



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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HE THINKETH UPON ME.

BY FANNIE BOLTON.

"I am poor and needy; yet the Lord thinketh upon me." Ps. 40:17.

I am poor and needy, lost, unblest, undone;
No wealth of thought, or deed, or store, I own.
I bring no merit to Jehovah's throne,
And yet the Lord leaveth me not to moan—
He thinketh on me.

Without, within, the mark of sin's dread trace
Hath marred the first fair image of his grace.
No favor do I merit, yet his face
Is turned toward me from the holiest place—
He thinketh on me.

His laws I've broken with rebellion deep;
I've wounded him, caused him to bleed and weep;
I've sown a baleful harvest hard to reap,
And yet, as a shepherd watching o'er his sheep—
He thinketh on me.

How much? O! Calvary's cross reveals his care;
How much? An infinite love was lavished there;
He left his joy, an unfathomed woe to bear;
He lifts for me his wounded hands in prayer—
He thinketh on me.

Tenderer than a mother bearing her blest part
In soothing her sick child, while tear-drops start;
Stronger than earth's best love in home or mart,
The Saviour carries me upon his heart—
He thinketh on me.

In all my failures my deep grief he shares;
He hears my mourning, listens to my prayers.
My daily cross and burden still he bears;
Touched with my weakness, filled with all my cares—
He thinketh on me.

In all my pathways, be they dark or bright,
An unseen presence fills them full of light;
An unfathomed love makes glad the bitter night;
An infinite wisdom makes all sorrows right—
He thinketh on me.

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.

THE LAW OF GOD THE STANDARD OF HOME GOVERNMENT.*

BY MRS. E. O. WHITE.

THE work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they will perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the

way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

In order to do this work, parents must themselves become acquainted with the word of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word; and instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in plain, simple style, to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children.

Both parents and children should be under the control of God. There should be no oppression on the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If parents in this age of the world meet the mind of God in the training of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion at one time, and then indulging their children at another, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self-denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the Bible, and not departing from it under any consideration.

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he did not forget the duties which rested upon him in regard to his own family. He inquires of the people whether they will serve the Lord fully, and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day.

Parents have before them the example of Abraham, the father of the faithful. The God of heaven says, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of heaven, and that Satan does not gain control over the members of his family.

Not until the parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. The Holy One of Israel has made known to us the

statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, and just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined. God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such an extent that they write business letters, and even collect debts, pay bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest, or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath.

How blind are the Christian world to their own highest interest! They could see, if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies, and to become a scattered and hated people, because they transgressed his commands, and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest day.

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbath-keeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day! How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions! Can the Lord regard as guiltless the man who thus unites with transgressors?

There is such a thing as holding the truth in unrighteousness,—professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to believe the Bible do not exemplify its teachings in their business relations with their fellow-men. My soul has often been grieved as I have seen those who advocate the law of God failing to carry out its principles, in the public and private walks of life.

We have no time now to confer with flesh and blood,—no time to study profits and losses, and to cut the sharp corners of truth, so that they shall

* Remarks at Basel, Switzerland, April 7, 1888.

not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will others think and say? but rather, What has God said in his word? What will be the effect of my example upon the world and upon the members of my own family?

VERY DANGEROUS.

BY ELD. OSCAR HILL.

THESE words seem especially appropriate, when speaking of the delusion of sanctification and holiness as taught at present, by some self-styled "holiness" people. They say, "We obey God," and they claim to keep the commandments. But they soon show that their *obedience* is in accordance with their own preconceived ideas, without regard to the teaching of the word of God. While they do not hesitate to reject a part of the Scriptures, when they see it does not sustain their pet views, they are all the time ready to claim perfection for themselves. Everything they believe and do is right, because they are "sanctified" and "saved."

We learn that the apostle Paul lived so near the Lord that he had revelations from him, and yet it is not known that he went about talking of his own perfection and holiness. After having labored successfully as a gospel minister for about thirty years, he writes to Timothy, "Christ Jesus came into the world to save sinners of whom I am chief." 1 Tim. 1:15. Instead of saying, "I am wholly sanctified and saved," he says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27.

So with Daniel, and others to whom the Lord gave revelations. There are two things that we do not read that any of them ever did; first, heralding forth their own holiness; and second, trying to tear down God's commandments. "In lowliness of mind," wrote the apostle, "let each esteem other better than themselves." Phil. 2:3. This does not sound much as though we were to talk of our own holiness. Neither should a person think he can continue in sin, and be a child of God. But the fact that we are not to sin, is no reason for our feeling exalted, and boasting of our religious experience. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Peter 5:6. Jesus humbled himself, and we are commanded to follow his example.

Then let us not be built up in pride, but humble ourselves, and wait for that glorious exaltation that will come "in due time."

OBJECT LESSONS.

BY JOSEPH CLARKE.

THE most successful method of teaching the young, and that which is used largely in our schools, is to present some object which conveys the idea to the mind in the most interesting and simple manner. Thus is pre-eminently the method followed in kindergarten schools.

The Bible is a book which is written and arranged on a similar principle. From first to last, it is a book of object lessons. There is Eden, with its tree of life, and its tree of knowledge; its fruits and flowers; its withdrawal, and the consequent misery entailed upon its unfortunate exiles.

In order for a fallen race to be educated, so as to see the nature of sin, its folly and madness, its inherent destructiveness and downward tendency, a series of object lessons is presented in the word of God, which illustrates in a striking manner, the truth which God would have his people learn. To show his hatred of sin, Sodom and Gomorrah sink into oblivion. To show his love for goodness, Enoch is translated. To show the costliness and infinite expense to Heaven, in ministering to a fallen race, and in making the sacrifice which was realized on Calvary, a system of costly and magnificent worship was instituted and kept up for centuries, and was discontinued only when Christ laid down his life voluntarily,—the only true and living sacrifice for sin, the Lamb slain from the foundation of the world. And all the offerings of beasts upon consecrated altars, by consecrated

priests, were but object lessons, to impress the human mind with the infinite value of the sacrifice made by high Heaven in behalf of man. To show his love for man, God gave his own beloved Son to die. What had he more to give? And he who will withhold his heart or his means from God, is thus proved to be wholly unworthy of any part or lot in God or in his rewards. How could the lesson be made more impressive?

The biographies of good men and of wicked men recorded in the Bible, the experience of the people "Israel" through the tedious centuries of probation, to our own day, are object lessons of value to all who are disposed to heed them. The unfortunate Jew who accosts you as an enterprising trader, is an object lesson. Often, when conversing or trading with him, you think of the fact that every author in our Bible, except Job and possibly Luke, was an Israelite, and that our Lord came of the house of David; and your national pride is checked as you see the great honor conferred on the posterity of David.

Lessons of faith, lessons of endurance and fortitude, lessons of purity, lessons of patriotism, lessons of patience and humility, are all found in this wonderful book. From Job, from David, from Moses, from Joshua, from Paul and Peter, and most of all from Christ, we learn beautiful and practical lessons. "Come and learn of me," says He who once came to earth. Paul, in the eleventh of Hebrews, gives us a series of object lessons, practical and inspiring. Indeed, there is no limit to the education proposed by our heavenly Teacher, begun upon earth, and to be continued through eternity.

THE "CHRISTIAN SABBATH" IS UN-CHRISTIAN.

BY F. A. HOWE.

WE use the term "Christian Sabbath" in its usual application, as synonymous with Sunday. It is unnecessary to cite instances showing that this is the day ordinarily signified by that expression. They abound in all the sermons and popular religious literature of the time. It is the only day thus designated by those who hold it to be of sacred obligation upon Christians. Its only possible rival in Christendom is Saturday, which is called the "Jewish Sabbath" by observers of the first day, though neither "Jewish Sabbath" nor "Christian Sabbath" are terms that can be found in the word of God.

We can better decide whether this so-called "Christian Sabbath" is Christian in its character, by observing the characteristics of that which is confessedly Christian. Webster gives three definitions, which we quote in full, so that its meaning may be obvious:—

"1. Pertaining to Christ or his religion; as, *Christian doctrine*.

"2. Professing Christianity; as, a *Christian people*.

"3. Pertaining to the church; ecclesiastical; as, a *Christian court*."

It is evident that only the first and third definitions can concern us in this question. It is evident also that whatever is Christian is inculcated either by precept or example in the Bible, as something belonging to the duty of Christian people. A thing may be Christian, because it is a matter of obligation upon Christians as well as all other men, or because it is an obligation upon Christians exclusively. The law which forbids murder is an example of the first case, and the observance of the Lord's Supper an example of the second. We submit these facts as self-evident, and no Christian can deny that all Christian practice falls in one class of obligation or the other. From these considerations it is clear that whatever is Christian in character was taught by Christ, either by precept or example; or it was thus taught by his apostles. Now let us apply these truths to a consideration of Sunday as the "Christian Sabbath," and we have this proposition to offer:—

Sunday observance was not taught by Christ. We assume that all agree that if it or any other Christian obligation has been taught, we shall find the account recorded in the Scriptures. We deny that there is any command whatever, either of Christ or the apostles, for the observance of the first day, mentioned in the whole Bible. Sunday observers have been repeatedly challenged to pro-

duce a "Thus saith the Lord;" but it has never been done, and the burden of proof lies with those who affirm such a command.

But it is asserted that Christ taught first-day observance by example; so we will examine every text which is supposed to prove this. Mark 16:9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Verse 12: "After that he appeared in another form unto two of them, as they walked, and went into the country." First part of verse 14: "Afterward he appeared unto the eleven as they sat at meat." In all these texts Jesus is simply spoken of as "appearing" to certain ones; nothing is said about a new Sabbath; but the events are mentioned as occurring on "the first day of the week." We ask candidly, "Is there anything here of command or example for Sunday observance?" Those who claim that, seem to see some mystical meaning in the word "appeared," by which they immediately conclude that henceforth Sunday *must* be the "Christian Sabbath!"

We read the same events of verse 12, recorded at greater length in Luke 24:13-31; but still nothing about the Sabbath. The occurrences of Mark 16:14 are also described in Luke 24:36, and John 20:19; but in none of these instances is there any mention of the introduction of a new Sabbath institution. Yet Sunday advocates profess to see a wonderful significance in the fact that all these *appearances* happened on the "first day of the week." Apparently, the only thing which could convince them that this first appearance was not intended to sanctify Sunday, would have been for the Saviour to remain in hiding for a time, until that momentous "first day of the week" had safely passed. It is fair to presume that even in that case, if they could have ascertained that the resurrection actually occurred on the first day, it would have been re-instated in all its sacredness in their eyes; for the fundamental doctrine of such reasoners is that "redemption is greater than creation," and that, recognizing this fact, the disciples had assembled to solemnize that first day in honor of Christ's resurrection. All these *appearances* are to them but so many divine *sanctions* of the disciples' new departure; for we have seen that no one offers to show that Sunday observance was *commanded* by Christ.

To say nothing of the audacity by which a mortal presumes to judge of the comparative importance of two infinite acts of the Almighty, let us notice whether the disciples were really assembled to honor the resurrection. Lest it may be thought there was a concealed purpose in quoting only the first part of Mark 16:14, let us read it entire: "Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." What! Is it possible that Jesus did not *know* they had assembled to honor his resurrection? What can it mean? It is barely possible that they had come together for a different purpose. Let us see. John 20:19 says, "The disciples were assembled for fear of the Jews." Why does Luke say (chap. 24:37), "They were terrified and affrighted"? Can it be that their Master's bodily appearance was unexpected, if they had met to solemnize his resurrection? And why did Jesus interrupt their solemn religious worship (?) by asking (verse 41), "Have ye here any meat?" And when the horrified disciples "gave him a piece of a broiled fish, and of an honey-comb," he took it, and "did eat before them." Was this a part of the solemn ordinance of sanctification of the new Sabbath? or was it a simple proof to them that he *had risen in the flesh*? We leave the reader to decide.

When this dearth of direct testimony for the divine sanctification of Sunday is urged upon its advocates, they reply that the *continued* meeting of Christ with the disciples on that day is an undeniable evidence of its sacredness. We are disposed to admit that the idea of Sunday-sacredness being evidently new to the disciples, and the proceedings of Christ being so wonderfully mystical on these occasions, the example must needs be repeated a number of times before they could grasp its symbolic meaning. So John 20:26 is appealed to for proof that Christ continued to meet with them on the "first day of the week." "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut,

and stood in the midst, and said, Peace be unto you." But it is remarkable that the text *does not mention the day of the week*. Yet Sunday advocates cannot see anything strange in supposing that "after eight days" means exactly the *next first day*. Why not? Monday is one day, Tuesday is after one day, Wednesday is after two days, Thursday is after three days, Friday is after four days, Saturday is after five days, Sunday is—oh, well! You know the writers of the Bible were *not particular* about reckoning! Has any one any excuse for not knowing that *after eight days* from one first day, could not by any possibility mean just the *next Sunday*?

But the ceremony which Jesus directed Thomas to perform on this occasion, was yet more mysterious, if it was intended to teach the sacredness of Sunday. It is admissible that Thomas had hitherto doubted his Lord's resurrection, and hence could not be expected to know that the day of its occurrence was to be a new Sabbath. But after that meeting he *did believe* what before was incomprehensible to him. It is, however, difficult to see how he could understand the sanctity of Sunday from what he had seen. We have never known a Sunday champion to explain the significance of that strange proceeding; and strange to say, we never read that Thomas thenceforth no longer doubted, but kept the "Christian Sabbath."

Some are judicious enough to skip from this point to the day of pentecost for the next evidence of Sunday obligation. But *if*, after the resurrection, Christ always met his disciples on the first day, let us see when and under what circumstances the third meeting occurred. John records it in his gospel (chap. 21:1-13), and we find that Jesus *sent the disciples fishing*. Verse 14 distinctly states that "this is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead." It is true that *the day of the week is not mentioned*; but if it was not *Sunday*, then its advocates are committed to the fact that *no day* is rendered a Sabbath merely because Christ appeared to his disciples upon it; and also to the admission that Christ did *not* always meet them on the first day. They will not deny also that *four* other first-days intervened between this one—if it *was* the third Sunday-appearance—before the day of pentecost. Still no one has offered to show that Christ appeared on those days. On the other hand, he certainly did appear on the day of the ascension, and Bible believers, the world over, are agreed that this was Thursday. So we see how futile is the effort to prove a continuous record of meetings on the first day exclusively.

Now let us see what evidence the day of pentecost affords. We find the account of it recorded in the second chapter of Acts, and as all know, it was solemnized by a wonderful manifestation of the Spirit of God. If we go outside of the Bible, we shall learn that commentators disagree as to whether this day fell on Saturday or Sunday. The Scripture itself does not even *mention the day of the week*. Why?—Because it had no significance. The disciples had not tarried in Jerusalem until the beginning or end of a certain week had arrived, but had waited to be "endued with power from on high." Why had not the four previous first-days been solemnized by a manifestation of the Holy Spirit? Why must the disciples *tarry* for the blessing? Simply because it was a *thing*,—the *pentecost*,—which was to be signalized, and not a *day* of weekly recurrence. We ask every candid mind this question: If God intended the day of pentecost to be observed thenceforth as a Sabbath, if he regards its non observance as a breach of Christian duty, would not the *day of the week* have been mentioned by Inspiration? We are not to be understood as implying that the mere mention of it would have sufficed to indicate its holiness, but that *at least* would have been recorded.

We have now examined all the passages which are relied upon for evidence that Christ taught the obligation of Sunday-observance. We might show how Christ both observed and taught the sanctity of *another day*,—the *seventh*,—but that is unnecessary in proving our proposition; so we will only refer to the proofs: Luke 4:16; John 15:10; Matt. 24:20, etc.

(To be Continued.)

—Alone must every son of man meet his trial hour.

"THE KING'S CHILDREN."

BY ELIZA H. MORTON.

Who are of kingly birth,—the royal ones?
Think ye they dwell in palace halls alone?
The kings below all sit on tottering thrones,
But He who reigns as King of kings above
Abides securely on his seat of power.
His children pure are found on land and sea
In every clime. Their Father's name to them
Is dearer than the dazzling dross of earth.
For him they toil, for him they give their lives.
Their purple robes are seen in humble homes,
Where poverty holds sway, where shadows dark
Hang like a cloud, and where the monster Pain
Thrusts oft his darts of death. With fearless step
These messengers go forth to soothe and bless,
And lo! the sunlight shining in their wake,
And falling on earth's misery, takes a form
Most like a gleaming cross, on pallid cheek
And brow, and all along the mourner's path,
And where the desert sands of life are strewn.
Before the silvery brightness of the cross
Disease takes wing, and life springs up anew;
And thus the royal children labor on,
And teach the world that poverty and pain
May be bright rounds in ladders leading up
To everlasting hills where highest good
And truth are found. The cross is symbol true
Of Him whose light they bear to darkened homes.
The royal purple gleams mid want and woe,
And "in His name" blest service is performed.
With mighty levers wrought in love's great forge,
A sufferer's world is lifted from the depths
Of blank despair.

