mental and moral suasion. That which cannot be accomplished by these means, must remain undone; into this realm, human legislation has no right to enter. Whatever one elects to believe or not to believe, to do or not to do; in this realm, he is responsible to God alone for his action and conduct. But God has committed to man the duty and privilege of expounding and proclaiming to his fellow-men the principles of piety, doctrine, and theology.

In the matter of philanthropy—sociology—God has

not left man to formulate his own code of ethics, but has wisely and mercifully embodied all general principles in the last six precepts of his fundamental law, and by a multitude of specific incidents and detailed statements in both the Old and the New Testaments, covered every point that can arise. Not only are the more general features considered, such as life, property, chastity, and reputation; but such matters as hospitality, sociability, and general etiquette, are given detailed attention. Such being the case, all who have access to the word of God, may, if they are so disposed, understand how to conform their lives so as to meet the divine standard.

There are people who pretend to a considerable degree of piety, and whose lives are correct so far as the majority of the main features of philanthropy are concerned, but who seem not to know of the existence of divine counsel regarding many important details. The matter of sociability may be mentioned as one of the particulars in which appears the dereliction that has been mentioned. Notice the words of Inspiration: "To do good, and to communicate, forget not." Heb. 13:16. "Honor [margin, esteem] all men." 1 Peter 2:17. "Finally, . . . be courteous." 1 Peter 3:8. "Be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:18. These, and many other instances that might be cited, show that even in the matter of sociability, there are obligations resting upon us. And yet there are people with whom we may have had an acquaintance for months and years,—people who profess to be endeavoring to conform their lives to the divine standard,—who are stolidly indifferent in this matter. They will pass you with no sign of recognition, or scarcely of response to your own salutation. They are devoid of that genial warmth of nature and disposition which Christ taught by both precept and example. They are sadly deficient in those social qualities that were inculcated by our Saviour, and are taught all through the Scriptures. And the worst feature of the case is that they appear to be remarkably well satisfied with themselves in this particular, and have no thought of reforming. When approached on this subject, an individual who was sadly lacking in the matter of courtesy and sociability, defended himself by quoting Luke 10:4: "Salute no man by the way." He settled back with an air of triumph, thinking his position impregnable. He had forgotten those exhortations on the other side of the question: "Salute every saint in Christ Jesus." Phil. 4:21. "Greet the friends by name." 3 John 14. Had the individual mentioned, given attention to the subject, he would have learned that the salutation referred to by our Saviour in Luke 10:4, was the Oriental style, which was quite elaborate, being performed by many embraces, inclinations, prostrations, etc., requiring perhaps half an hour to complete. Christ had no thought of counseling his disciples to discard the common courtesies of life, such as the cordial greeting, and grasp of the hand.

In his examples of going to the house of Zacchaeus as his guest; of dining with the Pharisee as recorded in Luke 7:36; of his frequent meeting with his friends at Bethany; of his presence at the marriage at Cana, together with his numerous verbal instructions, Christ plainly taught the duty and manner of the true sociability which should prevail, especially among his followers.

It is only by taking the word of God as our man of counsel, and having its instructions sealed to our hearts by the Holy Spirit, that we may understand how to regulate our lives so as to please our Heavenly Father. In so doing we shall not develop those one-sided, ill-shapen characters that are so prevalent; but we shall "grow in grace," "till we all come in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fullness of Christ." G. W. M.

—"Ask, and ye shall receive."

—There is no fit search after truth which does not first of all, begin to live the truth which it knows.—*H. Bushnell.*

—We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*Longfellow.*

—If I can put some touches of a rosy sunset into the life of any man or woman, then I feel that I have walked with God.—*George Macdonald.*

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

A DOUBLE PORTION OF HIS SPIRIT.

It is often the case that ministers of the gospel scold their congregations, and try to drive them to duty. This will generally accomplish but very little good. There may be individuals who are already meek and humble, and very anxious to do their duty, who will bear the abuse, and try to profit by the reproof; but those who most need it, will, in few instances, be unaffected by it to any extent. Such a method on the part of the minister is not according to the ethics of the gospel, and, consequently not a successful one; had it been, the Saviour would not have been obliged to pass through the humiliation and abuse which he did, in order to set an example for his followers. The minister who follows the pattern of Christ, will suffer abuse, but never give it.

Sometimes the truth needs to be spoken plainly, openly, and most emphatically; but the words should be dictated by the Spirit of God; then they will go to the hearts of the people, and in many cases produce the desired effect. It is true, there are those who become offended at the best and most perfect effort that it is possible for the minister to put forth. The word spoken may be of such a nature as to cut squarely across some cherished opinion or idol, and the individual's duty be too plainly pointed out for the words to be appreciated; such become offended. Shall the speaker, then, modulate his words to suit the individual's desire?—Never! Such a one would not be an ambassador of Christ, but an ear-pleaser; an envoy of Satan, working in harmony with him to deceive souls. Often that which is the most beneficial to the soul, is that which is the most unpleasant to hear.

He who proclaims the truths of God's word from the sacred desk, and in the fear of God and love of Christ, performs his duty faithfully, must expect to make enemies, and to be anathematized. It is no pleasant task; yet it is his duty to stand manfully at his post, and speak fearlessly the words of truth, leaving the results with God. Christ and his apostles met opposition, both in and out of the church. Paul was stoned, and dragged out of the city of Lystra, and left by the wayside for dead. As soon as he recovered consciousness, he arose, and the next day walked ten miles or more, to Derbe, where he continued his plain, pointed preaching. Enemies in or out of the church cannot close the mouth of him who is trusting in God, and whom God has called to set before the people the heinousness of sin, something as it appears in the sight of a pure and holy God.

But while it is necessary to speak plainly, it is doubly necessary that the words should be well seasoned with a spirit of love and meekness. The best and most effectual way for the minister to bring the people up to the right spiritual condition, is to seek God so as to have a large measure of the Holy Spirit himself. When the people see him manifesting in his words and example much of the meek and gentle spirit of the blessed Jesus, they will want a portion of the same. When Elijah came to Elisha, and the latter discerned that the former had much of the Spirit of God with him, he left his work and worldly pursuits, and immediately followed after the prophet, and would not be separated from him. Just before Elijah was to be translated, he requested Elisha to tarry behind while he went to Bethel, as the Lord had requested. "And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel." Again Elijah requested that he tarry at Bethel while he went to Jericho; and also when at Jericho, he tried to persuade him to remain while he went to Jordan; but each time received the same emphatic answer.

It was not the man Elijah that Elisha cared so much about, as it was the Spirit of the Lord which was with the venerable prophet. This is shown in the reply that Elisha made to the prophet's question, "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me."

Elisha had seen the powerful workings of the Spirit of God as it rested upon Elijah, and he greatly desired, not merely the same measure, but a double portion. By carefully reading the Bible, we shall see that Elisha made just as good use of the Spirit intrusted

to him as Elijah did, for he performed double the number of miracles. It was the tender, gentle, yet powerful Spirit of God possessed by Elijah which made Elisha so anxious to receive a measure of the same. We believe if ministers, colporters, canvassers, and Bible workers had more of the same good spirit, the people would desire a portion of it as earnestly as did Elisha; and our labors would be far more effectual for good. If there were more of the spirit of Christ in our meetings, there would be less occasion for the minister or leader to find fault with the people for staying away. May God help us to seek earnestly for the same spirit that Elisha so much desired, until we receive it, and make as good use of it in our sphere as he did in his. E. HILLIARD.

A POPULAR PREACHER.

THE Rev. Jedediah Jones was sitting in his study, hunting a text for his next Sunday's sermon. He stumbled upon these words of our Saviour in Luke's version of the sermon on the mount: "Woe unto you, when all men shall speak well of you!" He was startled as if a serpent had sprung up, hissing in his path. He knew that those words were there. He had read them often. But he had not paused to ponder their meaning. Now they seemed to flash upon him with a new and lurid light. He had been trying to be popular, and had succeeded. He thought the best way to do men good was to conciliate them. And when he heard that one and another had said, "I like Parson Jones. He is a first-rate fellow, and the best preacher in town," he was glad. He thanked God, and took courage. But now, with that woe ringing in his ears, he felt as if he wanted somebody to persecute him, and to say all manner of evil against him. In a moment, his ideal of the ministry was revolutionized, and he determined to quit writing sermons that would please his hearers, and to hurl upon them the terrors of the law. The good man was morbid. He swung like a pendulum to the other extreme. He gained his immediate object. But he soon depleted his congregation, and found it necessary to seek another field of labor.

Having tried the two experiments of seeking popularity on the one hand and of seeking unpopularity on the other, he now determined not to seek either! Not to think of himself or care what men said about him, but with simplicity and fidelity to preach "Jesus Christ and him crucified." In doing this, he found that he secured some warm friends—that he won some sinners to Christ, but they did not print his sermons in the daily papers, or talk about him on the streets and in the saloons as an eloquent preacher. The lesson he learned ought to be taught in all our theological schools. The young men who go out determined to be popular preachers, and the young men who go out determined to antagonize everything and everybody, will both of them fail of the highest success that they might secure. The minister of the gospel has nothing to do with popularity or unpopularity. He is an ambassador, with a specific mission and message. His business is to be faithful, to do his duty—to tell the truth, whether men bear or forbear. But an ambassador will not needlessly offend those to whom he is sent. On the contrary, he will conciliate them as far as he can without compromising the rights or interests of the government that sends him.

That "woe" recorded in Luke 6:26—what then is its true meaning? It admonishes the Christian, and especially the preacher, of an insidious temptation; namely, to seek the praise of men more than the praise of God. We are to remember that we are in a fallen world—a world that despised and rejected our Lord—a world that is in rebellion; and that the friend of such a world, the man who is in sympathy with its tastes and habits, must be the enemy of God. But remembering this, we are not to denounce the world, and needlessly provoke its hostility. By the manifestation of the truth, we are to commend ourselves to every man's conscience in the sight of God. I do not think that the apostle Paul was a popular preacher; indeed, he tells us that he was not. And yet his ministry was eminently successful? Why?—Because he did not "go for the masses" as some modern preachers do, but labored, as he had opportunity, with individuals, even going from house to house. He believed that amid the chaos of man's moral nature, there was a witness for God—a conscience, smothered, crushed, but not destroyed. If he could resurrect that witness, he might save the man. But this was largely a personal work. He writes

that he tried to commend himself to "every man's conscience," not to "the universal consciousness" that some folks now prate about.

That "woe" in the sermon of our Saviour does not say when anybody speaks well of you, or even when many do so, but only when all men do. The kind of popularity which carries the mob,—the unthinking multitudes,—must not be sought by the ministers of Christ. It can be secured only by pandering to men's carnal tastes, by singing lullabys, and administering anodynes to their consciences. When a man begins to do this, there is no telling where he will stop. We had a young man out here a year or two ago who drew crowds for a time, by announcing sensational topics. His church became known as one of the popular places of amusement. He meant at first only to tickle the itching ears a little, and then to preach the gospel. But he could not control the current he had set in motion. It bore him away, and he is now a rationalist of the boldest type, and is drifting to agnosticism, if not to atheism. The only safety for the preacher is to preach Christ first and last and all the time, expecting that to many the cross will be an offense and his preaching foolishness. He cannot please all the fools in any community, if he is faithful to God.—*Obadiah Oldschool, in Interior.*

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

810.—BLINDNESS THAT HAPPENED TO ISRAEL.

Please give a complete and clear exposition of Rom. 11:25, 26.
J. F. B.

We quote the texts as follows: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Paul was addressing Gentile converts. His purpose was to teach them the relation sustained by themselves and apostate or rejected Israelites by nature, to God's true Israel. In previous paragraphs he has explained the grafting process, in which he maintained that it was contrary to nature, in that the graft became changed to the same nature as the root, instead of retaining its original nature, as is the case in tree-grafting. God's true Israel is the root or tree to which the scions are grafted. The scions consist of converts from apostate or rejected Israelites by lineal descent, and from the Gentile world. The fact that blindness in part happened to Israel (that is, many of the true Israelites by lineal descent apostatized during the years when they were God's chosen people, and almost the entire nation rejected Christ at his first advent), gave opportunity and created a necessity for the gospel to be preached to the Gentiles. This is evidently the "mystery," or matter not hitherto understood, to which Paul refers. This misfortune, or more properly speaking, dire calamity, is not to be removed from the Israelitish nation, "until the fullness of the Gentiles be come in;" nor is there any evidence or hope that it will be removed then. There is no promise or prospect that the Jewish nation will ever be reinstated as God's chosen people. God's true Israel, which will include all the finally saved, will be made up of the good of all ages, irrespective of nationality,—all who have, at any period of the world's history, entered the kingdom of grace, and continued faithful therein during their probation. All who go into the New Jerusalem will enter under the name of some one of the twelve tribes of Israel, "and so all Israel shall be saved," and all who are saved will be Israelites. Paul presented this matter to the Gentiles, in order that they should not be wise in their own conceits. Should they get the idea that God had utterly cast off Israel, and was accepting them upon a different basis, they would be led to consider themselves as superior to the Israelites. By informing them that in order to be saved they must become true Israelites, by being grafted upon the Israelitish root, or tree, they would thenceforward have no occasion to boast over those who were Israelites by lineal descent. Under the new dispensation, one who is an Israelite by nature must be re-engrafted into the true Israel, because he is among those who were broken off because of unbelief.