O children of the King,
Ye know not now the good ye have the power
To do, but ye shall see in after days
The fruit of all your toil. Ten thousand times
Ten thousand stars shall shine in splendor bright
Beyond the portals of this world of sin.
The radiance of the silvery cross will grow
Into a flood of glory such as eye
Hath never seen. The golden waves of light
Will brighten all the earth and all the sky,
And all your song shall be through endless days:
"All honor to His name,—his blessed name!
Hosanna to his name forevermore!"

Portland, Me.

HAVE WE REACHED THE LAST DAYS?

BY C. P. WHITFORD.

THERE is no person conversant with the twelve distinct chains of prophecy, as contained in the Old and the New Testament, but would answer the above question, by saying, "Yes; we have reached the last days." It is not for these that we write; but for the benefit of such as have not given this subject any thought. To this class, a few thoughts are presented, to which careful and prayerful consideration is invited.

We read in 2 Tim. 3:1, that "in the last days perilous times shall come." Following this statement, Paul enumerates eighteen sins, which would characterize those who maintained a "form of godliness." As those who have never professed Christ, do not take upon themselves the "form of godliness," we direct our attention to the professed followers of the meek and lowly Jesus, to see if we shall find them guilty of the sins which the apostle Paul here mentions. Listen to his words: "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, incontinent, fierce, despisers of those that are good, traitors, heavily, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

Remember, dear reader, the subject of our inquiry is, Have we reached the time referred to by the apostle? Shall we find the professed followers of Christ guilty of the above-named sins? If so, then it follows that we are living in the last days; for according to Paul, these sins were to be especially prevalent at this time, and the fact of their prevailing so largely, right among those who profess to be God's chosen people, would help to make those days "perilous" indeed.

Do we behold in the professed church of Christ a "form of godliness," while the essential elements of vital piety are sadly wanting? After so many thousand costly church edifices have been erected, wherein the people might render true service and worship to Almighty God,—after these churches have been supplied with a grand organ and other costly furniture; and last but not least, when talented preachers are employed, at a salary of ten thousand dollars per year, to dispense the word of life to the members of these churches,—I say, after

all this effort has been made to attract men and women to the church, can it be true that Paul, a servant of Jesus Christ, called to be an apostle, would exhort us to separate ourselves from the church? Yet I find such an exhortation in my Bible, and I have no doubt that it is in yours just the same; and God put it there.

A person inclined to view things naturally, would say that these are not as evil days as the world has witnessed in the times of ignorance, which Paul says "God winked at." But I view things in a different light. Luke-warmness is presented by the apostle Paul, as being, in the sight of God, worse than ignorance. Those who have a "form of godliness," are represented as being "lovers of pleasures more than lovers of God," hence the exhortation, "From such turn away." As God requires nothing of his children but what is for their best good, we conclude that to remain in a church where these sins continue to exist, unrebuked and unabandoned, is to jeopardize the salvation of our souls. To remain in these churches, indifferent to existing sins, would be to become partakers with them in the same. It would be neglecting the counsel of the apostle Paul. And "how shall we escape, if we neglect so great salvation."

I can see more fervency and warmth among the Jews of Christ's day, than among the Christians of ours. They were more given to teaching every man his brother, and every man his neighbor, saying, "Know the Lord." Their sacrifices averaged a third of all their income; and even the blind hypocrite's zeal went far beyond the average professor of to-day. They said, "Is not the Lord among us? None evil can come upon us." Yet we all know their sacrifices were not equal to that which Christ required; for when speaking to his disciples, he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Now the hearts of nearly all say, "The Lord will not do good, neither will he do evil." In the days of our fathers, works were more abundant, as they thought salvation could not come without works. And so it truly cannot, for no one can be saved without good works. "We are his workmanship, created in Christ Jesus unto good works." As the tree which does not bear good fruit is cut down without mercy, so, James tells us, "Faith without works is dead." Hence, works is an absolute requisite in our preparation for salvation.

Again; going back to the era of the Reformation—no one who realizes aright the requirements of God, and what it is to be his servant, can read the events of the sixteenth century, without being convinced of this truth; viz., that among all classes of society, from king to peasant, there were more glowing sparks mixed up with the rubbish and chaff, than can be found in the popular churches of to-day. The fervent desire which they manifested for acceptance with God is sadly wanting among all classes of religionists of more modern times. We do not see that spirit of hungering and thirsting after righteousness, that was manifest in the early church. Even the poor monks of Rome afflicted their souls with weeping by day and by night, in their intense anxiety to know for a certainty that they were accepted of God. But now a little superior morality above the non-professor is esteemed sufficient to insure eternal life. The truth is, the power of true godliness is gone. The form only remains. Go where you may, search where you will, and there is spiritual dearth in all the churches of our land. The prevailing sentiment of the age is, "We are rich, and increased with goods, and have need of nothing," while the angel to the church of the Laodiceans says, "Thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

The most discouraging feature of the churches in their lukewarm condition is, that they are conscious of no lack; and hence feel that they have need of nothing. Did their hearts long after God as did Job's when he said, "O that I knew where I might find him," there would be hope for a better condition of things; for when a man feels that he is destitute and in need, he will make earnest efforts in striving to obtain. Thus we see that the church has been drifting away from God, and courting the world, until there is plainly discernible a veritable fulfillment of 2 Tim. 3:1-5, "Lovers of pleasures more than lovers of God."

The Sermon.

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

IN GOOD HUMOR WITH OUR CIRCUMSTANCES.

TEXT: "Be content with such things as ye have." Heb. 13:5.

The first reason that I mention as leading to this spirit devised in the text, is the consideration that the poorest of us have all that is indispensable in life. We make a great ado about our hardships, but how little we talk of our blessings. Health and body, which is given in largest quantity to those who have never been petted, and fondled, and spoiled by fortune, we take as a matter of course. Rather have this luxury, and have it alone, than, without it, look out of a palace window upon parks of deer stalking between fountains and statuary. These people sleep sounder on a straw mattress than fashionable invalids on a couch of ivory and eagles' down. The dinner of herbs tastes better to the appetite sharpened on a woodman's ax or a reaper's scythe, than wealthy indigestion experiences, seated at a table covered with partridge, and venison, and pine-apple. The grandest luxury God ever gave a man is health. He who trades that off for all the palaces of the earth is infinitely cheated. We look back at the glory of the last Napoleon; but who would have taken his Versailles and his Tuileries, if with them we must have taken his gout? "Oh," says some one, "it is n't the grosser pleasures I covet, but it is the gratification of an artistic and intellectual taste." Why, my brother, you have the original from which these pictures are copied.

What is a sunset on a wall, compared with a sunset hung in loops of fire on the heavens? What is a cascade silent on a canvas, compared with a cascade that makes the mountain tremble, its spray ascending like the departed spirit of the water slain on the rocks? O, there is a great deal of hollow affectation about a fondness for pictures, on the part of those who never appreciate the original from which the pictures are taken. As though a parent should have no regard for his child, but go into ecstasies over its photograph. Bless the Lord to-day, O man, O woman, that though you may be shut out from the works of a Church, a Bierstadt, a Rubens, and a Raphael, you still have free access to a gallery grander than the Louvre or the Luxemburg or the Vatican,—the royal gallery of the noontide heavens, the King's gallery of the midnight sky.

Another consideration leading us to a spirit of contentment is the fact that our happiness is not dependent upon outward circumstances. You see people happy or miserable amid all circumstances. In a family where the last loaf is on the table, and the last stick of wood on the fire, you sometimes find a cheerful confidence in God; while in a very fine place you will see and hear discord sounding her war-whoop, and hospitality freezing to death in the cheerless parlor. I stopped one day on Broadway at the head of Wall street, at the foot of Trinity church, to see who seemed the happiest people passing. I judged from their looks the happiest people were not those who went down into Wall street, for they had on their brow the anxiety of the dollar they expected to make; nor the people who came out of Wall street, for they had on their brow the anxiety of the dollar they had lost; nor the people who swept by in splendid equipage, for they met a carriage that was finer than theirs. The happiest person in all that crowd, judging from the countenance, was the woman who sat at the apple-stand knitting. I believe real happiness oftener looks out of the window of a humble home than through the opera-glass of the gilded box of a theater.

I find Nero growling on the throne. I find Paul stinging in a dungeon. I find King Ahab going to bed at noon through melancholy; while near by is Naboth, contented in the possession of a vineyard. Haman, Prime Minister of Persia, frets himself almost to death because a poor Jew will not tip his hat; and Ahithophel, one of the greatest lawyers of Bible times, through fear of dying, hangs himself. The wealthiest man, forty years ago, in

New York, when congratulated over his large estate, replied, "Ah! you don't know how much trouble I have in taking care of it." Byron declared in his last hours that he had never seen more than twelve happy days in all his life. I do not believe he had seen twelve minutes of thorough satisfaction. Napoleon I. said, "I turn with disgust from the cowardice and selfishness of men; I hold life a horror; death is repose. What I have suffered the last twenty days is beyond human comprehension." While, on the other hand, to show how one may be happy amid the most disadvantageous circumstances, just after the "Ocean Monarch" had been wrecked in the English channel, a steamer was cruising along in the darkness, when the captain heard a song,—a sweet song,—coming over the water, and he bore down toward that voice, and found it was a Christian woman on a plank of the wrecked steamer, singing to the tune of "St. Martin's":—

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high."

With the heart right toward God and man, we are happy; with the heart wrong toward God and man, we are unhappy.

Another reason why we should come to this spirit inculcated in the text is the fact that all the differences of earthly condition are transitory. The houses you build, the land you cultivate, the places in which you barter, are soon to go into other hands. However hard you may have it now, if you are a Christian, the scene will soon end. Pain, trial, persecution, never knock at the door of the grave. A coffin made out of pine boards is just as good a resting-place as one made out of silver-mounted mahogany or rosewood. Go down among the resting-places of the dead, and you will find that though people there had a greater difference of worldly circumstances, now they are all alike unconscious. The hand that greeted the senator, and the president, and the king is as still as the hand that hardened on the mechanic's hammer or the manufacturer's wheel. It does not make any difference now whether there is a plain stone above them, from which the traveler pulls aside the weeds to read the name, or a tall shaft springing into the heavens, as though to tell their virtues to the skies.

Another reason why we should cultivate this spirit of cheerfulness is the fact that God knows what is best for his creatures. You know what is best for your child. He thinks you are not as liberal with him as you ought to be. He criticises your discipline; but you look over the whole field, and you, loving that child, do what in your deliberate judgment is best for him. Now, God is the best of fathers. Sometimes his children think that he is hard on them, and that he is not as liberal with them as he might be. But children do not know as much as a father. I can tell you why you are not largely affluent, and why you have not been grandly successful. It is because you cannot stand the temptation. If your path had been smooth, you would have depended upon your own surefootedness; but God roughened that path, so you have to take hold of his hand. If the weather had been mild, you would have loitered along the water courses; but at the first howl of the storm you quickened your pace heavenward, and wrapped around you the warm robe of a Saviour's righteousness. "What have I done?" says the wheat-sheaf to the farmer; "what have I done that you beat me so hard with your flail?" The farmer makes no answer, but the rake takes off the straw, and the mill blows the chaff to the wind, and the golden grain falls down at the foot of the fanning-machine. After a while, the straw, looking down from the mow upon the golden grain banked up on either side of the floor, understands why the farmer beat the wheat-sheaf with the flail.

Who are those before the throne? The answer came: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Would God that we could understand that our trials are the very best thing for us. If we had an appreciation of that truth, then we should know why it was that John Noyra, the martyr, in the very midst of the flame, reached down and picked up one of the fagots that was consuming him, and kissed it, and said: "Blessed be God

for the time when I was born for this preferment." They who suffer with him on earth shall be glorified with him in heaven. Be content, then, with such things as you have.

Another consideration leading us to the spirit of the text is the assurance that the Lord will provide somehow. Will he who holds the water in the hollow of his hand allow his children to die of thirst? Will he who owns the cattle on a thousand hills, and all the earth's luxuriance of grain and fruit, allow his children to starve? Go out to-morrow morning early in the woods, and hear the birds chant. They have had no breakfast, they know not where they will dine, they have no idea where they will sup; but hear the birds chant at five o'clock in the morning. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" Seven thousand people, in Christ's time, went into the desert. They were the most improvident people I ever heard of. They deserved to starve. They might have taken food enough to last them until they got back. But nothing did they take. A lad, who was more wise than the rest, asked his mother that morning for some loaves of bread and some fishes. They were put into his satchel. He went out into the desert. From this provision the seven thousand were fed; and the more they ate, the larger the loaves grew, until the provision that the boy brought in one satchel was multiplied so he could not have carried the fragments home in six satchels. "Oh," you say, "times have changed, and the day of miracles has gone." I reply that what God did then by miracle, he does now in some other way, and by natural laws. "I have been young," said David, "but now I am old; yet have I never seen the righteous forsaken, nor his seed begging bread." It is high time that you people who are fretting about worldly circumstances, and who are fearing you are coming to want, understand that the oath of the eternal God is involved in the fact that you are to have enough to eat and to wear.

Again; I remark that the religion of Jesus Christ is the grandest influence to make a man contented. Indemnity against all financial and spiritual harm! It calms the spirit, dwindles the earth into insignificance, and swallows up the soul with the thought of heaven. O ye who have been going about from place to place, expecting to find in change of circumstances something to give solace to the spirit, I commend you to the warm-hearted, earnest, practical, common-sense religion of the Lord Jesus Christ. "There is no peace," saith my God, "for the wicked;" and as long as you continue in your sin, you will be miserable. Come to Christ. Make him your portion, and start for heaven, and you will be a happy man—you will be a happy woman.

Yet, my friends, notwithstanding all these inducements to a spirit of contentment, I have to tell you that the human race is divided into two classes—those who scold, and those who get scolded. The carpenter wants to be anything but a carpenter, and the mason anything but a mason, and the banker anything but a banker, and the lawyer anything but a lawyer, and the minister anything but a minister; and everybody would be happy if he were only somebody else. The anemone wants to be a sunflower, and the apple orchards throw down their blossoms because they are not tall cedars, and the scow wants to be a schooner, and the sloop would like to be a seventy-four pounder; and parents have the worst children that ever were, and everything has the greatest misfortune, and everything is upside down, or going to be. Ah! my friends, you will never make any advance through such a spirit as that. You cannot fret yourself up; you may fret yourself down. Amid all this grating of tones, I strike this string of the gospel harp: "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out, and having food and raiment, let us therewith be content."—Rev. Dr. Talmage.

—We need to watch our tendencies. They may be leading us in right directions, but also in wrong ones; and we should therefore be careful to know whither we are moving. Are we drawing nearer to God, and dwelling in the love with which he surrounds us?

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.

"COME UNTO ME."

WHEN my heart is sad and lone,
And the world's deceits are flown,
Where can I for comfort flee?
"Saviour, may I come to thee?"

"Come, and welcome, bring thy care,
And thy burden; I can bear
All for thee, for none have known
Sorrow equal to my own!"

"Though afflicted, spent with grief,
I will give thee sure relief;
Cast away thy doubt and fear,
Mine it is to comfort, cheer."

"Art thou poor? I'll be thy stay,
Give thee blessings day by day,
Satisfy thy every need,
Be to thee a friend indeed."

"Rest by faith upon my word,
Trust me as thy Saviour, Lord,
So shall comfort come to thee,
Evermore thy strength I'll be."

—M. V. Ball.

HOW TO MAKE CHILDREN LOVELY.

THERE is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother the other day, "and reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage her, to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to the sunshine, so the child-heart opened in the warmth of the constant affection and caresses I showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side, obedient to my will, and happiest when she is nearest to me." Is there not in this a lesson for all parents? Not all the plowing or weeding or cultivation of every sort we can give our growing crops, will do for them what the steady shining of the sun can effect. Love is the sunshine of the family; without it, nor character, or morality, or virtue can be brought to perfection.—*SeL*

THE NERVES AND THE MOODS.

Nothing in nature is more marvelous than the net-work of nerves, constituting what we sometimes carelessly call our nervous system. Each nerve is a telegraphic cord in itself. Each is a part of the whole complex and inimitable system of telegraphy by which messages from the headquarters in the brain are sent to the minute stations in the extremities. If this telegraphic system of nerves were erected on diminutive poles outside of our bodies, it would be a most peculiar exhibit.

Happily for us, our nervous systems are, as it were, a harmonious arrangement of underground wires, carefully buried within us, and deftly concealed from outside observation. We cannot see them, nor know whether they are too slack or too tightly strained. We can tell when they are disturbed, for neuralgic agony shoots along their course from station to station. When we are glum, and dismal, and low-spirited, the telegraphic apparatus is out of order, and the nerve forces are demoralized. When nerves work wrong, it is as when telegraphic poles are shaky, or wires tangled or crossed, or currents irregular, or batteries confused.

According to the irregularity of our nerves, so are our irregular moods. If all is right, we are happy, and cheery, and sunshiny. But let the batteries blunder, or the currents cross, or the wires become entangled, and we are irritable, sulky, ill-tempered, or angry, as the case may be. In some of our distressful moods we pout and sulk, and misinterpret, and misunderstand. We take offense where no offense is intended, and we im-

pute to others motives which are never conceived by them.

At times, when the moods are out of sort, we think the whole world is persecuting us, and we, the afflicted objects of persecution, are above all other human creatures singled out for martyrdom. There are circumstances under which most of us can, without insuperable difficulty, rise from the moodiness which is brought about by letting the nerves have their own way. Mental and physical diet has much to do with it. Brooding over real sorrows and imaginary miseries will make the best of us moody and wretched. Nursing grief and affronts, and telling the sad story of our woes, has as depressing an effect as narcotic drugs.

Sleeping in unventilated rooms often produces chronic wretchedness, even if these rooms be furnished with the appliances of wealth and refinement. Association with grim persons is depressing and dispiriting. Good health—mental, spiritual, and bodily—is worth working for. It casts out the malaria of moodiness, and lifts us into the sunlight of joy. Good health is more easily attained than most folks suppose.—*Christian at Work.*

NOT A SLAVE TO HER CHILDREN.

A LADY visited a pleasant home where there were two daughters aged sixteen and eighteen respectively. There was no servant in this house, yet the mother had plenty of time to chat with her guest; she did not rise till breakfast was ready, and in fact seemed seldom to visit the kitchen or trouble about the meals, while everything came onto the table in good style. Both of the young ladies were educated, could play the piano well, and were, as the term goes, "accomplished."

The guest, marveling a little at the novel arrangement of the household, one day questioned the hostess.

"My friend," said the latter, "if a mother wishes to be a slave to her children, and kill herself to save them from work, they will think nothing of it, because all young people are thoughtless. They would be horrified if they knew that their mother was working herself into the grave for them; they simply do not think. But train them up to work, and they will think nothing of it; they will accept their share of the labor as a matter of course. A mother who saves herself for her children is a great deal kinder to them than one who kills herself for them. We can afford to keep a servant, but I think the house is pleasanter without one. Besides, I want the girls to learn how to work. They may be obliged to some day. I waited on them while they were small, and now they are very willing to wait on me."—*SeL*

UNATTRACTIVE GIRLS.

"Oh, I wish I were pretty and attractive! I can't bear to be so plain! I never please people as Elsie and Anna and the other girls do!"

Perhaps if I tell you what I said to her, as her head lay in my lap, it may help you, if you are not among the beautiful and attractive ones of earth.

"Suppose, dear, we face this disagreeable truth; you are neither pretty nor accomplished, nor even 'attractive.' You wince a little; yet consider a moment. You are not without friends; you have a good mind, good sight; you can walk with ease, and can accomplish any ordinary household duty. Now there is a constant demand for just the kind of women that you may—(if you choose) become. Children take to you, and you to them. You can minister to the sick, visit the poor, and help the needy quite as acceptably as if your face were beautiful. You can easily attract the sorrowing, the sick, or the old."

A lovely woman of forty said to me the other day: "If girls only knew the rest of accepting the inevitable, they would give up trying to be attractive, and determine to be helpful instead. Some girls ripen late, and an unattractive girl may be a lovely woman at thirty. It is the fruit that ripens latest that is the sweetest. I used to fret about my plain face at eighteen; but when I set to work to make every one about me just a wee bit more comfortable or happy because of me, I had no time to think of my looks."

I suddenly remembered how, on first meeting

this friend years ago, I pitied her for her exceeding plainness. But her face soon became beautiful to me. She numbers her friends by the score; while to her sister, whose face is like my friend's, with that subtle difference which changes utter plainness into prettiness—what a hinderance that prettiness has proved! She is simply a pretty, petted woman. No one turns to her for sympathy or help or counsel.

We know that God says, "Favor is deceitful, and beauty is vain," yet we do not believe him, if we long for favor and beauty. If some plain, "ordinary" girl who reads this talk, would aim to be a "woman that feareth the Lord," she would find life full of interest; and his word promises her "praise."—*Congregationalist.*

BORROWING TROUBLE.

It is uncomfortably true that there is almost as much distress of mind experienced in the anticipation as in the realization. About half of our unhappy days are occasioned by our looking forward to the unhappiness of the other half.

"Sufficient unto the day is the evil thereof." We need never take another jot on credit. In borrowing trouble, natural laws are reversed; mere mole-hills of annoyance become mountains, when viewed at a distance ahead. Some persons never take actual comfort. In tranquil times the dread of a coming change is always in the way of their enjoyment.

I know of a family who were forever expecting to move, consequently neglecting to make garden, repair the house, or permanently arrange the furniture. At the latest advices, this family had lived in the same house eleven years.

If we take things as they come, we shall usually find that they come much better than we have any right to expect. Our anticipatory flags of distress may have been inviting compassion, and flinging patches of darkness over many a bright scene for months, only for us to find at last that we have been guilty of needlessly, we might say criminally, robbing ourselves and others of the happiness rightfully belonging to us and to them.

"Borrowing trouble" is sometimes only another name for selfishness; for the one borrowing trouble is seldom satisfied, unless all within his or her influence are inveigled into the toils. It is holding a dangerous serpent in our hearts, which grows with what it feeds upon. It is sinful, for it is an abiding distrust of God's goodness.—*SeL*

—Be very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of God, the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plow, and prepare him as well for the danger of the skirmish as possess him with the honor of the prize.—*Quarles.*

—Be courteous and kind to all—to the poor as well as to the rich—to the humble as well as to the elevated—to the young and to the old. There is nothing lost by pleasant words. Some who are clothed with a little authority will show their bad natures at times, to the unhappiness and perhaps disgust of their subordinates. It does not indicate good breeding, or a friendly, Christian spirit, to be rough, or indifferent to a modest request, however humble the inquirer may be. Some persons will go a long distance to give direction to an inquirer who is a stranger in the neighborhood, and thus perform an act benevolent and Christian. Others rather snappishly may reply to the seeker, "Don't know," and hurriedly pass on. Let all endeavor to cultivate a spirit of kindness and sympathy, in imitation of the precepts of our Saviour, and we shall make mankind happier, and exert a more healthy, Christian influence all around us.—*Religious Herald.*

The Mission Field.

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

INDIANA TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Indiana Tract Society was held in connection with the camp-meeting at Indianapolis, Sept. 11-18, 1888.

FIRST MEETING, AT 9 A. M., SEPT. 11.—The President, Eld. Wm. Covert, in the chair. Prayer was offered by Eld. D. H. Oberholtzer. The report of the last annual session was read, and after the following correction, was adopted. In the record of the re-districting of the State in 1887, the word "churches" was used in referring to "churches and places of interest." This being brought up for correction, it was voted that it be amended so as to read, "churches and places of interest."

The President being authorized, appointed the committees as follows: On Nominations, D. H. Oberholtzer, N. W. Kauble, B. F. Purdum; on Resolutions, W. A. Young, C. F. Jenkins, G. S. Honeywell.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., SEPT. 14.—The report of labor for the year ending June 30, 1888, also the Treasurer's report, were read as follows:—

REPORT OF LABOR.

No. of members	519
" reports returned	1,068
" members added	47
" " dismissed	28
" letters written	1,251
" " received	540
" missionary visits	8,928
" Bible readings held	1,853
" persons attending readings	2,391
" subscriptions for periodicals	1,011
" pp. books and tracts distributed	2,004,627
" periodicals distributed	45,774

TREASURER'S REPORT.

Cash received,	\$6,207 83
" paid out,	5,909 02

ASSETS.

Cash on hand, June 30,	\$298 21
Due from districts,	745 37
" " individuals,	1,940 15
Value of publications on hand,	1,000 00
" " depository and office,	1,000 00
Total,	\$4,983 73

LIABILITIES.

Due S. D. A. P. Association,	\$1,194 17
" Pacific Press,	665 75
" Good Health,	147 57
Total,	\$2,007 49

Balance in favor of Society,

The Committee on Resolutions reported as follows:—

Whereas, The large amount of missionary work performed of late by certain members of our missionary societies, has lulled the consciences of some as to personal efforts in this important work; therefore,—

Resolved, That the employment of a large number of canvassers does not lessen the individual responsibility of each and every member of the society in the sending out and loaning of books, papers, and tracts, whereby many may be saved in the kingdom of God, who otherwise might never be reached by the truth.

This resolution was spoken to by Elds. G. G. Rupert, J. O. Corliss, and others, showing very clearly that because canvassers enter the missionary work, it does not excuse others; and that the time is coming when it will be seen who the true missionary workers are, and that if we would have God's blessing, we must take up the work as we did years ago.

The resolution was unanimously adopted by a rising vote.

The Committee on Nominations presented the following names, which were separately considered, and the persons named elected to their respective offices: For President, Wm. Covert; Vice-President, D. H. Oberholtzer; Secretary, J. W. Moore; Directors: Dist. No. 1, Joel Yeager; No. 2, D. W. Alberts; No. 3, C. F. Jenkins; No. 4, H. M. Stewart; No. 5, Jesse Woods; No. 6, E. Hays; No. 7, J. H. Miller; No. 8, R. B. Craig; No. 10, I. S. Lloyd; No. 11, J. W. Johnston; No. 12, Jasper King; No. 13, John Valilee.

Adjourned sine die.

WM. COVERT, Pres.

J. W. MOORE, Sec.

ORGANIZATION OF AUSTRALIAN TRACT AND MISSIONARY SOCIETY.

A MEETING in which to consider the interests of the tract society work and the advisability of organizing an Australian Tract and Missionary Society, was held in Temperance Hall, Roe St., North Fitzroy, Aug. 30, 1888. There were members present from the local societies at Adelaide, Ballarat, Wychitella, Hobart, and Melbourne. Eld. G. C. Tenney was appointed chairman, and Josie L. Baker secretary of the meeting. It was voted unanimously that such a society be formed. The Constitution, as recommended by the International Tract and Missionary Society and adopted by the State tract societies, was read as it appears in the Year Book of 1888, page 96, and was adopted, with a few slight verbal changes.

By vote, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, C. Davey, G. Foster, A. M. Graham; on Resolutions, H. Scott, W. L. H. Baker, E. Holland.

It was voted that the Society be districted, Victoria forming Dist. No. 1; South Australia, No. 2; Tasmania, No. 3; and New South Wales, No. 4.

At a later meeting, held Sept. 3, officers and directors were nominated and elected as follows: For President, M. C. Israel; Vice-President, G. C. Tenney; Secretary, Josie L. Baker; Directors: Dist. No. 1, J. H. Stockton; No. 2, C. Davey; No. 3, D. Steed; No. 4, the person who takes charge of the Sydney mission.

The Committee on Resolutions submitted their report, and the following resolutions, after consideration, were adopted:—

Whereas, God has greatly blessed the efforts heretofore made through the local missionary societies of these colonies, by interesting many in this precious truth, and leading them to accept and love it; therefore,—

Resolved, That we humbly express our gratitude for this evidence of God's love and mercy, and his care for his work.

Whereas, The Australian Tract and Missionary Society has now been organized, a step which will add greatly to the efficiency of this branch of the work; therefore,—

Resolved, That we give this Society our most cordial and prayerful support in every way possible.

Whereas, It is evident that the Bible Echo has been established in the providence of God, for the purpose of forwarding the work in this country, and that it will prove a valuable aid in opening up new fields for the truth, and building up those who have embraced it; therefore,—

Resolved, That it is the duty of our Society to urge its extensive use by the local societies, and that a special effort be made to place it in every S. D. Adventist home, and in as many other homes as possible; and further,—

Resolved, That steps be taken to place it on the tables of public reading rooms throughout the colonies, and that the expense thus incurred be defrayed by this Society.

Whereas, Dr. J. H. Kellogg has shown his deep interest in this field by generously donating to our work 200 copies of the Good Health each month; and,—

Whereas, We believe this journal to be accomplishing a most important work in connection with the cause; therefore,—

Resolved, That we show our appreciation of Bro. Kellogg's interest, and our faith in the good to be accomplished by this paper, by faithfully laboring to give it a wide circulation throughout the colonies.

Resolved, That it is the sense of this association that all our churches should adopt the "Missionary Readings" as prepared by the International Committee for the fourth Sabbath of each month.

Whereas, We are thankful for the good results from the fourth-Sabbath contributions; therefore,—

Resolved, That we recommend that all our churches adopt the plan of missionary donations on the fourth Sabbath of each month, and that funds thus raised be used in behalf of the local society contributing the money.

Whereas, It is recognized that the canvassing work is one of the most important branches of the cause; and,—

Whereas, The time has come when this work should receive special attention, and systematic plans be adopted for carrying it forward; therefore,—

Resolved, That we acknowledge the wisdom of the plans that were adopted by the General Conference in 1887 pertaining to the canvassing work, and that we will endeavor to carry this important branch forward according to those plans.

Whereas, There has been a call from our missionary workers for a series of Bible readings suitable to be used in their work; and,—

Whereas, There is a growing demand for readings in an inexpensive form, that may be handed out or loaned without placing too many subjects before the mind of the reader, as has to be done, if any of our present works are used; therefore,—

Resolved, That we request the Bible Echo Publishing House to furnish the tract society with suitable leaflets as soon as possible.

Meeting adjourned sine die.

JOSIE L. BAKER, Sec.

G. C. TENNEY, Chairman.

WE AND YOU.

"We are doing a great work," is the sentiment often expressed by people who read the reports of missionary societies and benevolent and denominational institutions which report so many millions of money given, and so much work accomplished during the year.

But a proper question is, "How many individuals have been engaged in the work, and have their labors represented in such a report? and what is the average amount, if the whole be divided among all who are concerned in it?" If this test could be applied, many an annual report which is read with assurance, and received with congratulation, would be presented with humiliation, and read with shame and confusion of face.

What is most needed is that each should consider, "What have I done?" and let the answer to that question be an answer of which we need not be ashamed in the great day. The day of judgment will not be devoted to hearing the annual reports of great religious societies; and no one man will be able to make a great show on the strength of what hundreds of others have done; for in that day, when every man shall give account of himself to God, each one will find that his own personal matters will be quite sufficient to occupy his attention. Glittering generalities will then be omitted. Every man must give account to his own Master and Lord, and happy will they be who in that day can render up their account with joy and not with grief.

It is well for us each to anticipate the events of that day, and for ourselves inquire, "What have I done as a steward of the Lord, as a good soldier in the army of the Lord, as a blood-bought servant of the Most High, as a child of God, and an heir of endless life?"

Think, my soul, what hast thou done?
Think before thy race is run;
Soon these hours will all be past,
Think and work, while day shall last!

—Ed.

Special Attention.

SPIRITUALIST CONVENTIONS IN THE OLD WORLD.

ON the eighth of September last, there was opened in the city of Barcelona, Spain, the first International Spanish Spiritual Congress, which remained in session for eight days. Delegates were present from France and Italy and neighboring countries, as well as from the principal cities of Spain and Cuba. As an indication of the progress of Spiritualism in that country, its meaning is sufficiently plain; but what gives added significance to the gathering, is the fact that it was held in the very city, and near the very spot where, less than thirty years previous, a ceremony was conducted which was meant to be the death-knell, in that place at least, of spiritual manifestations. The incident is commemorated in a photograph of the scene, which represents the public square of the city filled with a tumultuous crowd of people surrounding a Roman Catholic prelate, who, dressed in full canonicals, holds with his left hand, high aloft, the crucifix, while his right applies a torch to a pile of condemned literature. What this literature was, is told by an inscription underneath, as follows:—

This day, 9th October, 1861, at 10:30 A. M., on the esplanade of the city of Barcelona, on the spot where criminals are executed, by the order of the bishop of the city, 300 spiritual volumes and pamphlets were burned, including the Book of Spirits, by Allan Kardec.