—There are many whose tongues might govern multitudes, if they could govern their tongues.

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.*

WHO SHALL UNDERSTAND?

BY M. B. DUFFIE.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—*Dan. 12:10.*

'T is written that some shall be tested, tried,
In the blood of Christ be purified;
That some will obey their Lord's command,
And none but the righteous shall understand.

'T is written that some will reject the light,
And take their stand 'gainst the truth and right;
That many shall build upon the sand,
And none of the wicked shall understand.

'T is written that some will be watching still,
Desiring to know their Master's will;
Proclaiming his coming near at hand,
And none but the righteous shall understand.

'T is written that many shall lose their way,
That many dear feet shall go astray;
That some shall perish with Satan's band,
And none of the wicked shall understand.

'T is written that many will gain that home,
Will live forever, no more shall roam;
That some shall enter the promised land,
And none but the righteous shall understand.

DENMARK AND SWEDEN.

It is interesting to observe how our colporters have labored in almost all the larger cities of Sweden. During the four months closing with August, thirty persons have been at work more or less. During this time, they have received in payment for books and papers, \$2,160. In Karlskrona, where the tent has been this summer, the preaching has caused a great stir. About forty persons have begun to obey the truth. This displeased the priest so much, that he got the church council to forbid Bro. Erickson to preach. Yet I believe they cannot forbid him to hold Bible readings and prayer-meetings.

In Holbäk, Denmark, the tent-meeting still continues, but there is much opposition, and only a few have begun to obey the truth as yet. During the months of August and September, twelve colporters have labored more or less in Denmark. During this time they received \$400 for books and papers. They encounter great difficulties, as the police object to their work. Lately the police seized books to the amount of 140 kr. (\$37.80) from two of our colporters. They had taken more books along than the law allows.

It is, indeed, encouraging to learn that the truth is being scattered, and we know that the word of God will not return void. At Karlskrona two of our sisters have labored for two years, from time to time, and the priest complained that he could not enter a house without finding our books. As a last resort, he did just as the Roman Church always has done,—he got the civil law to help him.

J. G. MATTESON.

MICHIGAN.

MEMPHIS AND MORENCI.—I was with the church at Memphis at their quarterly meeting, Oct. 6, 7. Good results can yet be seen of the series of meetings held by Bro. M. B. Miller and others last winter with this church. The tithe paid in was larger than during any previous quarter.

By the advice of the president of the Conference, I have recently visited the company at Morenci. Bro. A. W. Bather and myself held a tent-meeting here one year ago last summer. As the result, there are about twenty keeping the Sabbath, and although they have had but little ministerial labor since then, I found them of quite good courage. I held several meetings with them. On Sunday, Oct. 20, nine were baptized. They are holding regular meetings each Sabbath, and have an interesting Sabbath-school. They are looking forward to the time when they can be organized into a church.

Oct. 26.

H. M. KENYON.

PENNSYLVANIA.

CONNEAUTVILLE, EDINBOROUGH, ALBION, ETC.—Since our last report, we have held forty-five meetings, and given twenty-five Bible readings. Fourteen have been baptized, and a Sabbath-school of fifty members organized at Conneautville. Our book sales amounted to \$160; donations to thirty-five dollars. We obtained over thirty subscriptions for our periodicals. Some of the first who began to keep the Sabbath here, gave it up, but others stepped in, so the number remains about the same.

We took down our tent Oct. 5, and attended a union quarterly meeting at Edinborough, Oct. 6, 7. Three churches were represented. Oct. 9, we met with the brethren at Albion, in their quarterly meeting. All of this new company remain firm. We then attended another union quarterly meeting with the Bear Lake and Lowville churches, at Lowville. Some of the brethren came a distance of seventeen miles, through the rain and snow and mud, to attend this meeting. This certainly shows some love for the truth, and zeal to live it out. They have experienced that the greater the sacrifice, the greater the blessing. So it was in this case. The sweet Spirit of the Lord came in among us, and caused us to rejoice together. With renewed energy they promise to do more for the Master the next quarter. Our post-office address will be Conneautville, Crawford Co., Pa.

J. G. SAUNDERS.
E. J. HIBBARD.

TEXAS.

CEDAR GROVE AND WIELAND.—Since my last report, we have been encouraged by the organization of a promising little church of thirteen members at Cedar Grove, Kaufman Co., where Bro. Drummond and myself labored last summer. According to appointment, Bro. Greer was present to attend the work, Sabbath and Sunday, Sept. 29, 30. Baptism was administered, a church was organized, and the necessary officers elected. The Lord attested his acceptance of the work, by the presence of his Spirit upon the occasion. It was a precious season.

There are three or four others who expect to join soon, but were not quite ready at this time. We feel that the Lord has done a wonderful work here. A large proportion of the brethren, and some with gray hairs, too, were outside any church, making no profession of religion; but they now give evidence of genuine conversion to God. One brother had not listened to a sermon for twenty-five years, but is now rejoicing in the truth. I was with the church last Sabbath, upon the occasion of their first quarterly meeting. The ordinances were celebrated, with a goodly number of spectators present. An air of solemnity pervaded the house, and the utmost respect was shown us. In fact, there are many interested ones yet in the community among the best citizens, for whom we have hopes, and the brethren and sisters are laboring for them. Here is a large field, and may the Lord help them to do their duty.

The work at Wieland is yet unfinished, both Bro. Cruzan and myself having been called away before its completion. Our last report gave six keeping the Sabbath there; since then we have three more, and still a good interest. Bro. Cruzan had a short discussion with Eld. Casky of the Disciple Church, during my absence, but the people generally, and some of Mr. Casky's members, were very much displeased with the way the Elder handled the subjects. The minister mentioned in a former report as giving us a challenge, and then withdrawing it after listening to us a while, is now himself preaching some of the truths which we hold, and is urging us to come and speak in his town. Several signed the petition for us to come, including the elder of his church; and it appears from their letters that there is a great interest there to hear. This man is the evangelist for Delta County. May the good work go on.

W. A. McCUTCHEON.

S. D. A. CENTRAL PUBLISHING ASSOCIATION.

TWENTY-NINTH ANNUAL SESSION.

The first meeting of the Central S. D. A. Publishing Association of Battle Creek, Mich., was held at Minneapolis, Minn., Thursday, Oct. 25, 1888, at 3 p. m. The President of the Association, Eld. Geo. I. Butler, being absent on account of sickness, the meeting was called to order by the Secretary. Prayer was offered by Eld. I. D. Van Horn. Eld. Uriah Smith was elected Chairman *pro tem*. The report of the last annual session was read and accepted.

The Treasurer's report was given by A. R. Henry, as follows:—

FINANCIAL STATEMENT OF THE CENTRAL S. D. A. PUBLISHING ASSOCIATION, OCT. 1, 1888.	
Real estate,	\$ 54,200
Accounts receivable,	103,050 64
Notes receivable,	12,377 19
Due from banks,	11,666 72
Cash on hand,	2,701 94
Office donations,	1,632 22
Inventory,	184,200 62
Total,	\$371,244 49
Notes payable,	\$ 101,153 30
Demand notes,	25,752 32
Capital stock,	43,790
Accounts payable,	69,615 79
Donations and legacies,	14,532 33
Surplus,	116,401 75
Net loss for yr. ending Oct. 1, 1888,	1,325 16
Total,	\$371,244 49

The report was adopted by vote.

Moved, That the Chair appoint the usual committees.—Carried. The Chair named for Committee on Nominations: I. D. Van Horn, H. Nicola, D. E. Lindsey; on Resolutions: C. Eldridge, C. H. Jones, E. W. Farnsworth.

Adjourned to call of Chair.

SECOND MEETING, AT 11:30 A. M., OCT. 29.—The Committee on Nominations, through its chairman, Eld. I. D. Van Horn, reported as follows: For trustees for the ensuing year, Geo. I. Butler, A. R. Henry, U. Smith, C. Eldridge, H. W. Kellogg, W. H. Edwards, F. E. Belden.

The report was adopted by vote, with the understanding that legal action will be taken at Battle Creek, Mich., to ratify the action taken here.

The Committee on Resolutions next presented their report as follows:—

1. Resolved, That we express our gratitude to God for the prosperity which has attended the Association during the past year.

2. Resolved, That we express our sincere sorrow for, and sympathy with, Eld. Geo. I. Butler, President of this Association, in his sickness, which prevents his being present at our annual meeting.

3. Resolved, That we approve of the action of the trustees, in providing for the establishment of branch offices in Chicago, Toronto, and some point in the South.

4. Resolved, That we request the trustees to establish a branch office in London, England, if in their judgment it is deemed advisable.

It was moved to adopt the report by acting on each resolution separately.—Carried. The first resolution was adopted without change. The second was adopted after being amended by adding the words, "and assure him of an interest in our prayers." The third was adopted without change. The fourth was adopted, after being amended by adding the words, "taking immediate steps."

Adjourned to call of Chair.

U. SMITH, Chairman.

W. H. EDWARDS, Sec.

COLORADO CONFERENCE PROCEEDINGS.

THE sixth annual session of the Colorado Conference convened at Denver, Col., Sept. 18, 1888, at 9 A. M. The President, Eld. E. H. Gates, in the chair. Prayer by Eld. G. O. States. Credentials were presented by thirteen delegates, representing five churches. The minutes of the last session were read and approved. The President gave a brief account of the progress of the cause throughout the Conference during the past year, showing that there had been three churches organized, and three classes raised up.

On motion, the Silver Cliff church was admitted into the Conference, and the Texas Creek church dropped from the Conference roll, as the members of the latter had taken letters to unite with the former.

The Chair being authorized, appointed the usual committees, as follows: On Nominations, Joseph Green, C. G. Bestle, E. Peterson; on Resolutions, J. D. Pegg, E. W. Farnsworth, Wm. Caviness; on Auditing, Joseph Horner, C. G. Bestle, Watson Zeigler, J. A. Oppy, Joseph Green; Auditor, William Caviness.

Adjourned to call of Chair.

SECOND MEETING, AT 9:30 A. M., SEPT. 20.—Eight additional delegates presented credentials. On motion, the ministers from abroad were invited to participate in the deliberations of the Conference. It was voted that a committee of five be appointed, to look into certain funds in the hands of the Conference Treasurer.

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

Resolved, That the appointment of the Auditing Committee and the Camp-meeting Committee be left to the Conference Committee.

Resolved, That, in order that this resolution be carried out, the churches be instructed to elect their delegates at least three months before the time of the Conference, and send their names to the Secretary of the Conference.

Resolved, That we invite our brethren and sisters throughout the State, to assist in supporting the Denver mission by donations, both of money and provisions; and that before sending provisions, communication be held with the managers of the mission in reference to the best time and manner of sending them.

Resolved, That it is the duty of each church treasurer not only to act as receiver of the tithes, but also as collector of the same.

Resolved, That we urge upon all our church officers whose duty it is to report to the State officers, to be prompt in this important duty, in order that proper statistics may be furnished, and proper information be given to the officers of the Conference.

Resolved, That we recommend to all our brethren and sisters a careful study of the Bible and the "Testimonies," in reference to family and church discipline, both as relates to the manner and strictness of its enforcement; and that in all Christian love and faithfulness it be carried out.

Resolutions one, two, and three, were spoken to by Elds. Farnsworth, Kilgore, and Gates, and adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 11 A. M., SEPT. 21.—Requests

were presented by the churches recently organized at Crawford, Saguache, and Berthoud, for admission to the Conference.

Resolutions four, five, and six, were then taken up, and after discussion by Elds. Kilgore and States, and others, were unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 5 P. M., SEPT. 23.—The Committee on Nominations submitted the following: For President, E. H. Gates; Secretary, J. W. Horner; Treasurer, Samantha Whiteis; Conference Committee, E. H. Gates, G. W. Anglebarger, Elbridge Green.

After the separate consideration of each name, the report was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 5:30 A. M., SEPT. 25.—The Committee on Resolutions further reported:—

Whereas, The work is spreading in the Conference, and only a part of our people can attend the camp-meetings on account of distance; therefore,—

Resolved, That we will have two camp-meetings in the autumn of 1889,—one at Boulder or vicinity, for the northern part of the State; and the other on the Arkansas River, about the first of October.