That a largely-attended and successful Spiritualist convention should now be held on the very spot, is unmistakable evidence of the progress spiritualism is making in even some of the most unpromising fields of the Old World. A Congress has been appointed to be held in Paris next year, at the time of the Paris Exposition, and it is expected that delegates will be present from all the countries of Europe and from America.

SUNDAY LEGISLATION IN GERMANY.

[It may be a matter of interest to those who are watching the progress of Sunday legislation in our own country, to know the extent to which such legislation has been pushed in one of the most prominent nations of the Old World. Dr. Heinrich Soetbeer, a German authority, has recently published an exhaustive article on the subject of Sunday legislation in Germany since the consolidation of the empire in 1870, from which the *Christian Union* reprints the following statements:—]

"In 1872 a petition bearing many thousands of signatures was laid before the Reichstag by the Central Committee of the Society of Friends of Sunday and the Workingman. This asked for the passage of laws for the protection of workmen against employers who compelled them to labor on Sunday. After two other similar petitions had been presented, a committee was appointed to consider the whole matter. They reported that the existing laws were both lame and unenforced, that the question was one of the greatest social significance, but that they found it difficult to bring in any recommendation in the absence of accurate statistical knowledge of the extent of the evil. They accordingly requested the Chancellor of the Empire to appoint a commission to inquire into the best methods of protecting workmen against Sunday work, especially in the case of women and children. The Reichstag voted, April 30, 1873, to create such a commission, though its inquiries into the condition of women and children as affected by Sunday work, were limited to those employed in factories alone. The Bundesrath approved the measure January 31, 1874, and also ordered special investigations to be made in regard to the relations of apprentices to the question of Sunday work.

"These reports were duly drawn up, and laid before the Reichstag February 24, 1877. They showed that Sunday work was the rule in glass-making and sugar-raising, as also, of course, in those classes of manufacture requiring processes to be in continuous operation; but that it was exceptional in other branches of industry. Apprentices, however, in many trades regularly worked on Sunday until noon. Many motions were made and laws introduced in the wake of this Commission. The Government freely admitted the need of making more stringent laws on the subject, but pleaded the difficulty of enacting general legislation without working much particular harm. 'Shall we,' asked Minister of State Hofmann, 'forbid workmen to labor even in their own homes, or break up industries that need to be carried on uninteruptedly?'

"It was not till 1878 that the Government brought in a law amending the existing act (Section 105 of the *Gewerbeordnung*) so as to make it read: 'Employers cannot compel workmen to work on Sundays or feast-days. Workmen in manufactures which, from their nature, cannot be broken off, do not come under this provision. The local authorities shall decide what days are to count as feast-days.'

"This was far from giving satisfaction. Petitions for a more thorough-going measure kept pouring in, but were left by the Government unheeded. On December 11, 1881, Bismarck, answering an interpellation, said that all this agitation in behalf of the workman to secure his Sunday rest was in danger of killing the goose that laid his golden eggs. Sunday work, he said, brings in, in the trades where it is now common, alike to the employer and laborer, one seventh of their income. He did not know how a decree could be passed cutting off that proportion, or how it could be endured, if passed.

"The question came up afresh, and was debated with renewed vigor, in the last months of 1884 and the first of 1885. The Conservatives and Socialists united in demanding a law absolutely forbidding Sunday work. There was a great debate on May 9, 1885, in the course of which Bismarck spoke five times. He went back to the position of 1872, and maintained that it was impossible to go on until a more thorough investigation had been had, to get at the facts of the situation exactly, to learn the views of employers and workmen, and to find out what the consequences of the pro-

posed law would be. Against this, Windthorst urged that it was rank materialism to stop to ask what would be the consequences; the divine command to sanctify the Sabbath was the only thing they needed to keep in mind. But the Chancellor had his way, of course, and appointed a new commission, July 5, 1885.

"Their inquiries were conducted along the line of an elaborate series of questions formulated by Bismarck. They were to ascertain the extent of Sunday labor, the reasons given for it and their value, what would be the result of forbidding it, as regards both employers and workmen; and were to collect the opinions of all classes as to whether a law forbidding labor on Sunday would be feasible. The Commission did their work thoroughly, and their report was printed last year in three folio volumes, containing more than a thousand pages. They took the testimony of 39,269 employers, and of 30,651 workmen. The results, in general, confirm what has been established in so many cases as to the harmful effects of all unnecessary Sunday work. Perhaps the only result of the inquiry that would strike an American reader as novel is the fact that Catholics in Germany are more particular about the observance of Sunday than Protestants. Out of a total of 22,617 employers who were asked if a law forbidding Sunday labor would be feasible in their judgment, one fourth said yes unqualifiedly, two fifths said yes with certain qualifications, and one third said no. Out of 15,284 workmen to whom the same question was put, the corresponding proportions were one third, two fifths, and one fourth.

"The report was laid before the Reichstag, June 13, 1887. December 14, it was brought up, and was amply discussed in several sessions. Finally, by a large majority, an elaborate measure was passed, March 7, 1888, the first three sections of which are appended in translation:—

"Employers cannot compel their workmen to labor on Sundays or feast-days. The local authorities shall determine what days are to be reckoned as feast days for the purposes of this act.

"In mines, salt-works, foundries, factories, work-shops, dockyards, and building of all sorts, workmen cannot be compelled to work on Sundays or feast-days. In commercial business [*Handelsgeverbe*], apprentices, helpers, and workmen shall not work on Sundays or feast-days more than five hours. The hours during which work may go on shall be determined by the local police authorities. The hours may differ for the different parts of the same business. The local authorities, with the consent of the Government, may permit an increase of the hours of Sunday work for a period not to exceed four weeks.

"The provisions of the foregoing section have no application to (a) workmen engaged in cleaning or repairing, upon which the regular operations of their own or another pursuit depend, provided that employment can be so regulated that each workman shall have every second Sunday or feast-day free, at least from 6 A. M. to 6 P. M.; (b) work required to be done in cases of emergency; (c) to workmen employed in hotels, beer saloons, or engaged in the business of transportation."

As yet, it is a matter of uncertainty whether or not the Bundesrath will approve the measure sent it by the Reichstag, and so give it the force of law.

A SARATOGA SPRING OVER 3,000 FEET DEEP.

A DISPATCH from Saratoga states that a company has purchased the Seltzer Spring, and will utilize its waters for the purpose of liberating and storing, in liquid form, the carbonic acid gas with which it abounds. To do this, extensive arrangements are being made, upon a large amount of invested capital. The establishing of the plant is under the supervision of Mr. Oscar Brunler, a German expert.

This Seltzer Spring, located on Spring Avenue, was developed by Dr. Huskins less than three years ago. The drill was put down to the depth of 500 feet. At this depth an abundant supply of water was found flowing from a crevice in the rock bottom. A few days ago, to assure himself of the depth of the spring, Mr. Brunler sounded it with a line and plummet; but instead of resting at 500, the weight sank the whole length of the line, 900 feet. Other soundings have since been made, the weight used being a piece of inch gas-pipe

filled with lead, and weighing thirty-four pounds, until a depth of 3,300 feet has been reached, and yet without touching bottom or any obstacle. No further soundings will be made until instruments expressly designed for the purpose can be procured.

Prof. Brunler admits it as possible that the line and weight could have been carried away by some powerful current; but he holds to his original belief in the existence of a subterranean sea of greater or less extent, and that there is undoubtedly some connection between it and the water of the ocean. In other words, that Saratoga is over a vast water-filled cavern, the roof of which is about 500 feet thick. He also thinks it probable that at a given depth and temperature, carbonic acid gas may be found in a liquid form. The specific gravity of the liquid gas is about nine degrees lighter than water, which would readily cause the water to climb 300 feet above the ocean level. Should the existence of a subterranean sea be established, it would put to flight many theories and scientific speculations as to the source and course of the many mineral springs here.—*Scientific American*.

SUPPRESSING THE AFRICAN SLAVE TRADE.

[We have previously noticed the existence of a European crusade, in which the Catholic cardinal, Lavigerie, is the leading figure, against the African slave trade. The plan of operations contemplated in the movement, which has secured such extensive co-operation and grown to such proportions as to render its early execution probable, is described by a correspondent of the *Christian Union* as follows:—]

"The method of procedure, it seems, will be something like this. Seven hundred men [Europeans] will be marched into the very heart of those regions where the Arab slave-stealers usually make their raids. Cardinal Lavigerie has already gained the good-will of the native kings and chiefs, and nearly all of them, who dread these slave raids, yet have no defense against them, have promised their hearty aid and co-operation. Here his crusaders will be divided into bands of three or four, and thus sent out separately to the villages through which the track of the slave-raiders lies. Of course, each little band will not rely upon itself to check a powerful band of brigands. Its handful of members will be organizers. With the help of the chiefs and the missionaries, some two or three hundred natives will be enrolled, armed with the best modern breech-loaders, well supplied with ammunition, and thoroughly drilled in the use of these destructive weapons, whose antique muzzle-loading prototypes, in the hands of the Arabs, have struck such terror into their hearts. They will quickly become used to the weapon, and will learn its superiority to the Arab musket. Such a body of men, led by determined Europeans, sworn knights in a holy cause, will be the match of ten times their number of marauders. Light artillery will also be used at advantageous spots. When the first Arab slave-stealing party rush upon some village of natives, expecting to carry off thousands or hundreds of slaves, we may imagine their surprise at being confronted by a ring of fire, while swiftly succeeding volleys of lead mow down their hitherto invincible legions by the hundred. And what will be their horror when they find their broken ranks pursued by a valiant band of defenders; and how the few who escape will spread the awful tale along the coast from Zanzibar to Egypt, of the slave race turning in wrath upon the satraps who for ages had trampled it in the dust! Cardinal Lavigerie's plan, then, is to attack the slave traffic from within, not from without. He wants to make the native Africans, under intelligent direction, and armed in the best manner, the protectors of their own homes and firesides. These well-equipped bands, flushed with victory and confident in themselves, will naturally increase as they extend their cordons, until they have driven the last Arab slave-stealer from their coasts. And then they will be able to hold these coasts against all the Arab or other slave-stealers in the world."

—The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—*Pascal*.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 13, 1888.

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

S. D. ADVENTIST GENERAL CONFERENCE.

ELEVENTH DAY'S PROCEEDINGS (continued).

WEDNESDAY, Oct. 31, 1888, Conference was again called at 5:30 P. M. Prayer by S. H. Lane. Minutes approved. On account of the nearness of the hour for the regular evening service, it was—

Voted, To suspend the rules in reference to the regular order of business, and consider matters of a more general nature.

E. J. Waggoner then introduced the following business:—

In behalf of the California delegation, I present the following resolutions, which were adopted at the late session of the California Conference:—

Whereas, In the Blair amendment to the national Constitution, and the accompanying national Sunday-bill, there are now pending the very things for which we have so long looked, as that which will surely make the image of the papacy against whose work the third angel's message pronounces its solemn warning; therefore,—

Resolved, That these things should arouse every Seventh-day Adventist, and that they shall arouse us to such earnestness as never before—even such diligence and earnestness as the fearful importance of the third angel's message demands.

Mr. H. L. Adams, an attorney who had carefully examined the Blair Sunday-bill, now before the Congressional Committee, offered the following resolution, which was unanimously adopted by the Conference.

Be it resolved, That this Conference call the attention of the National Conference of the Seventh-day Adventists to the urgent necessity of sending a delegation to appear before the United States Senatorial Committee on Education and Labor, to use all reasonable efforts to secure the defeat of the following senate bills; namely:—

A resolution dated May 25, 1888, and entitled, "A joint resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools;" and further,—

A resolution dated May 21, 1888, and entitled "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship."

On the grounds that the said bills are opposed to the common interests of humanity, and the freedom of religious worship intended to be guaranteed to the citizens of this great republic by its founders and defenders, and that the adoption of said bills would mark a broad and distinct advancement toward the union of church and state.

And be it further resolved, That the California Conference ask the appointment on said delegation of Eld. A. T. Jones, as one whose diligent study of this question has made him fully competent to perform such work.

In view of this, I offer the following resolution:—

Resolved, That this Conference appoint a delegation of three, of which Eld. A. T. Jones shall be one, to appear before the Senate Committee on Education and Labor, at the next session of Congress, and in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair bill.

The resolution was adopted, and the appointment of the two remaining members of the delegation called for in the resolution, was left to the General Conference Committee.

The question as to who should take the offices made vacant by the removal of D. H. Oberholtzer from Indiana to Pennsylvania, was left with the Committee on Distribution of Labor.

The Committee on Resolutions submitted the following additional report:—

Whereas, We believe that the work of the third angel's message should ever be progressive, reaching out to and filling unoccupied fields; therefore,—

11. *Resolved*, That we heartily approve the action of the Pacific Press Publishing Co., in establishing a branch office in New York, and also the proposal of the REVIEW AND HERALD Office to establish branch offices in Chicago, Toronto, and other points.

Whereas, Books and tracts published in America do not meet with the favor in England and English colonies that the same publications would if they were published in England, besides being more expensive; and,—

Whereas, The English Mission is not prepared to assume the burden of general publishing; therefore,—

12. *Resolved*, That we recommend the immediate establishment by the REVIEW AND HERALD Office of a branch office in London, in order to relieve the English Mission of the burden of publishing books and tracts, and to facilitate their general circulation.

Whereas, Hamburg is the most important seaport on the

continent of Europe, the chief commercial city of the German Empire, and one of the principal ports of emigration; therefore,—

13. *Resolved*, That it is the sense of this Conference that a ship and city mission should be established there as soon as possible.

14. *Resolved*, That we express our gratitude to God for the success of the canvassing work during the past year; and to the end that the work may be made yet more effective; further,—

15. *Resolved*, That we recommend that the State agents organize their canvassers into companies whenever it is practicable to do so, and appoint suitable persons as leaders.

Whereas, Those who engage in canvassing for our religious publications should be such persons as will properly represent the truth; therefore,—

16. *Resolved*, That no person shall be appointed to sell our religious subscription books who is not properly recommended to the State agent or known by him to be a suitable person.

Whereas, The principles of health and temperance reform are an important and essential part of the third angel's message; and,—

Whereas, The Health and Temperance Association is engaged in active efforts to promulgate these principles; therefore,—

17. *Resolved*, That we hereby urge upon all our people the duty of becoming intelligent upon these subjects, by the careful reading of the "Testimonies" and other literature, and of putting into practice the principles taught; and,—

18. *Resolved*, That we encourage the organization of health and temperance societies, and urge our people to join them and to co-operate with the efforts made to advance this branch of present truth.

Whereas, Our much esteemed brother, Eld. Geo. I. Butler, who has occupied the position of President of the General Conference for many years, and borne other heavy burdens in connection with the cause, now feels compelled, on account of failing health, to lay off these heavy responsibilities; therefore,—

19. *Resolved*, That we express our appreciation of his faithful labors in the past, and our heartfelt sympathy with him in his present affliction, and hope and pray that he may be raised up to his former health, and be spared to the cause which needs his counsel, gained by valuable experience.

Whereas, A daily Bulletin of the proceedings of the General Conference is now felt by the delegates to be a necessity; and,—

Whereas, There are thousands of our people who cannot attend General Conference, who anxiously desire to know what is done from day to day, and who desire more full accounts than a secretary's report of the business transactions; therefore,—

20. *Resolved*, That it is the sense of this body that the General Conference Daily Bulletin should be published at every session of the Conference; that it should be of a size sufficient to admit the insertion not only of a full account of all the business meetings, but also of an outline of the principal sermons preached and the general instruction given; and that early in each year, the General Conference Committee choose an editor, and make all other necessary arrangements for the Bulletin, so that the price may be published, and a subscription list be secured in advance.

On motion to adopt, Nos. 15 and 16 were referred to the International Tract Society, and the remainder were adopted. No. 19, after adoption by the delegates, was unanimously indorsed by a rising vote of the whole congregation.

The following resolution was added by A. T. Jones, and adopted:—

21. *Resolved*, That the General Conference express its appreciation of the generous act of Bro. N. T. Burgess, of Honolulu, in providing the missionary ship for Eld. Cudney to go to the islands of the Pacific; and we pray the blessing of God upon him and his, and upon the ship and her crew, and that she may have a prosperous voyage throughout.

The report of the Treasurer of the General Conference Association, which was referred back to him, was again presented, and adopted, that portion which referred to resources and liabilities being withdrawn for further consultation with the General Conference Committee.

Adjourned to meet in the vestry at 7:15.