Resolved, That we arrange to start a denominational school in Colorado, as soon as possible.

Resolved, That it is the mind of this Conference, in sending out laborers, that as far as practicable, they be sent out as Christ sent his disciples, two and two.

Whereas, The Lord has blessed us as a people with a plentiful harvest, and with financial prosperity the past year; therefore,—

Resolved, That we show our thankfulness, by faithfully returning to the Lord the tithe, and by sustaining the work abroad by our offerings.

After some discussion, the resolutions were adopted.

The Committee on Credentials and Licenses reported as follows: For credentials, E. H. Gates, G. W. Anglebarger, J. D. Pegg, C. P. Haskell, Geo. O. States, A. J. Stover.

After separate consideration of each name, the report was adopted.

On motion, E. H. Gates and C. P. Haskell were chosen as delegates to the General Conference.

Adjourned sine die.

E. H. GATES, Pres.

J. W. HORNER, Sec.

Special Notices.

PERIODICALS WANTED.

Will any of our brethren or sisters having clean copies of any of our publications which they do not use, please send them to me *post paid*, for use in the rack here at the depot? Address me at Ottawa, Franklin Co., Kan.

P. P. WILCOX.

CHANGE OF TIME FOR THE WISCONSIN STATE MEETING.

OWING to the necessity of making preparation for a special work in Milwaukee, it becomes necessary to change the time of our State meeting to Nov. 21-26. The first meeting will be held at 2:30 P. M. We hope that deferring it one week will only increase the attendance. Let there be a general rally; for we have important matters to consider.

WIS. CONF. COM.

A REQUEST.

Will all in the Ohio Conference who have made any donations to the Cleveland mission since the first of August, please send a full statement of the same to me at 1103 Case Avenue, Cleveland, Ohio? State whether your donation was cash or provisions; the church society from which it came; the time when sent; and if in money, state the amount; if provisions, the market value of the same at the time when sent. I desire to give proper credit for all favors received, and so ask that all will comply with this request in regard to the past, as well as what you may send in the future.

GENERAL MEETING FOR IOWA.

It has been decided to hold a State meeting at Des Moines, Nov. 29 to Dec. 5, 1888. Our brethren throughout the State have an earnest invitation to attend. Our ministers, licentiates, and Tract Society officers should, as far as possible, be present. Arrangements will then be made for our winter's work. Important matters relating to all branches of our State work will receive attention. We want to counsel together and seek the blessing of God.

We expect help from some of our sister Conferences, or from the General Conference. Special attention will be given to the Sabbath-school and missionary work. Immediately after the close of the meeting, we will endeavor to organize a class of

Bible workers. For particulars, address L. T. Nicola, Des Moines, Ia.

Our friends will please bring bedding and provisions, as generally as possible. Begin at once to make arrangements to attend this meeting. Come with hearts in preparation for the blessing of God.

J. H. MORRISON.

TO OHIO SABBATH-SCHOOL SECRETARIES.

ALL Sabbath-school secretaries who have not yet sent in the quarterly report of their schools for last quarter are urged to forward them at once to the State secretary, Mrs. Carrie A. Lucas, 29 Hill St., Battle Creek, Mich.

A REQUEST FOR ADDRESSES OF GERMANS.

HAVING calls for hundreds of names and addresses of Germans to whom missionary papers may be sent, I would solicit the aid of all brethren and sisters throughout the country, in procuring them. Please write them *very plainly*, that no difficulties may arise, and send to Theo. Valentiner, *Herold der Wahrheit*, Battle Creek, Mich.

GENERAL MEETINGS IN OHIO.

APPOINTMENTS of district meetings appear in this week's REVIEW, to be held in three districts in the State. Other appointments will appear later, for general meetings in every district in the State. Eld. Swift, Bro. H. M. Mitchell, myself, and other ministerial help will be present at these meetings.

We hope to be able to have all our churches visited this winter, and trust to see a revival of the missionary work among them. Our churches need instruction in discipline, and as to the duties of church officers. Important matters considered at the General Conference, will be presented at these meetings. Many of our churches have suffered for lack of labor. We are anxious to do all we can to help them, and we earnestly desire that our brethren and sisters shall co-operate with every effort in this direction. If we see a willingness on their part to turn out to these meetings, it will greatly encourage us.

We long to see a general revival throughout our State. Will not all our people in Ohio regard the week of prayer as recommended by the General Conference? We earnestly desire that all shall obtain the benefit which may be derived from carrying out this recommendation.

R. A. UNDERWOOD.

STATE MEETING AT POTTERVILLE, MICH.

NOTICE has already appeared in the REVIEW that this meeting will begin on the evening of Nov. 22. We hope to see all district directors present, that plans may be laid for united and earnest missionary work during the winter months. The State agent will be with us, and it is hoped some plan may be reached whereby many of our valuable books will be sold in the near future. As far as possible, there should be a general attendance of ministers and workers, that we may consult together about the work of God, and plan to make the most of the precious time left us in which to work for the Master.

Should any of the workers have an interest that it would not be advisable to leave, or should you be kept away by any other cause, if you have any suggestions in regard to your future field of labor or the work in any part of the State, be sure to write us in time, that we may have the benefit of your suggestions at this time.

And now, brethren, let us begin at once so to relate ourselves to God that he can bless us, and give us a fitting up for the work yet to be done. The surrounding churches are cordially invited to avail themselves of the benefits to be derived from this meeting.

I. D. VAN HORN.

H. W. MILLER.

News of the Week.

FOR WEEK ENDING NOV. 3.

DOMESTIC.

—The records of the New York courts show that 20,000 foreigners have been naturalized this year.

—An epidemic of suicides has developed at Cincinnati, Ohio, six persons taking their own lives in one day.

—In the A. T. Stewart will case at New York Monday, it was developed that \$6,801.91 had been charged against the millionaire's estate for the expenses of his funeral.

—Information from San Francisco reports that thirteen whalers are fast in the ice in the Arctic Ocean, thus imperiling 600 lives and half a million dollars' worth of property.

—Off Milwaukee, early Tuesday morning, the tug "A. W. Lawrence" was blown to pieces by an explosion. The captain, engineer, fireman, and a lineman were instantly killed, and two others were severely injured.

-At James Spayd's farm, some distance from Reading, Pa., the holler of a thrashing machine exploded Friday, killing five youths, aged from 14 to 19, and wounding many other persons, some of whom are not expected to recover.

-A cyclone coming from the northwest, swept over LaPorte, Iowa, about 9 o'clock Thursday night, unroofing houses and store buildings, damaging goods by water, and doing, all told, a damage of \$50,000. One person was killed, and several others were injured.

-The city of Galesburg, Ill., is suffering from an epidemic of diphtheria. Several deaths have taken place within a few days, the last being those of two children, last night. The superintendent of the public schools is taking steps to prevent the spread of the disease.

-On the evening of Saturday, Nov. 10, the anarchists at St. Louis will hold a demonstration in commemoration of the hanging of the anarchists at Chicago. A funeral march, poems, an address, and a play entitled "The Unjust Sentence," will comprise the program. There will be no street parade.

-While workmen were repairing the flooring of the Iron bridge over Big Muddy River, near Blairsville, Ill., Monday, the bridge gave way and fell, carrying all the workmen with it into the river fifty feet below, resulting in death to three persons and serious injury to eight others.

-A second break occurred in the Cornwall Canal, Sunday, while workmen were busy repairing the old one. A large part of the embankment gave way, and men and teams had narrow escapes. It is believed to be impossible now to open the canal for navigation this year, and Montreal merchants will lose \$2,000,000.

-The registration offices at New York were kept open all day Saturday, in violation, as alleged, of the half-holiday law. Over 33,000 persons registered as voters; and as it is impossible to separate those who registered before noon from those who registered later, it is hinted that the entire list for the day may have to be thrown out.

-George H. Vanderbilt has purchased 1,000 acres of mountain lands near Asheville, N. C., where he will build a large industrial institute for the education of poor white children, who will be taught how to work in wood and metals, and thus become skilled mechanics. The institute will be liberally endowed, as Mr. Vanderbilt intends to make it a monument to his family.

-Over \$210,000 has been expended at Jacksonville, Fla., for the relief of the yellow-fever sufferers. The epidemic at this place remains nearly stationary, but at other points in the State is spreading, and causing much alarm. The points most affected now are Gainesville, Fernandina, Live Oak, and Enterprise. At several of these points there is great distress. Shot-gun quarantine is still maintained at various points.

-The Rev. W. F. Crafts, of New York City, appeared before the National Convention of the Brotherhood of Locomotive Engineers, in Richmond, Va., last week, in behalf of the National Sabbath Reform movement. The Brotherhood declared in favor of the petition to Congress, which has already been indorsed by several great ecclesiastical bodies, by the Central Labor Union of New York, and the Knights of Labor in Chicago. The petition asks Congress to forbid in the national mail and military service, in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity.

FOREIGN.

-It is announced that the decree forbidding the sale of Dr. Mackenzie's book in Germany has been rescinded.

-The London Standard's Berlin correspondent says that England has opened negotiations with Germany in regard to African affairs, and that it has been agreed to take parallel action to combat slavery.

-Affairs in Hayti have assumed so serious a phase that the war ship "Kearsarge" has been ordered to Port au Prince, for the protection of American interests. She will be put in commission in a few days.

-A dispatch from Zanzibar, dated Sunday, the 27th, announces the discovery by Count Telekal, of a large lake in the interior, which he named Bassanarok, due north of Lake Boringo, extending from latitude 2.20 north to 5 north, lying to the westward of Lakes Samburu and Bassonebar. Two large rivers from the north and west enter the northern part of the lake.

-Advices from the Bonny River, Africa, give a revolting story of savage atrocities and cannibalism. The Okrikan tribe, in revenge for some injury, invited a party of Ogunis to a friendly palaver, and then entrapped and massacred them. A cannibal festival of the most horrible and indescribable character followed. Then an attack was made upon the undefended villagers, and the most barbarous outrages were committed. It is estimated that over 150 persons, including women and children, were killed and eaten.

-Direct news has at last been received from the Stanley expedition, though at the time it reaches the civilized world, it is nearly a year old. Arab couriers from Tabora report having met a portion of the expedition at the end of November, 1887, at a point west of Lake Albert Nyanza and southeast of Zanga, just as it was preparing to cross a swampy district caused by the radiation of the streams that abound in that country. Stanley himself was with another party two days in advance. In its march through the wilderness, the expedition had been roughly handled. A thick forest was encountered, through which it was impossible to advance more than a mile and a quarter per day. Many had died or disappeared in crossing marshes, and forty were

drowned in crossing a wide river flowing from east to west. Besides this, Stanley and many of his escort had been attacked with fever, and obliged to fight native tribes, which refused to supply him with provisions. The Arabs estimated the total strength of the expedition, after all losses, at 250 men, and were of the opinion that it was still strong enough to reach Wadelai.

Appointments.

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

GENERAL MEETINGS FOR OHIO.

Dist. No. 5, at Pemberville, Nov. 23-26.
Dist. No. 1, Nov. 30 to Dec. 3.
Dist. No. 7, at New Antioch, Dec. 14-17.
These meetings will begin on Friday evening, and continue over Sunday. We hope to see a large attendance on each of these occasions. The State agent will be present at all of them, and good ministerial help is expected.
R. A. UNDERWOOD.

The new church at Buck Hill, Va., will be dedicated Nov. 18. Eld. D. E. Lindsey will officiate. Dear brethren and sisters, we want you to make arrangements to attend this meeting. Ample provision will be made for all. As this is the first S. D. A. church ever built in this county, we hope that the attendance at this time will be large, and that the servant of God may give us meat in due season.
R. T. FULTZ.

We desire to meet with the brethren in Kansas, at the times stated below. At these meetings, we hope the brethren will make special efforts to come prepared to stay through the entire time. It will be necessary to bring bedding. The State agent will be present, and wishes donations of bedding for the canvassers' use the coming winter.

- Devizes, Dec. 14-17
Phillipsburgh, " 18
Alton, " 19-24
Beloit, " 25, 26
Norway, " 28-31
Wamego, Jan. 1, 2
Topeka, " 3-8

Hope to meet the brethren of Osawkie and Richland at Topeka.
Appointments for Eastern and Southern Kansas will be given later.
KAN. CONF. COM.

Obituary Notices.

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

Mock.-Died Aug. 3, 1888, near Cane Springs, Elk Co., Kan., Bro. Rilaud Mock, after an illness of only five days. He leaves a wife and five children to mourn his loss. He died trusting in the Lord.
EVA MOCK.

FORTNER.-Died at Sterling, Kan., Oct. 28, 1888, Ethel, daughter of E. L. and N. Fortner, aged 12 years, 1 month, and 7 days. She left bright hopes of having a part in the first resurrection. Words of comfort were spoken by the writer from Job 14:15.
E. H. SEAWARD.