7:15 P. M. Met as per adjournment. Prayer by R. A. Underwood. It was moved and carried that the time of final adjournment be fixed at noon, Sunday, Nov. 4. Minutes read and approved.

The regular business of the Conference was resumed. The pending question being on the adoption of the amendment substituting the name of Geo. I. Butler for that of W. W. Prescott, as a member of the Executive Committee of the Conference, the vote was taken by yeas and nays, and was carried by a vote of 40 to 39. This was afterward made unanimous. It was then—

Moved, To reconsider the election of E. M. Morrison, on the Book Committee. This was carried, and E. J. Waggoner was elected in his place.

A series of resolutions was introduced by E. W.

Farnsworth, which being waived till the following meeting, will be found, numbered in their order, in the record of that meeting.

The election of U. Smith as secretary of the Conference was then reconsidered, and Dan T. Jones was elected to the place, and to act also as private secretary to the President of the Conference.

The election of W. H. Edwards as a member of the General Conference Association Board was also reconsidered, and J. Fargo was then chosen to the place.

The following resolution was introduced by R. A. Underwood:—

Whereas, The expenses attending this Conference have been unusually heavy upon the Minnesota Conference; therefore,—

25. *Resolved*, That we recommend that each Conference be invited to help bear this burden, by paying the expense of its delegates while here.

This was amended to read, "that each Conference donate what it shall feel disposed to, toward the Minnesota school, at Minneapolis, Minn.," and was then adopted.

Adjourned to call of Chair.

TWELFTH DAY'S PROCEEDINGS.

Thursday, Nov. 1, 1888, 10:30, A. M. Prayer by J. G. Matteson. Minutes approved.

The resolutions waived at the preceding meeting were called up, and referred to a committee consisting of H. W. Miller, Geo. B. Starr, E. W. Farnsworth, S. H. Lane, F. E. Beiden, who subsequently reported as follows:—

22. *Resolved*, That we indorse resolutions one to nine, inclusive, adopted at the last session of the General Conference, relative to city-mission work, recorded on pages 43 and 44 of the Year Book; offering the following amendment to resolution five, that the clause now reading, "and that they shall pass a satisfactory examination before an examining board of three," be made to read: "and that they shall pass a satisfactory examination before an examining board of three, or on blanks furnished by them."

23. *Resolved*, That we urge upon all our Conferences the necessity of raising a city-mission fund sufficient for the education of workers, and for carrying forward mission work, as recommended in the foregoing resolutions.

24. *Resolved*, That we indorse the action of the Illinois Conference in the erection of the new building in Chicago, suitable for a central training-school for city and foreign missionaries, in harmony with the advice of the General Conference Committee.

25. *Resolved*, That we recommend the States adjacent to Illinois, that have not already been advised by the General Conference to establish general training-schools, to give their encouragement and support to the Chicago Mission Training-school, by sending suitable persons there to be educated for labor in different fields.

L. R. Conrad reported as follows, for the committee on the education of persons of foreign nationalities for the missionary work:—

Your committee appointed to consider the educating of persons of foreign nationalities for missionary work, find a great need in this direction, and would recommend the following:—

Whereas, The laborers for the Old Country, where the work is but just begun, are principally supplied from the United States; and,—

Whereas, Laborers raised up in Europe are often obliged to leave their native land on account of the military service; and,—

Whereas, Many fields in America have never been entered, and we are doing but little for the multitudes that are continually streaming into our country; and,—

Whereas, The lack of missionary instruction in foreign languages has caused many of the young people of different nationalities in this country to be educated in the American mission for work among the Americans, whereby much talent is lost to the foreign work; therefore,—

1. *Resolved*, That institutes for the instruction of laborers in the foreign languages, be held from year to year in this country, those for the coming year to be located as follows:—

One for the Scandinavians, in Chicago; one for the Germans, in Milwaukee; also that a French department be connected with the American mission in St. Louis, as soon as suitable help can be secured.

2. *Resolved*, That these institutes shall be under the supervision of the General Conference Committee, and that the direct management of each should be in the hands of a committee of five, of whom the president of the Conference in which the institute is held, and the principal teacher, sent by the General Conference Committee, shall be members.

3. *Resolved*, That all persons applying for admission shall be recommended by their respective Conference committees.

4. *Resolved*, That the following branches shall be taught: the Bible, missionary work in general, canvassing, reading, grammar, and book-keeping.

5. *Resolved*, That the students pay for their board and lodging, and be permitted to have the profits from their canvassing; and,—

6. *We further recommend*, That similar institutes be held in the different missions of Europe.

7. *We recommend*, That whenever it is deemed necessary by the Mission Board and the General Conference Committee, to establish permanent schools in such places as Chris-

tlania, London, and Basel, appropriations be made by the Committee, from the mission funds, as may be necessary, to assist in securing rooms for these schools, and teachers for those departments organized especially to educate and train laborers for the various branches of mission work.

Whereas, There are in all parts of our country families and individuals, capable of doing missionary work for those speaking foreign languages, but who, on account of their isolation from others of their tongue, are doing little or nothing; therefore,—

8. *Resolved*, That we recommend that an earnest effort be made by our ministers, Conference officers, and tract society officers, to search out all such, and put them in communication with the Corresponding Secretary of the International Tract Society, who shall, through her assistants and members of her class of foreign secretaries, encourage them to engage in some branch of missionary work.

The first resolution of the foregoing report was adopted, and the Conference adjourned to call of Chair.

Met again at 2:30 P. M. Prayer by J. Fargo. Minutes approved.

The remainder of the report under consideration was adopted.

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

46. That D. T. Jones, of Missouri, go to Battle Creek, to assist the acting President of the General Conference in his correspondence and in his labors in the interest of the cause at large.

47. That E. A. Merrill, of Minnesota, go to Illinois to labor in that Conference.

48. That C. H. Bliss, of Illinois, make Minnesota his field of labor.

49. That M. H. Gregory, of Minnesota, go to Kansas to labor.

50. That J. O. Beard, of Iowa, go to the Upper Columbia Conference, and make that his field of labor.

51. That in view of R. S. Donnell's health, he remain in Missouri, and Wm. Covert, of Indiana, take his place in Tennessee and Kentucky.

52. That H. W. Miller, of Michigan, take the place made vacant by Bro. Covert in Indiana.

53. That Ella A. Carman, Hattie Annes, and H. May Stanton work in the Indianapolis city mission.

The recommendations were adopted.

The Committee on Credentials and Licenses made the following report:—

Your Committee on Credentials and Licenses would report the following names, and recommend that they receive credentials: Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, U. Smith, Mrs. E. G. White, D. T. Bourdeau, A. A. John, J. G. Matteson, E. W. Whitney, E. G. Olsen, J. H. Durand, L. R. Conradi, S. H. Lane, D. A. Robinson, C. L. Boyd, E. W. Farnsworth, H. Shultz, W. H. Saxby, J. F. Hansen, A. G. Daniella, J. C. Laubhan, H. P. Holser, Ira J. Hankins, D. E. Lindsey, N. Orcutt, Oscar Hill, A. J. Cudney, J. W. Bagby, M. G. Huffman, B. F. Purdum, J. S. Shrock, M. B. Miller, S. H. Kline, J. M. Erikson.

We would also recommend that the following persons receive license: C. Eldridge, W. Baird, N. B. England, A. La Rue, L. H. Crisler, J. L. Tay, Mrs. Rule Hill, Arthur Hunt.

R. M. KILGORE,
I. D. VAN HORN, } Committee.
H. NICOLA,

The Committee on Resolutions presented the following, which was adopted:—

Whereas, The experience of the past year has demonstrated that our publications can successfully be sold in the Central European field; and,—

Whereas, We find that the present subscription price for our French and German periodicals is above the reach of many of the common people in Central Europe; and,—

Whereas, The circulation depends greatly on the tract societies; therefore,—

27. *Resolved*, That these papers be only 8-page semi-monthlies, and the price be lowered accordingly, thus securing a larger circulation, and giving more time for the preparation of books and tracts.

W. C. White introduced the cases of Bro. Robb, and a Polander who has embraced the truth in Ohio, who understands the Russian, German, Polish, and Bohemian languages, and is anxious to do something for his countrymen. Remarks were made by E. W. Farnsworth and R. A. Underwood. Mrs. E. G. White spoke at some length on the subject of securing such aid to the cause when it becomes available. D. T. Bourdeau, L. R. Conradi, and W. C. White also made stirring remarks.

Moved, That a committee of five be appointed to make some recommendations on this subject.—Carried.

This committee was subsequently announced as follows: L. R. Conradi, T. H. Gibbs, Geo. B. Starr, Lewis Johnson, D. T. Jones.

L. C. Chadwick offered the following:—

Resolved, That the Chair appoint a committee of three, to whom all money donated by the delegates or visitors, to the Minnesota Conference School, shall be paid, to be presented by said committee to the Minnesota Conference Committee.

This resolution was adopted, and the committee

announced as follows: S. H. Lane, M. B. Miller, E. H. Gates.

The following was introduced by F. E. Belden:—

Whereas, We believe that the seeds of present truth must be sown beside all waters; and,—

Whereas, The canvassing work is one of the best means by which this may be accomplished; therefore,—

Resolved, That we recommend our ministers everywhere to encourage suitable persons to devote their lives to this branch of the Lord's work; and further,—

Resolved, That we recommend, as far as reasonable, a practical experience in the canvassing field before persons are encouraged to enter the Bible work or the ministry.

This was under discussion, and a motion pending to refer the last resolution to the Committee on Resolutions, when the Conference adjourned to call of Chair.

THIRTEENTH DAY'S PROCEEDINGS.

Friday, Nov. 2, 1888, 10:30 A. M. Prayer by W. C. White. Minutes approved.

The pending motion to refer the last of the foregoing resolutions to the Committee on Resolutions was withdrawn. The question then recurring on the adoption of the resolutions, after considerable discussion, the last resolution was amended so as to read, "That we recommend, as far as reasonable," etc.; and, as amended, the report was adopted.

The following resolution was offered by the Committee on Resolutions:—

Whereas, The prosperity of our foreign missions depends very largely upon the perfect understanding which our people have of their workings, as well as of the understanding which the missionaries have of the plans that are devised for them; therefore,—

28. *Resolved*, That we deem it an actual necessity that some member of the General Conference Board visit all the missions at least as often as once in two years; and further,—

29. *Resolved*, That we request Eld. Geo. I. Butler to visit the missions the coming year, if it is agreeable to his wishes, and his health will permit; and that if for any reason Eld. Butler cannot go, another member of the Committee be chosen.

Moved, by E. W. Farnsworth, to amend Art. 2 of the Constitution by adding the words, "and a general canvassing agent," after the words "educational secretary."

A substitute was proposed as follows: "That the General Conference Committee and the president and secretary of the International Tract and Missionary Society appoint a general canvassing agent."

The substitute was adopted.

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

54. That W. C. Wales and wife, of Michigan, go to Indiana, to labor principally in the Indianapolis mission.

55. That Gilbert Wilson, of Michigan, labor in the West Virginia Conference.

56. That Bernard Robb, of Victoria, attend Battle Creek College, to fit himself to labor among the people of Holland.

57. That John Gibbs, of Kansas, labor in Arkansas the coming year, if it meets his approval.

58. That J. M. Rees occupy the place made vacant on the Indiana Conference Committee by the removal of D. H. Oberholtzer.

59. That Lewis Johnson, of Illinois, go to Scandinavia to take the place of Eld. O. A. Olsen.

60. That H. R. Johnson occupy the place on the Wisconsin Conference Committee made vacant by the removal of W. S. Hyatt.

61. That Alex. Paton occupy the place on the Wisconsin Conference Committee made vacant by the removal of B. M. Shull.

62. That Robert Vickery occupy the place on the Illinois Conference Committee made vacant by the removal of Lewis Johnson.

63. That C. W. Olds labor in Wisconsin.

64. That J. J. Graff occupy the place on the Minnesota Conference Committee made vacant by the removal of Eld. Lewis Johnson.

65. That the recommendation for Ben Hensley to canvass in Louisiana be rescinded on account of his health.

66. That Paul E. Gros labor at present among the French in Wisconsin.

67. That Prof. W. H. McKee give his time to the work of reporting at our general meetings, and the education of other reporters, in connection with our educational institutions, and elsewhere.

These were adopted, and the Conference adjourned to 2 P. M.

Met as per adjournment at 2 P. M. Prayer by R. M. Kilgore. Minutes approved.

The recommendation of the Committee on Distribution of Labor, that R. A. Hart return to Norway, was changed so as to read, that he "return to Norway to assist in the management of the Scandinavian Publishing House, his duties to be defined by the General Conference Committee."

The Committee on Distribution of Labor added the following recommendations:—

68. That John P. Zirkle take the place made vacant on the Virginia Conference Committee by the removal of M. G. Huffman.

69. That I. D. Van Horn take the place of H. W. Miller as president of the Michigan Tract and Missionary Society.

70. That Wm. Ostrander take the place made vacant on the Michigan Conference Committee by the removal of H. W. Miller.

The Committee on Credentials and Licenses further reported, recommending that R. M. Kilgore, Geo. B. Starr, Lewis Johnson, J. E. Robinson, and I. E. Kimball, receive credentials; that L. H. Crisler be ordained and receive credentials; that D. C. Babcock, Geo. R. Drew, W. W. Prescott, and Albert Smith, receive license.

The report was adopted.

The committee to offer suggestions respecting raising funds for the development of laborers for different foreign fields, reported as follows:—

Your committee appointed to consider the matter of raising funds for the education of persons of foreign tongues, would respectfully submit the following report:—

Whereas, There is a great need for native workers in the various languages, who can be depended upon to translate correctly, and carry forward properly the work in their own tongue; and,—

Whereas, The evidences are multiplying that God is raising up such persons, who with proper training could supply these wants; and,—

Whereas, Means expended in these directions in the past have brought most gratifying results; and,—

Whereas, At the present time, but limited provision is made among us for the assistance and education of such persons; therefore,—

Resolved, That our people raise a liberal fund for this purpose, and that a committee of five be appointed annually by the General Conference Committee to take charge of the raising and disbursement of the same.

L. R. CONRADI, for COMMITTEE.

The report was adopted.

The following preamble and resolution was offered by R. A. Underwood:—

Whereas, At present we find that confusion exists concerning the channel through which the first-day offerings are to pass; therefore,—

Resolved, That we hereby repeal the recommendation of last year for the first-day offerings to go through the hands of the Librarian and tract society officers, and recommend that, in harmony with the advice of the President of the General Conference, and the plan already adopted by many, the first-day offerings be collected by our church treasurers, to be sent direct to the State Conference treasurer, in a separate account, with their tithes.

This was referred to a special committee, said committee to consist of the finance committee in connection with such presidents and secretaries of State Conferences and tract and missionary societies, as were present.

Adjourned to call of Chair.

FOURTEENTH DAY'S PROCEEDINGS.

Sunday, Nov. 4, 1888, 9 A. M. Prayer by A. T. Robinson. Minutes approved.

The Committee on Finance, in connection with State Conference presidents, etc., to whom was referred the resolution last mentioned in proceedings of previous meeting, reported thereupon as follows:—

We, your Committee on Finance, etc., beg leave to report on the resolution referred to us, respecting the channel through which the first-day offerings be collected, as follows: That we sustain the report of the tract society committee on resolutions. And we would further report that the resolution to revise the blanks in the members' pass-books be amended so as to read, "as soon as possible," instead of "at this meeting."

The report was adopted.

Eld. Butler having telegraphed his resignation as member of the Executive Committee of the General Conference, to which office he had been elected in the meeting of Oct. 31, a motion was made to accept; but as many of the delegates had left, the Conference did not deem it best to pass it, but laid it upon the table.

The following committee was appointed to make suggestions at the next General Conference, respecting a better organization of the Foreign Mission Board: S. N. Haskell, E. W. Farnsworth, A. T. Robinson, R. M. Kilgore, A. T. Jones, W. C. White, S. H. Lane.

Moved, That we extend to the church in Minneapolis a vote of thanks for their generous entertainment of the delegates of this Conference.—Carried.

The committee to devise a plan for a wider range of Bible study, submitted the following report:—

Your committee appointed to devise a plan for a wider range of Bible study, would respectfully submit the following:—

Whereas, In view of the light given us by the Spirit of

God, calling on us to lay plans for a more thorough investigation of the Scriptures, and to give such instruction as will qualify our laborers to do more efficient work in every department of the cause; therefore,—

We recommend, That each State Conference hold an Institute, or normal school, at least once a year, for a more thorough study of the truths of the third angel's message, and to give instruction in church, tract society, Sabbath-school, health and temperance, and canvassing work; to be conducted under the management of the Conference Committee.