LOUNING.-Died at Terhune, Ind., Sept. 29, 1888, Mary Louing, aged nineteen years. Sister Louing was formerly a member of the Christian Church, but two years ago accepted the third angel's message under the labors of E. E. Marvin and N. W. Kauble. We trust to meet her in the earth made new.
E. B. WRIGHT.

DICKINS.-Died Oct. 12, 1888, at the home of her step-daughter, near Dexter, Minn., sister S. L. Dickins, in the sixty-first year of her age. She became converted to God and his precious truth in 1880, under the labors of Bro. Baker, in Tioga County, Pa. From that time till her death she lived a devoted Christian life. She leaves nine children to mourn their loss, four of whom are "looking for that blessed hope." Eld. M. H. Gregory spoke words of comfort to a large and attentive congregation of sympathizing friends, from Rev. 14:13.
C. M. CHAPPEL.

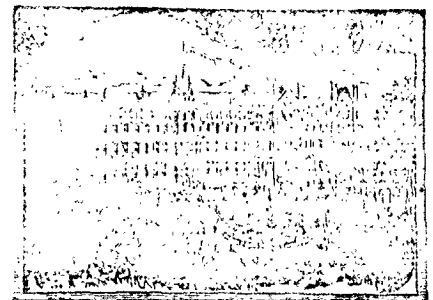
HAUGHBY.-Died of typhoid fever, at the home of his parents, near Sabina, Ohio, Eld. L. B. Haughby, aged 25 years, 7 months, and 22 days. Bro. Haughby was engaged in a series of tent-meetings with the writer, at the time of his attack. We labored side by side for over a year; and I have found him a zealous laborer and an earnest Christian. His illness continued about six weeks. Many times during his sickness, he expressed his willingness to die. He earnestly prayed that the Lord would give him a peaceful hour in which to pass away. His petition was granted. He leaves a father, mother, six brothers, and two sisters, besides many relatives and friends. The friends' house of worship was kindly granted for the funeral. Six hundred or more attentive listeners were present. We laid him away to await the sounding of the Life-giver's trumpet, firmly believing that he will be found in that day on the right side of the great gulf separating the wicked from the righteous and the city of God. Sermon by the writer, from Rev. 14:13.
H. W. CORRIE.

RUSSELL.-Died at his home near Easton, Fairbault Co., Minn., Oct. 22, 1888, of paralysis, Bro. Ira Russell, aged 84 years, 9 months, and 11 days. Bro. Russell was born in Albany, New Hampshire, in 1804, and remained in that State till 1852, when he removed to Chicago, Ill. In 1869, he came to Minnesota, and settled in Freeborn County, being one of the first settlers in that section. He remained in Freeborn County till 1876, then settled in Fairbault County, near Easton, where he remained till the time of his decease. Bro. Russell was a man of strict integrity, and was highly respected in the community as a Christian citizen. For years he was connected with the Free-will Baptist denomination, but after removing to Minnesota, he embraced the views held by S. D. Adventists, although never fully uniting with our people. After the stroke of paralysis, he was unable to speak, but recognized his friends till nearly the last. His death was very peaceful, and seemed almost void of visible suffering. Bro. Russell was married twice. He leaves a wife and twelve grown children to mourn his loss. The funeral was largely attended by relatives and neighbors, words of comfort being spoken by the writer.
W. B. WHITTE.

ADDRESS.

This address of Mrs. E. M. Peebles is 32 Lincoln St., Battle Creek, Mich.

SCHOOL OF DOMESTIC ECONOMY,



Term Begins NOV. 1, 1888.

The undersigned have organized, and will open on the above date, a School of Domestic Economy, to be continued for twenty-five weeks. The following subjects will be taught, both theoretically and practically:-

SCIENTIFIC COOKERY, TABLE SERVICE, HYGIENE OF DIET, GENERAL HOUSEKEEPING, DRESSMAKING, LAUNDRY WORK, ECONOMICAL HOUSEKEEPING, DOMESTIC HYGIENE (including sanitary care of houses and premises, tests for impure water, purification of water, disinfection, etc.), INDIVIDUAL HYGIENE, and KEEPING OF FAMILY ACCOUNTS. In fact, every subject pertaining to the economical and hygienic care of a home.

TERMS: Tuition, \$25.00. Board and Tuition, \$100.00.

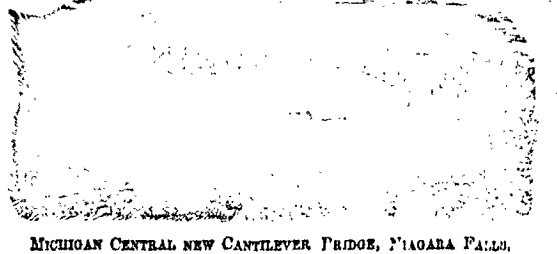
A number of suitable persons who can furnish good recommendations, will be given an opportunity to meet their expenses wholly in work, and if thoroughly capable can earn moderate wages during the course.

This is an Opportunity which no Young Woman who wishes to Become a

Good Housekeeper can afford to miss.

For circulars and further particulars apply at once to SANITARIUM SCHOOL OF ECONOMY, Battle Creek, Michigan.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD

"THE NIAGARA FALLS ROUTE."

Table with columns for TRAINS EAST, STATIONS, and times for various routes including Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, and Detroit.

Table with columns for TRAINS WEST, STATIONS, and times for various routes including Detroit, Ann Arbor, Battle Creek, Kalamazoo, Niles, Michigan City, and Chicago.

*Connects with railroads diverging. †Connects with L. E. and W. and L. N. A. & O. ‡Connects with O. W. & M. §Connects with G. R. & I. and L. S. & M. S. ¶Connects with L. E. & M. S. and Grand Trunk. **Connects with T. A. A. and N. M. ††Connects with railroads diverging and Steamboat Lines. ‡‡Daily. All other Trains daily except Sunday.
C. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 24, 1888.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes including Chicago, Grand Rapids, and other stations.

*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, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Pay, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.
GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., NOV. 6, 1888.

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It is expected at this writing that the General Conference will close its session at noon, Sunday, Nov. 4.

THE article entitled "The Missionary Work," on another page of this issue, is a summary of a discussion held on the subject at the General Conference. In the suggestions presented for the advancement of the missionary work, it will be found full of interest and instruction for all, and will be read with pleasure by those who are anxious to see the truth progress among all classes with greater rapidity and power.

AN English rector writes to the *Guardian* that "a celibate order among the clergy is one of the imperative necessities of the times," because of "the impossibility of supporting a wife and family upon the ordinary income of a curate." This is precisely the ground upon which a noted Catholic journal recently defended the celibacy of the Catholic clergy, and condemned the liberty in this respect allowed to Protestant pastors.

ADVICE from Hayti report a terrible state of affairs on the island, by reason of the revolution now in progress. Port au Prince experienced the worst night in its history on Sept. 28, when a battle was in progress around it from 7:30 o'clock in the evening until 6 o'clock in the morning. Cannon and Gatling guns from the fort and palace did terrible execution among the buildings of the town and their hapless occupants, the result being 300 persons killed, and over 500 wounded, many of whom were women and children.

IT is somewhat difficult to understand one position taken by the National W. C. T. U., at its recent session in New York. In one portion of its resolutions is found the statement that they indorse the principle of "liberty of conscience to all," and in another part is found a resolution "that we re-affirm our allegiance to that party which makes its dominant issue the suppression of the liquor traffic, declares its belief in Almighty God as the source of all power in government, defends the sanctity of the Sabbath," etc.; in

other words, to the National Reform party. The question is, How can the Union consistently affirm the sentiment of liberty of conscience to all, and at the same time declare its allegiance to a party which is exactly opposite in sentiment? The principles of the National Reform Association on this point are two well known, it would seem, for the Union to make any mistake through ignorance.

THE toad is an animal harmless and insignificant enough when considered in the sphere of his customary vocation, but as an opponent of popular geological theories, he is not to be despised. A correspondent of the *Colliery Guardian* reports an incident bearing upon this point. In the Coleford district of the forest of Dean, a small colliery has recently been opened, and while a collier was engaged in breaking up a fall of black coal, he found a toad in the center. It seemed fairly imbedded in the coal, and it was alive! Its form was imprinted upon the face of the mineral, and the animal is still living.

NOW the popular theory is that this coal was formed away back at some time in the "carboniferous era," millions of years ago. And yet the toad was found alive, and so situated as to show that he must have been living when the coal was formed about him. We can believe that a toad might maintain an existence buried up in the earth for several hundreds of years, but that this animal can live for hundreds of thousands and even millions of years, under these or any other circumstances, is too much for us to credit. We prefer the theory which connects the era of the formation of coal a little more closely with modern times.

THE *Christian Statesman*, organ of the National Reform Association, has no difficulty in seeing that the Chinese exclusion bill recently passed by Congress, is a glaring infringement upon personal liberty. It prints a communication from a correspondent, which starts out with, "Talk not of liberty! No more call our country the land of the free!" and continues with such expressions as "The Government has forgotten the Declaration of Independence," "The United States is a despotism," etc. It is not our purpose to question the truthfulness of these assertions; but we would merely ask why, if the United States has already become a despotic government toward a portion of its inhabitants, the *Statesman* and its coadjutors should wish to make it any more so by extending this despotism over other classes. If it objects to a law which affects the liberties of a foreign and alien class of residents, and that only their civil liberties, why should it favor a law which is aimed at the more sacred religious rights of an equally large and respectable portion of its native citizens? There is no more consistency in such a course than there would be in attempting to ride at the same time two horses going in opposite directions. Yet this is just the course the *Statesman* and its party are now taking, by working to secure a law which will compel all persons to observe strictly the Sunday-Sabbath, albeit at the sacrifice of conscience and of one sixth of their time, under penalty of ostracism, disfranchisement, confiscation of property, imprisonment, and even death, for disobedience.

ALL our readers are doubtless more or less familiar with the facts of the recent great "deal" in wheat, which has advanced the price of flour to a figure abnormally high. Such "deals" are becoming a very common thing, and they are not limited to wheat, but extend to nearly all the common commodities of life. To the great mass of the community, these transactions mean simply a small advance, proportionately, in the price of some one of the necessities of life, which in the case of the struggling poor, is certainly bad enough; but there are some for whom each of these "deals" has a far different significance, which is only understood by those familiar with the methods of their manipulation. A writer in the *Interior* has graphically described a scene in the hall of the Board of Trade building, during the closing hours of one of these transactions, from which the reader not already familiar with the scene may obtain some idea of their true character. We quote from the *Interior* as follows:—

Look at this scene. A vast hall filled with a wild, struggling mass of human beings, gesticulating fiercely, hands flung madly above the head, faces blanched with fear or purple with rage, eyes blazing, throats parched, lips panting; the crowd concentric like some herd of wolves whose

outermost members leap one upon another in their fury to reach the common foe or common prey. And there at his broker's table sits one man, the one unmoved and marble face in the hall. One of the favored race, Caucasian, gray with years and wrinkled with age, of indomitable purpose and of such mighty physical endurance that he has survived what would have broken a dozen weaker men. Affluent beyond the dreams of avarice, there is no legitimate joy for which he has yet to sigh. There is no climate whose fruits are denied his table, no sea whose fish or fowl may be withheld at his single word, no forest from which he may not, like Lucullus of old, command the dainties for his board. Earth and air and sky pour out their treasures to his wish. Yet here he sits, with one sole aim and purpose,—to add another superfluous million to the millions whose very income he is utterly unable to use. One by one he coolly checks off his victims as they go down before him. Tighter and tighter is the withered hand clasped, in whose clutch men gasp for breath. Fortunes disappear as if built of frost and touched by flame. The father sees his wife reduced to drudgery, his daughters plunged into the struggle for subsistence, his sons shut out from the halls of learning. And this man, who by the ordinary course of nature must in a few short months stand to be judged at that bar where Offense's gilded hand ne'er shows Justice by, sees firms bankrupted, families beggared, lives wrecked, without one flutter of the pulse, or one softening of the iron lines that seam the face.

SEEN in the light which such a description throws upon it, the fearful wickedness of these transactions becomes apparent. Nor is such a crime palliated by the fact that the luckless ones whom such a deal drives to bankruptcy and ruin would probably have imitated, had they been able, the course of the one whom fortune and shrewder calculation made supreme. Like the traffic in intoxicating drink, these "deals" bring out in baleful distinctness the worst traits of human character, the exercise of which it is legally impossible to check; and their effects, though happily less wide-spread than those of the liquor trade, are visible in broken fortunes and blasted homes. They afford a fearful picture of what human nature is capable of becoming, when the heart is left free to develop its natural tendencies, unchecked and unsubdued by the softening influence of divine grace.

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