We recommend, That the General Conference hold similar Institutes, at such times and places as the General Conference Committee may decide.

We recommend, That persons holding views different from those commonly taught by us as a denomination, present them to the Conference Committee of their respective States; and if thought proper, the Conference Committee present them to the State Institute; and if considered of sufficient importance by the State Institute, it shall recommend them for consideration at the General Conference Institute, a report of all such cases to be sent at the close of the State Institute to the General Conference Committee.

GEO. B. STARR, for COMMITTEE.

Moved, That the next annual session of the General Conference be held in Battle Creek, Mich. This was amended so as to read that the matter be left in the hands of the General Conference Committee, and as amended, was carried.

Moved, That this Conference appoint a committee of five to act as our agents in the matter of railroad and steam-boat transportation, to represent us as a people before these companies, and negotiate with them in reference to such courtesies as they may be disposed to grant. This was carried, and A. R. Henry, W. C. Gage, C. H. Jones, A. T. Robinson, and T. A. Kilgore, were appointed as said committee. It was then—

Moved, That this Conference adjourn to meet in Battle Creek at such time during the present week as may be designated by the Chair.

The motion was carried, and the Conference adjourned.

S. N. HASKELL, Chairman.

U. SMITH, Sec.

(Concluded next week.)

MOTIVES.

THERE is nothing more important and more deserving of our constant and careful scrutiny, than the motives which actuate us to the performance of Christian duties. They are important because of the bearing which they will have on our final acceptance at the bar of Him who has laid these duties upon us. There are many motives which find a place in the human heart, as prompters to actions of a religious nature; but there is only one which can render such actions pleasing and acceptable to God, and if this motive be wanting, our service, however strictly it may conform outwardly to his requirements, will not be such as he can look upon with favor now, or accept in the day when every man shall be rewarded according to his works. And so easy is it to be actuated in religious work by other motives than the right one, that the most careful examination of our hearts in the light of that word which is a discernor of its thoughts and intents, is necessary to guard against deception on this point.

It is, in the first place, possible for one to engage in religious practices merely from a motive of temporal, worldly advantage. Allusion to such a class of persons is made in 1 Tim. 6:5. They are a very large class, and are to be found in abundance in the popular churches of the land; nor is any church apt to be wholly free from their presence. Influenced by the advantage which is derived in any pursuit of life by a conformity to popular custom, these deceived persons join the church, and engage in its various forms of outward service, "supposing that gain is godliness." So great is the deceitfulness of the human heart, that many an individual's course is marked by this glaring perversion of true piety, while he seems to have no suspicion of his own hypocrisy and the spurious character of his motives in the sight of Heaven.

But there are other motives besides that of worldly gain which influence men to a profession of religion, and which, while good in a certain sense, nevertheless cannot in themselves invest any action with that virtue which renders it, in the fullest degree, pleasing and acceptable to God. Foremost among these may be mentioned,—

1. The fear of punishment. This is a motive which the Bible itself presents before us as an incentive to right doing, and therefore a proper one, at least to some extent. But it is not designed as a motive

which should actuate the Christian throughout the entire length of his religious experience, but only as a stepping-stone at the outset of his journey to something higher, and as a barrier against his turning back again to the world. Its chief virtue lies in its tendency to lead the individual to the possession of a better motive, without which it would not in any wise advantage him in the end.

2. A sense of duty. This is a laudable motive, and one which must remain ever present in the heart which has been enlightened with a knowledge of man's relationship to God, and of his claims upon every individual of the human family. But even this is not the highest of Christian motives, nor sufficient alone to place an action in the most favorable light in the sight of God. With many, this is the only motive which prompts them to engage in religious services. They maintain their religious standing only by virtue of this impelling force. It is evident that such service must proceed rather from the heart than from the heart, and cannot, therefore, be fully acceptable in the sight of a God who requires the best service it is within our power to give. It is very easy to imagine that service which proceeds from this motive is fully acceptable to God, and many persons deceive themselves upon this point. A sense of Christian duty, like the fear of punishment for disobedience, can only serve its highest purpose by leading us to the attainment of a still higher motive, one which does not have in it the undesirable element of compulsion.

3. The hope of reward. This also is held out to us in the word of God as a stimulus to faithful service, but like the two preceding, it cannot invest an act with that which gives it the highest degree of acceptance. It does not appeal to the highest and noblest attribute of our nature, and its purpose is essentially the same as that of the two previously noticed.

To fulfill the highest purpose of the gospel, to be fitted to dwell harmoniously in the society which man lost by the fall, it is evident that he must become actuated by the same motive which prompts the worship and service of heavenly beings. As to what this acceptable motive is, and the vital importance of its possession, the word of God does not leave us in doubt. The subject is presented before us in the well-known words of the apostle Paul, "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The import of this language can be nothing else than that without charity (better translated here by the word "love"), nothing which we can do in the service of God can be of that nature which will find acceptance with him. The fear of punishment, the sense of duty, the hope of reward, or any other motive to religious work which may exist in the heart, without love, will profit no one anything. It says to us, in unmistakable language, that if it be not love which prompts our efforts in the service of God, whatever other praiseworthy motives we may have, our service is not such as God can accept, nor our standing in the sight of God such as would meet his acceptance in the day of judgment.

How important, then, that we should examine carefully and test by the standard of God's word the motives of our own hearts, lest we should be unconsciously acting from a motive which will profit us nothing. Our work, to be acceptable, must be done not alone from a fear of punishment, a hope of reward, or a sense of duty, but because "the love of Christ constraineth us."

L. A. S.

THE ATTAINMENT OF FAITH.

It is doubtful if there has ever been a more conclusive and comprehensive definition given of faith than that found in Heb. 11:1: "Faith is the substance of things hoped for, the evidence of things not seen." The signification of this two-fold definition may be shown by a simple illustration. When we behold a beautiful picture, the information carried to the intellect through the eye, constitutes the evidence of the existence of that picture. Let any circumstance occur that prevents us from longer be-

holding that object, and we still believe in its existence the same as when we were looking at it, provided we suppose it still to be in existence. This evidence that remains with us pertaining to that picture, is faith. Being sensible that to gaze upon that picture will give us pleasure, we hope again to have that privilege. That which remains with us pertaining to that picture, and which came into our possession in consequence of the sight we had of it, is to us the substance of the picture; that is, in the absence of the picture, it takes the place of it. Thus faith is the "substance of things hoped for." Not that it is the veritable substance, and all there is of it; but that it stands to us in the place of the reality,—is all of the substance, or reality that we can possess in the absence of literal sight and actual possession. By means of this faith, or evidence, we may participate to a large degree in the same pleasurable emotions that we could if in actual possession of the object hoped for. This kind of faith may be called *sensuous faith*, and is the feeblest exercise and simplest form of that characteristic. It makes but a very slight demand upon credulity. In its exercise, we confide only in our own senses. But so far as it goes, and what there is of it, it is of the same character as faith of a higher and more complex type.

It is manifest from the foregoing illustration, as well as from general observation, that information is the first pre-requisite to faith. There must first come to the individual, information from some source, and this information must be recognized by him, and admitted as valid evidence in the premises. This statement is in accord with that of Paul in Rom. 10:17: "Faith cometh by hearing." That is, faith results from the reception and acceptance of information.

In the development of faith, the first point to be decided is the source of information. This will decide the character of the faith that is to be developed. If we accept of our physical senses as the source of information, the result will be a *sensuous faith*. If the source of information be of a worldly character, the faith developed will correspond. In every instance, the character of the faith that is developed will correspond to the character of the source from which information is received.

It follows from the foregoing, that if we are to develop faith pertaining to any matter not within the realm of what is commonly accepted as nature, we must receive information from a supernatural source. This agrees with the conclusion reached by Paul: "Faith cometh by hearing, and *hearing by the word of God*." Faith in matters supernatural is to be developed by information received from a supernatural source. Faith in God can be developed only by the reception of information from or pertaining to God. Man must accept of a source of information above himself, in order to obtain faith in anything greater than himself.

The Scriptures are presented to us with the claim that they are of supernatural origin. They make this claim for themselves. "All Scripture is given by inspiration of God." "Holy men of God spake as they were moved by the Holy Ghost." "The Revelation of Jesus Christ, which God gave unto him." These are samples of the many claims made by the Scriptures regarding their source. It is not within the scope of this article to discuss the validity of these claims, but it is taken for granted that our readers accept them as genuine and valid.

Thus we have settled upon the source of information in the development of supernatural faith. Now our faith is dependent upon the amount of information that is given to us from that source, and accepted by us as valid evidence. Something more is necessary than merely to hear or know the testimony of the Scriptures; that testimony must be fully and implicitly accepted as valid and reliable evidence, otherwise no faith can result. If we discredit any statement that is made, no faith can result pertaining to the matter upon which testimony is given. Thus we reach the conclusion that the amount and strength of our faith pertaining to supernatural matters that the Scriptures give testimony upon, are dependent upon ourselves,—not, however, exclusively,—for we have the promise that aid will be supplied to us through the medium of God's Spirit and the Holy Ghost, whereby we may understand the statements of Scripture. But before we can have such aid, we must have faith in the promise of it, also in the directions given for securing it. There are certain conditions to be fulfilled on our part, such as desire, humility, a correct motive, and asking, before we may reasonably expect

the aid of God's Spirit in rightly understanding the statements of Scripture. But we will suppose these conditions are all met, and we are ready to proceed to the development of scriptural faith.

A statement of Scripture is presented to us, through the medium of the eye or ear. The first point to be settled is, Do we understand the meaning of that statement? If so, the next point is, Do we fully and implicitly credit that statement? If so, faith results at once. Faith, so developed, becomes to us the veritable evidence pertaining to the matters testified to by the portion of Scripture that we have considered. We appropriate the testimony given, fully accept of it, and rest with security and perfect trust upon it. The principle that has become thus fixed within us, and is from thenceforth the mainspring of our action as pertaining to the matter under consideration, is faith. That faith must stand as the representative of whatever is further hoped for in that particular, until the literal, visible, tangible substance has been obtained.

Such is the process of attaining faith. It is so simple that all persons of fair intelligence may comprehend it. In a subsequent article, consideration will be given to the maintenance of faith.

G. W. M.

THE IRRATIONAL NATURE OF MAN.

ONE of the most unpleasant and ominous features of society which a close inspection of its various phases brings to light, is that furnished by the statistics of institutions for the care and treatment of the insane. These statistics, as most persons know, have swollen to alarming proportions, and indicate a much more rapid increase in the number of these unfortunates than is proportionate to the increase in population. We feel the more concern at this showing, because we recognize the loss of reason as one of the direst evils with which an individual can be overtaken, and we cannot but feel for such a one the deepest emotion of pity. Recognizing thus the dread nature of this malady, it may cause us to feel less at ease as regards our own condition if, from evidence which none can question, it should become apparent that, in common with all the world, we ourselves are not free from a certain phase of this affliction; in other words, that none of us exhibit, in the thoughts and acts of our lives, the attributes of perfectly rational beings.

That this is even so, is, we believe, the only conclusion which can be drawn from what the word of God reveals to us of the condition of man in his fallen state. There are three elements, or parts, which make up the individual,—the body, the intellect, and the moral faculties. The fall of man so affected and deranged these faculties, that they ceased to be, as they were designed, a perfect moral guide for the individual. There entered into his nature that which prompted him to strange and erratic deeds, for which there was no reason. It is but an extension of this derangement to the mental faculties, which has occasioned every outbreak of individual irrationality, and filled our asylums with the unfortunate thousands with whom the lamp of intellect has gone out in darkness.

This derangement manifests itself precisely the same in the one case as in the other. Derangement of the mental faculties shows itself in an erratic course of conduct, leading the individual affected, to do that which is contrary to the dictates of reason. The same result follows from a derangement of the moral faculties, though the result is less strikingly apparent. Moral derangement causes man to commit sin; and sin is an irrational proceeding, an act which is wholly without reason; for were there any reason for it, it would not be sin. Why, then, is not sin to be regarded as a manifestation and evidence of insanity, differing from the ordinary phase only in that the moral faculties and not the intellect, is the part of man affected?

The fact that we do not realize the existence of this derangement is no objection to this theory, but only the natural result of the circumstances which surround us. We are quick to detect an aberration of the mental faculties, because of the contrast which the course of the one so affected affords with that of others around him. But in that which involves the moral faculties, all are alike affected. All alike have fallen, and their spiritual understanding is darkened. Hence in this case a comparison reveals nothing. Outside of our little world,—the one dark spot in the midst of God's creation,—the great universe is filled with beings whose perfection sin has

never marred; who are rational in every thought and deed, leading an existence in perfect harmony with the will of their Creator; but we are shut off from all association with them. We have not the lives and actions of the inhabitants of other worlds before us, with which to compare our own. We only see ourselves to be like those around us; and thus, as those who are mentally unbalanced are unaware of their misfortune, so neither are we aware of the misfortune in which all the descendants of Adam have been involved by his fall. We are without a vivid sense of the heinousness and utter unreasonableness of sin. Could we perfectly comprehend our relations to God and spiritual things, as we do to the things of the visible world around us,—could we view the actions of our lives as they are viewed by the all-discerning Eye above us,—doubtless every sinful deed would appear before us in as repulsive and irrational a light as do the ravings of a maniac.

To cure man of this disease of his moral nature, to restore him to a state of soundness and rationality in all the faculties of his being, is the work of the gospel of Christ. We are heirs by nature to this diseased inheritance, and religion is the only remedy. This remedy, and this alone, will restore the individual to moral soundness and rationality. Brought to us through the agency of the Holy Spirit, it finds us with spiritual perceptions darkened and distorted, and ourselves "dead in trespasses and sins," as insensible to the voice of divine wisdom as was the unfortunate man whom Christ met coming out of the tombs by the shore of the Sea of Galilee; it brings to bear its healing power upon us, performs upon the heart the mighty miracle of conversion, and leaves us like the same man restored, sitting at the feet of Jesus, clothed with his righteousness, and in our right mind. Who would not wish such a work to be done in his behalf? Who would not gladly and joyfully accept the remedy provided for that purpose? To do so, is but to accept the religion of Jesus Christ.

L. A. S.

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.

SENSATIONAL PREACHING.

EVERY minister of the gospel is a builder (1 Cor. 3:10) and the material he puts into the building will determine its character and his wisdom. The foundation for the building is Christ, but we choose the material with which we build. Now, as ever, the great object of preaching is to lead men and women to Christ, and then instruct them in their Christian duties. Again, ministers are the spiritual fathers of those converted under their labors; and that children are like their parents is no truer physically than it is spiritually; and too, that we are influenced by the surroundings of home in church as well as family, is proven by the experience and the observation of all.

Matthew, in giving the commission, says, "Go ye therefore and teach all nations;" but Mark says, "Go ye into all the world, and preach the gospel to every creature." If, then, preaching is teaching men the way of life through Christ, it follows that man's intelligence must be appealed to. The mind must think, before there can be an intelligent yielding of the will and life to Christ. If I understand what is meant by sensational preaching, it is such an appeal to the feelings, through the senses, as to produce excitement without a corresponding appeal to the intellect; or the exciting of the passions, without awakening moral perceptions. Such preaching we think is hurtful to the individual and also to the community.

1. Because the object or design of preaching,—teaching men the way of life through Christ,—is lost sight of. There is simply an appeal to the emotions, without reference to the intelligence; and quite frequently, when the exciting meetings close, the religious life is gone too. We would not have you entertain the idea that we do not believe in the emotional in religion, for we think that no one can see himself a sinner, lost and undone forever, and not have feelings of anxiety. Nor can one pass from a state of death unto life without conscious joy.

2. We know that men are influenced by the habits of those who surround them at conversion and in early religious life. Hence we see why some people

are happy religiously only when they are in the midst of excitement, while others demand the opposite condition.

3. The excitement in religious work or anything that does not carry with it a conviction of right from an intelligent stand-point, will cease as soon as that which produced it is removed. The sad state of affairs following some of the so-called great revivals is a positive proof of the truth of this proposition. The means used are such as simply to work upon the feelings. The people are told about the death of friends, etc., until they are led to make a profession, with little thought as to what constitutes Christianity. Under these exciting circumstances, there is no depth of thought or feeling; and when the influences that produced the excitement are gone, the persons drop back again into their old ways of life. To say that such preaching is injurious, is to say what all candid, thoughtful minds must admit.

4. Many persons of excellent natures are drawn in, only to fall away, and become worse than they were before. This we have all witnessed. The trouble is, that the intelligence is not appealed to; and with scarcely a thought of what it involves to be a Christian, or of the terrible nature of sin, persons are induced to make a profession in the midst of confusion, where the most thoughtful cannot think, and where one is reminded more of the efforts of the false prophets on Carmel, than of a religious meeting, where men and women are accepting Christ and receiving pardon of sin.

The gospel is reasonable, and its demands are just. It meets an acknowledged want in every human heart, and does not depend upon nor stand in need of such a presentation of its claims as will in any way ignore its reasonable nature, and man's intelligence. And if, in preaching Christ as the world's Saviour, and urging men to accept him, the people cry out as in the days of old, do not restrain them; but do not attempt to get up a mere feeling by an appeal to the feelings, without reaching the intelligence.—Sel.

A CHRISTIAN loves the truth. He will not knowingly countenance error; but he is not afraid of it. He does not feel called upon to correct every one in his own church who writes something or says something that is capable of a construction which he cannot approve. God's minister is a watchman hearing the word at God's mouth, and declaring it from him; but he is not a watch-dog, barking at everybody that comes along, be he friend or foe. One such critic in a church can kill the social meeting. Of all the troublers of Zion, he is the most difficult to manage. If he is opposed, he poses as a martyr, thus exciting sympathy, and raising up a party to stand by him. As a rule, the only thing to do with him is to let him alone. In time he will make himself so intolerable that even those who sympathize with some of his views will give him up as an intolerable nuisance, that ought not to be tolerated.—Sel.

It is very difficult for one to manifest an interest that he does not truly feel. It can only be done by a gifted and skillful actor. Some of these have said that, for the time being, they really seemed to themselves to be the characters they assumed to be. To deceive others they must first deceive themselves. Generally, where a preacher does not feel a deep interest for souls, if he pretends to, it is seen to be mere affectation. But where one feels, he makes others feel. They cannot help it. They may resist it; but for the time being, their hardness gives way, and better influences come over them. Then, brethren, when we want to awaken an interest in others, let us begin with ourselves. Let us stir up our own hearts to lay hold on God. Let us bring ourselves up to the standard to which we would have others attain. Let us feel more than we express.—Free Methodist.

—A love of the truth is fully as important as a knowledge of the truth.

—Never think you can make yourself great by making another less.—Rev. J. Vaughan.

—Men are not won so much by being blamed as by being encompassed by love.—Channing.

—What I want is, not to possess religion, but to have a religion that shall possess me.—Chas. Kingsley.

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.*

A LITTLE WHILE.

"A little while, and ye again shall see me."
Surely, thou tarriest long,
Bridegroom, beloved! When shall this night of weeping
Be turned to song!
With heaven so far beyond us,
And earth so near to lure us and beguile,
How long! O, thou didst promise but to tarry
"A little while."

"A little while;" the sorrowing and the sinning
Are not forever;
These charms that earth and sense have wound
around me
Thine hand shall sever.
How long ere I awaken
Where nothing enters that can me defile?
I hear the voice of my beloved gently say—
"A little while."

"A little while;" my flesh and heart are failing,
So long the night;
My feet are sore; mine eyes are dim with straining
Toward the light.
O! when wilt thou array me
In glorious body no more weak and vile?
Come quickly! Thou didst promise but to tarry
"A little while."

"A little while," I say, with wistful glances
At yon bright skies.
"Where is the promise of thy Master's coming?"
The world replies.
How long shall I be weary
With hearing men thy name and laws revile?
O, teach them that thou didst but mean to tarry
"A little while."

"A little while;" the whole creation waits thee
In hope and fear;
Surely the sound of that swift driven chariot
At length I hear.
O earth! O earth! arouse thee!
Wake from thy sleep, ere mercy cease to smile!
Surely He cometh; and he will but tarry
"A little while."

—*Sci.*

TEXAS.

MT. PLEASANT.—I came to this place Oct. 29, and pitched the tent six miles northwest of the town. Meetings were begun Nov. 3, and two discourses have now been given. The attendance the first evening was more than 100, and last evening nearly 300. The people pay the best of attention to the word spoken. This community has been well canvassed for our books, and some are reading the truth with interest. The Lord has seemed to come very near to me in my labors the past summer, for which I praise his name. I labor on with good courage.

Nov. 5. W. S. CRUZAN.

KANSAS.

REPUBLIC AND CAWKER CITY.—As a result of our labors at Republic, from Sept. 16 to Oct. 29, eight new ones signed the covenant to keep all the commandments of God and the faith of Jesus. Bro. Rogers joined me, remaining two weeks, and rendering good service in both speaking and visiting. Sabbath, Oct. 27, we organized a Sabbath-school of about sixteen members, to be known as the Morehead Sabbath-school. We took six subscriptions for our papers, sold a number of books and tracts, and distributed a large number of *Signs and Sentinels*. Also took subscriptions on the tent fund, amounting to thirty dollars. We see no reason why this company should not go forward with God's people.

We next came to Cawker City, where we found the little company nearly all of good courage. They are doing well, and prospering in the present truth. One more joined the company while we were there. I then came home to Phillips County, where I found the Deer Creek church all of good courage. We praise the Lord for the success that has attended our labors this summer. Our courage is good to labor on in the good work. O what a sacred work it is to deal with souls! How great the responsibility of those who engage in it.

O. S. FERREN.

NEW YORK.

PHOENIX, MANNSVILLE, AND SYRACUSE.—After the camp-meeting, I held three meetings with the friends at Phoenix, Oswego Co. It is at present impossible to get a suitable place there for holding meetings. Several seemed glad of the visit, and appreciated the meetings. Many are convinced of the truth, and some are under strong conviction to obey. I trust the way will soon be opened for regular meetings to

be held there, at least once in two or three weeks. Strong opposition is now manifested.

Oct. 19, I went to Mannsville, to hold a district meeting, but owing to heavy rains and bad roads, but few were present. Those present, however, seemed to be blessed, and I trust some good was accomplished. Oct. 27, 28, a Sabbath-school Institute was held at Syracuse, and also the district quarterly meeting. The Institute, though a comparatively new work for us in New York, seemed to be much appreciated by all present. We feel sure it has increased our love for and interest in the Sabbath-school work. The meeting closed with good-will and courage beaming from nearly all faces. We feel to thank God for his guiding hand over matters here, and we can but pray that this may mark the beginning of better days for the cause in Syracuse.

A. E. PLACE.

MICHIGAN.

GRAND RAPIDS.—We are thankful to be able to report progress in this city. Since the camp-meeting in October, the Bible-reading work has been resumed encouragingly, and many seem very much interested in the truth. Seven adults have been baptized and united with the church, and others desire to do so at the first opportunity. Some have begun keeping the Sabbath, and among the new converts there is shown a determination to overcome evil habits, and conform in all points to the pure principles of Bible truth.

Our social meetings of late have been more than usually interesting. Last Sabbath, after preaching, fifty bore testimony in twenty-two minutes. A number of times there were three on their feet at once. The Spirit of the Lord was present, and all hearts were refreshed. There are five workers, at present, in this mission; and despite the unparalleled political excitement which prevails, we are taxed to fill all the openings for Bible work in the city. We are all of good courage, and with praise to God, are determined to press the battle forward.

W. C. WALES.

Nov. 4.

WISCONSIN.

SCHILLER AND ROBINSONVILLE.—After our last report, we remained two weeks at Schiller. Three families decided to keep the Sabbath. Some of these proved to be weak in carrying out their resolutions when trials came upon them; but we think it safe to count on at least eight precious souls at Schiller, who will press on in the narrow way marked out by present truth.

We next pitched our tent one mile south of Robinsonville, and about five miles north of Schiller, where we remained four weeks. About six persons in that locality have decided to keep God's holy rest day. Our next tent-effort was two miles north of Robinsonville, where four persons kept last Sabbath. Among these was the proprietor of the land on which stood our tent.

Thus we have pitched the tent in four different localities, following an elliptical circle of about twenty-five miles. Over one hundred meetings have been held, and as a result, about twenty persons have embraced the truth, ten of whom have received baptism at our hands. We have also distributed about ten dollars' worth of French tracts, and obtained five subscribers for *Les Signes*. We have spoken the precious truths for these times to hundreds of Catholics, and to most of the French Protestants in the colony. Much prejudice, especially on the tithing-system and health-reform, has been removed. Our efforts have been crowned by the erection of a meeting house, 26 x 36, of which work Bro. Paul E. Gros, who has been with me, is now having the superintendence.

Much remains to be done both for old and new converts. There are some promising youth, who ought to be worked in as laborers for the Belgian French in America, and for Belgium in Europe. As for myself, I withdraw from the battle field for awhile, to recuperate and prepare for another campaign in a field that Providence shall clearly indicate. Until further notice, my post-office address will be 274 Champion St., Battle Creek, Mich.

Oct. 12.

D. T. BOURDEAU.

AUSTRALIAN CONFERENCE ORGANIZATION.

A GENERAL meeting of the Seventh-day Adventists of Australia and Tasmania convened in Temperance Hall, North Fitzroy, Melbourne, Aug. 30, 1889, at 10:30 A. M., for the purpose of taking into consideration the advisability of organization. Eld. G. C. Tenney in the chair. The meeting was opened with prayer by Bro. Baker. On the motion of Eld. W. D. Curtis, S. McCullagh was elected Secretary *pro tem*.

The Chairman read extensive extracts from the address of the General Conference Committee to the Australian brethren, relative to the organization of the Australian churches into a Conference. The Chair believed the time had fully come when the brethren here could take the management of their affairs more largely upon their own shoulders. In

advocating this important step, he was indorsing the sentiments of the General Conference Committee. It was voted that a Conference of S. D. Adventists be organized.

Eld. Israel favored the motion, and said that Conferences had been formed in the past, with a less number of Sabbath-keepers than were to be found in Australia. The numerical and financial standing of the churches would warrant the steps being taken. He reported the actual membership of all the churches combined, to be 266, and the number of Sabbath-keepers, 335. The amount of tithes paid into the treasury during the last ten months has been over £700 (\$3,500).

Eld. Curtis gave the motion a hearty support. He was a strong supporter of organization, and hoped that, ere long, the ministerial staff would be increased by workers from the ranks of the Australian field. Eld. Daniells, from New Zealand, said that although he was not a delegate, yet he felt a lively interest in the work in Australia, and was fully assured the time had come to organize; and that the New Zealand brethren felt a keen interest in the work here. The following named persons gave the motion a very hearty support: Bro. Baker, Davey, Foster, Stewart, Graham, W. Bell, Stockton, J. Bell, D. Steed. The motion was carried unanimously.

The following-named brethren responded to their names as delegates from the churches: Adelaide, E. Holland, C. Davey, J. E. Steed, S. McCullagh; Ballarat, A. M. Graham, E. Hoskins, R. Maksey; Hobart, G. Foster, D. Steed; Melbourne, Wm. Bell, W. Miller, J. Hellier, Henry Scott, T. Rowe, W. Primmall, J. H. Stockton, F. Tucker, A. Ballingall, J. Bell, Jr., D. Sheppard. Delegates at large, M. C. Israel, Will D. Curtis, G. C. Tenney.

Eld. W. D. Curtis proposed that Bro. Daniells, from New Zealand, with all S. D. Adventists present in good standing, be invited to take part in the deliberations of this Conference.—Carried.

On motion of Eld. Israel, Bro. A. Stewart was invited to represent the company at Wychitella.

At the request of the meeting, the Secretary read from the S. D. A. Year Book. After necessary verbal recommendations, the Constitution was adopted without a dissenting vote. The following committees were then named by the Chair: On Nominations, C. Davey, A. Ballingall, E. Hoskins; on Resolutions, A. G. Daniells, G. Foster, W. Miller; on Licenses and Credentials, M. C. Israel, W. L. H. Baker, W. Bell.

The Nominating Committee recommended the following persons for officers the coming year: For President, G. C. Tenney, *Echo Publishing House*, North Fitzroy, Victoria; Secretary, S. McCullagh, *Parade*, Norwood, South Australia; Treasurer, *Echo Publishing House*, North Fitzroy, Victoria; Conference Committee, M. C. Israel, Will D. Curtis, G. Foster, Wm. Bell. This report was adopted, after consideration of each name.

The Committee on Resolutions presented the following report:—

Your committee appointed to consider what subjects should come before this Conference in the form of resolutions, would respectfully submit the following:—

Whereas, The signal blessing of God has attended the efforts of our brethren from America in planting the third angel's message in these colonies; therefore,—

Resolved, That we regard this with joy, and express our deep gratitude to God; and further,—

Resolved, That we faithfully recognize the duty of a more intense devotion to the truth of God for the present time.

Resolved, That we express our thankfulness to the General Conference for the ministerial and other help they have sent us, and for their kind watch-care to the present time.

Resolved, That we express our great indebtedness to our dear brethren throughout America, who have given so liberally of their means to establish the present truth among us.

Resolved, That we as a Conference express our full confidence in the work of the third angel's message and its attendant truths, as carried forward by our people, the S. D. Adventists, and that we are in perfect harmony and sympathy with this work, and all the methods adopted and recommended by the General Conference.

Resolved, That we are grateful to God for the gracious manifestation of his Spirit through the "Testimonies" of sister E. G. White, and that we hereby express our confidence in them, and our high appreciation of their importance in connection with the work of God for these last days; and that we recommend their careful study by all our people.

Whereas, The Spirit of God has repeatedly spoken of our publishing work, and has represented it as the right arm of the third angel's message; and,—

Whereas, The blessing of God has thus far attended the work of the *Bible Echo Publishing House*; therefore,—

Resolved, It is the sense of this Conference that the time has come to promote this work, and establish the publishing house upon a better financial and working basis.

Whereas, There are many persons among us who would gladly attend a training-school to prepare themselves for usefulness in the different branches in our work; therefore,—

Resolved, That it is the sense of this Conference that steps should be taken as soon as possible, to establish such an institution in the city of Melbourne.

Whereas, The Holy Scriptures teach that it is the duty of every one to pay to the Lord his tithe, and that none are excused; therefore,—

Resolved, That we promise to be faithful in this respect, and that we will make every proper effort to induce all our people to pay an honest tithe.

Whereas, The "Testimonies" have spoken relative to the value of our publications in the advancement of the cause of present truth; and,—

Whereas, We believe there are among our people those who might be developed into successful canvassers; therefore,—

Resolved, That we will do all in our power to encourage suitable persons to enter this department of our work, and that we will aid in a vigorous and systematic canvass for our denominational works.

Whereas, The holding of Bible readings has occupied a prominent place in our more recent work for the cause; and,—

Whereas, Much good has thus been accomplished during the past year in awakening an interest in the faith; therefore,—

Resolved, That we encourage this branch of missionary labor, and recommend a commendable zeal in the hearts of all who engage in this work with proper discretion.

Resolved, That we liberally carry out the advice of the apostle Paul in 1 Cor. 16: 2, "Upon the first day of the week, let every one lay by him in store, as God hath prospered him," for missionary purposes.

Whereas, We have received great benefit in adopting the principles of health and temperance, as advocated by S. D. Adventists; therefore,—

Resolved, That we do our utmost to extend health and temperance principles; and further, that we earnestly endeavor to place before all classes the advantage of health and temperance reform to the moral and physical nature of mankind.

Resolved, That we express our sincere thanks to the Melbourne church for the cordial reception and generous entertainment extended by them to the delegates of this Conference.

Resolved, That we send reports of the proceedings of this Conference to the REVIEW AND HERALD, and Signs of the Times.

Upon recommendation of the Committee on Credentials and Licenses, credentials were granted to M. C. Israel, G. C. Tenney, Will D. Curtis; and license to W. L. H. Baker, A. Stewart, G. Foster, D. Steed, S. McCullagh.

The time of holding the next meeting was, by vote, left to the Conference Committee.

G. C. TENNEY, Chairman.

S. MC CULLAGH, Sec.

NEBRASKA H. AND T. SOCIETY PROCEEDINGS.

THE annual session of this Association was held on the camp-ground at Grand Island, Neb.

FIRST MEETING, AT 10:30 A. M., SEPT. 4.—President in the chair. Eld. Nettleton made remarks showing how much good the temperance literature is doing. He spoke of the condition of the organization, and the need of more life and interest in the good cause of health and temperance.

The usual committees were appointed as follows: On Nominations, Mrs. N. H. Druillard, J. W. Boynton, John Clark; on Resolutions, W. N. Hyatt, Mrs. D. Fitch, H. Schneppe. Several questions were answered.

Meeting adjourned to call of Chair.

SECOND MEETING, AT 2:30 P. M., SEPT. 9.—After some appropriate remarks by the President, the report of the Committee on Resolutions was called for, and the following was presented:—

Whereas, We recognize the fact that no State association can exist without being composed of living local societies; therefore,—

Resolved, That the officers of this Association should see that local societies are organized, as far as possible, wherever there is a sufficient number of Sabbath-keepers.

Whereas, We believe that God always regards the health of his people, and that we as a body have not been in harmony with the plans adopted in general, in upholding the banner of our Health and Temperance Society; therefore,—

Resolved, That we urge all our ministers and workers to sign the tectotal pledge, and so become live members of this Association.

Whereas, The Bible is plain, and the "Testimonies" are explicit, in regard to the relation borne by the health reform to the rest of the third angel's message; and,—

Whereas, The principles of this reform are taught in our excellent journal, *Good Health*; therefore,—

Resolved, That we consider it the duty of all S. D. Adventists to become subscribers to and strict followers of its teachings.

Whereas, There are many outside our ranks who believe and practice these same principles; and,—

Whereas, These persons are excellent subjects for the reception of present truth, and might accept it if associated with us; therefore,—

Resolved, That we endeavor, by organizing health and temperance societies, to secure their co-operation in this work, and thus bring them under the influence of the truth.

Whereas, We see no possibility of awakening a right interest among our people in the health and temperance work, unless some one shall visit our different churches and labor with them in this direction; therefore,—

Resolved, That we request the Conference to allow Eld. L. A. Hoopes at least a portion of his time for this important branch of the third angel's message.

The first resolution was spoken to by Eld. Nettleton and others, showing the importance of organizing local societies, and getting the work really done in this branch of the cause, reported through the proper channel, etc. After these remarks the resolution was adopted. The second resolution called out a lively discussion from a number, after which it was adopted. The third resolution was then spoken to by Brn. Nettleton, Jayne, Boynton, Curtiss, and others, and by vote referred back to the committee. Adjourned to call of Chair.

THIRD MEETING, AT 10:30, SEPT. 11.—Eld. Nettleton read a communication from Dr. Kellogg, concerning the importance of education in this branch of the work, etc. The Nominating Committee was called for, and reported as follows: For President, W. N. Hyatt; Secretary, Mrs. W. N. Hyatt—Elected.

The fourth resolution was then spoken to by J. E. Jayne and Mrs. Fitch, and afterward adopted. Resolution five was discussed, and an amendment proposed, substituting the name of W. N. Hyatt for L. A. Hoopes.—Carried as amended. Adjourned sine die.

DANIEL NETTLETON, Pres.

MRS. W. N. HYATT, Sec.

THE CANVASSING WORK IN MICHIGAN.

IN answer to the many inquiries of our brethren and sisters, as to how the canvassing work is progressing in this State, I am happy to say that it has proved, with God's help, a success in many respects. It has not only been the means of getting many of our books which contain the solemn truths of the third angel's message, before the world, but it has been a spiritual benefit to the workers themselves. It has given them an experience that they never had before, causing them to seek God with all their hearts, and strive for a connection with the Saviour, the True Vine. This has led them to love others as Jesus loved them, thus cultivating more of a missionary spirit and a burden for the salvation of souls. This is a great gain. Besides, one can see by the report of our last year's work, that some seed has been sown, which we hope will spring up and bear fruit.

Beginning Nov. 1, 1887, and ending Oct. 1, 1888, we have sold 1,814 "Thoughts on Daniel and the Revelation;" 1,363 "Marvel of Nations;" 1,154 "Sunshine at Home;" 400 "Sunbeams of Health and Temperance;" 256 "Great Controversy, Vol. IV.;" 280 "Life of Christ;" 147 "Health and Temperance Manual;" 387 health and temperance leaflets; 116 "Parliamentary Rules;" 35 "Bible Readings;" 1,790 "Social Purity" pamphlets. Besides, we have obtained subscriptions for periodicals as follows: *American Sentinel*, 42; *Good Health*, 138; *Herold der Wahrheit*, 29; *Bijbel Lezer*, 5. Value of tracts sold, \$11; total value of sales during the year, \$10 213.50.

Many of these books were in the English, German, Danish, Swedish, French, and Holland languages. Thus we see the truth going to every nation, tongue, and people. While at the General Conference, I had the privilege of meeting a number of State agents. Some report about the same success in their States as we have had, and others better. Our sales are made by a very few persons, compared with the number of Sabbath-keepers in Michigan. Eld. Conradi says that there are in the Old Country, churches of only twenty-four members, eight of whom are engaged in the canvassing work. If Michigan, with her 130 or 140 churches, would send out such a per cent of members in the canvassing work, how much might be accomplished!

The canvassing work is a good work. Our canvassers are instruments in God's hands of carrying the truth throughout the country, and many souls are rejoicing in the truth through their efforts. One young man came to me while on the camp ground at Grand Rapids, and said, "Bro. Brant, I have some good news to tell you. I have just learned that where I sold a 'Marvel of Nations' last summer, they are keeping the Sabbath." He seemed to feel so happy to think he had been the means of bringing some into the truth. And well he might. What greater comfort can we have than to know that we are co-laborers with Jesus, and instruments in God's hands of saving souls around us!

Earnest calls were made at the General Conference for trained canvassers to go to the Old Country, to the islands of the sea, and the Southern States in our own country, to carry the truth. Earnest appeals were also made to the State agents, for some of their best canvassers to fill these calls; and a number of canvassers from Kansas, Iowa, and Michigan were recommended to go and labor in some of these fields. But there were not enough to fill the places. O, where are the young men and women who will give themselves to God and his cause, and fit themselves to labor in this branch of the work? There are some at work, who are sixty years of age, and they are doing good work. We are more than ever assured that any person with ordinary intelligence, who has a burden for souls, and is earnest, devoted, and persevering, can make a good canvasser. I should be

pleased to have our elders and directors look over their churches and districts, and see if there are not those whom they can induce to give themselves to this work. It is plainly to be seen that the success of the canvassing work does not depend upon the State agent alone. May God bless the canvassing work, and help us to feel the importance of it.

We are now prepared to help and instruct all who may offer themselves as canvassers. This is the best time of the year to sell our books. Many will soon be selecting Christmas presents. What a privilege it should be for us to introduce to such, books which contain the truth, and get them to purchase for themselves and for their friends. I shall be glad to hear from all who think of engaging in the canvassing work, whether they wish to work in a company or alone, also from all those who need instruction. We want to organize our companies for the fall and winter work. Address me at Hillsdale, Mich.

J. N. BRANT.

TO SABBATH-SCHOOL WORKERS IN IOWA.

WE desire to see the Sabbath-school work advanced in our State until it shall occupy the position that God designs it should. No branch of the work can be more important than that which trains the young mind, gives mold to the character, and fits the individual for active service in the cause of God. The Sabbath-school is the place where this work is done, to a large degree. How important, then, that we should improve every opportunity given us, to fit ourselves to labor in this branch of the work, in an intelligent manner.

All have no doubt noticed the appointment for a State meeting at Des Moines, Nov. 29 to Dec. 4. Special attention will be given at that meeting to the Sabbath-school work, and we desire to see a large representation of our workers present, especially those living near Des Moines. Come prepared to ask and answer questions, and with the help of the Lord we shall have a profitable season. The health and temperance work will also receive attention at this time.

W. H. WAKEHAM, Pres. S. S. Ass'n.

A GOVERNMENT CLERK'S EXPERIENCE.

DOUBTLESS this query has arisen in the minds of some, "I wonder if that Government clerk who was referred to in the REVIEW one year ago last spring as keeping the Sabbath, is holding out yet?" I am glad to say that by God's assisting grace he is, and has also continued to hold his clerkship.

That the reader may more fully understand some of the disadvantages in carrying on our work here, and what one has to meet who accepts the truth while in the employ of the Government, I would say that there are from 15,000 to 18,000 employed in the different departments of the Government in this city. These, with their families, make up about one half of the population, who are thus directly dependent upon the Government, and nearly all of the remainder are indirectly so. Thousands who seek these positions are very apt to look only upon the sunny side of life here,—ease of work, short hours, large salaries, and the enjoyment of the best of everything that this form of government affords. But the whole affair assumes quite a different aspect when the curtain is removed, and one sees the rank workings of the carnal heart, in jealousies, rivalries, intrigue, favoritism, fawning on the part of inferiors, and many times in the questionable means resorted to to secure influence—and for what? In order to hold positions, or to put in or throw out persons, under one pretext or another. One can thus see how very precarious these much-coveted places may become.

As nearly everything is adjusted to the large salaries, in house-rent, etc., there is not so much money in these positions as might be imagined. The employment has a tendency to unfit one in nearly every respect for the duties of real, active life. An intelligent clerk said to me that a person could not realize one's dread and fear of losing his place, with a family dependent upon him, especially after passing the noon of life. Another said that he would much rather his boys would drive an express wagon for a living than to have a clerkship at \$100 or \$150 per month. Another told how he had worked to keep loved friends and relatives out of these tempting positions; which reminded me of a little incident related by Mrs. H. B. Stowe, of an illustrious statesman many years ago, who, after being earnestly solicited by his nephew for a Government position, replied simply by sending him a spade.

The Government gives as a favor to most of its clerks what is known as a "thirty days' leave of absence," with full pay, said absence to be granted by the heads of the respective departments at their discretion, generally given, however during the "heated term," especially if Congress is not in session.

It has been two years since Bro. M—— began the observance of the true Sabbath, and he conceived the idea, and has since carried it out, of applying his "thirty days" on that number of Sabbaths, and then to lose pay for the remaining twenty-two days each year. He made his weekly applications until one year ago last Au-

gust, when his allotted time expired. During all this time it was evident his position was not favorably regarded by the head of his bureau. The next week after his time had expired, he made his weekly application, as usual, with the statement that it was to be without pay. The principal clerk over him returned the application disapproved, and declined to forward it to higher authority, warning him of the danger of his losing his position, if he still persisted in asking for privileges not granted to others.

Our brother, relying on the justice of his cause, and determining to obey God rather than man, insisted on his application's passing on to the head of the department, to whom it was addressed. The principal clerk was therefore forced to transmit the paper accordingly. In a few minutes he returned with an order from the official next in rank, to the chief of his department, that the applicant must state his reason, in writing, for making so singular a request. This message he delivered to our dismayed clerk with an air which seemed very clearly to say, "Now you will not dare to proceed farther with this nonsense." And what made the prospects still darker, both the head of the department and the other high official referred to, are known to be exceptionally severe disciplinarians by all their subordinates; and a supposed crank, especially a religious one, could expect no consideration at their hands. Our brother, with a full knowledge of the probable consequences of his act, briefly sketched, in writing, the salient points of his belief, especially the binding obligation of the fourth commandment, and respectfully demanded that so long as he remained in the Government service, he might be permitted to observe the Lord's Sabbath, offering to bear whatever pecuniary losses his conduct in this respect might entail upon him.

His application thus re-inforced was now forwarded through the proper officials. A few hours afterward the papers came back, with the following indorsement by the head of the department, for the information of all concerned: "I can see no objection to your keeping Saturday in the manner you propose." As he read this note, after the painful suspense, he was overwhelmed with emotions of gratitude to God for this marked interposition in his behalf; and we were all made to rejoice at this new evidence that our many prayers had not been in vain. As the privilege granted in the matter became a matter of record, it forms a precedent to which other Government employees, similarly situated, may hereafter appeal. And whatever course is followed in one department is quite apt to be carried out in another.

It must be borne in mind, however, that the above experience, fortunate as it was, simply secured to our brother the privilege of keeping the Sabbath, but in all other respects left him subject to discharge, the same as any other clerk. About seven months from this time, the standing of all the clerks was published as usual, and handed for inspection to members of Congress. As our brother had lost more time than any other clerk, with one exception, and no reason had been assigned, it was intimated to him that he would be among the first to be dismissed in the expected cut down in June. Just at the time, when his prospects were thus growing darker, and his family were suffering great distress of mind, we became, in a providential manner, acquainted with a very candid and intelligent member of Congress from the West, who, after I had laid the matter before him, cheerfully offered to call the attention of the secretary of that department to the matter. The secretary said, in substance, that he did not see that his loss of time would, under the circumstances, interfere with his record. At the close of the interview he desired the Congressman to put in writing what he had requested, that he might act upon it officially, which he afterward did.

Our brother holds his position day by day by faith, as it is such an easy matter still for some pretext to be found for his discharge. I would ask that he be remembered in the prayers of our brethren.

W. H. SAXBY.

Special Notices.

NOTICE FOR KANSAS.

As the time draws near for the payment of pledges on the tent fund, I would ask all those who placed their names to the pledge to buy a new tent for Northwestern Kansas, at the Cawker City camp-meeting, to forward the money to me at Marvin, Phillips Co., Kan., as we desire to have the money on hand before ordering the tent. If there are any who have met with adverse circumstances, and find it impossible to pay at the time specified, Feb. 1, I would like them to let me know at once.

O. S. FERRIN.

NOTICE.

THE Indian Territory having been assigned by the General Conference, to the Kansas canvassing work, we wish to learn all we can about it before sending workers there. Will the Sabbath-keepers who live

in this Territory, please write to me at once, giving all the information they can concerning the condition of the country, state of society, what proportion of the population are Indians and what proportion white people, and what portions of the Territory are occupied by whites. Let me hear from this field as soon as possible. My address is 821 West 5th St., Topeka, Kan.

N. P. DIXON, State Agent.

MEETING FOR DIST. NO. 1, OHIO.

This meeting will be held at Columbus, beginning Friday evening, Nov. 30, and continuing till Dec. 3. Eld. A. T. Jones, one of the editors of the *American Sentinel*, will be with us. He will speak to our people and the citizens of Columbus on religious liberty and the living issues of the day. We hope to see a good representation at this meeting from all parts of the district. Since the change at our last camp-meeting, this district includes the Columbus, Springfield, Yellow Springs, Washington, and Grapo Grove churches. We also hope that Dist. No. 2 will be well represented at this meeting. Important matters, that must affect the cause throughout the State, will be considered. The State agent will be present to help in the canvassing work. Those who expect to enter the canvassing field, and are not now actively engaged in it, should be at the meeting. We earnestly desire that this shall be an occasion of spiritual refreshing. The last few weeks I have felt, more than ever before, that perilous times are before the people of God. No means will be left untried to overthrow the faith of every soul. We must have the grace and power of God with us daily. Shall not this meeting mark an advancement in the experience of many of our people, as well as prove a great blessing to the cause at Columbus and elsewhere?

R. A. UNDERWOOD.

TO THE BROTHERS AND SISTERS OF DAKOTA.

I AM truly thankful that I can report to you that the blessing of God continues to rest upon us as we try to advance the canvassing work, and that from time to time new ones are giving themselves to the work, and abundant success is following the efforts of all to sell the printed page of truth. Since camp-meeting we have taken orders for over \$3,000 worth of books, a large portion of which have been delivered. One company of four have taken orders for over \$1,700. They are now delivering, and with excellent success. We feel especially gratified that a company of German canvassers has been started, with prospects that others will join them soon. We have been working for this for some time, and trust they will continue faithful. One encouraging feature of the work is that frequent reports come in from those who have been converted to the truth by reading books sold them by agents. Some of those thus converted now want to take hold of the canvassing work themselves.

Our State meeting is appointed at Vilas, Nov. 21-25. Now dear brethren, are there not those who could arrange to come to this meeting and get what help they can, and then enter the work for this winter, thus getting an experience that will enable them to take hold in earnest another summer? Our message is a warning message, and therefore means earnest work; and can you not see by the signs fulfilling about us, that our time for doing this work is short? We have a patient, kind, and merciful Heavenly Father; but can we hope that he will say, "Well done" to us, if we continue to have so little love for the souls for whom Christ died, that we are unwilling to venture anything in order to rescue them from the fearful judgment that will surely come? Let us show our faith by our works.

J. J. DEVEREAUX, State Agent.

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.

ADDRESS.

THE post-office address of J. H. Dortch is Springfield, Tenn., instead of *Springfield*, as given in the Tennessee Tract Society proceedings in REVIEW of Nov. 6; that of J. M. Rees is Springfield, instead of *Springville*, as it appeared.

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.

J. E. SWIFT.

News of the Week.

FOR WEEK ENDING NOV. 10.

DOMESTIC.

—The new armored U. S. cruiser "Atlanta" has been ordered to European waters.

—President Cleveland has issued a proclamation appointing Thursday, the 29th, as a day of national thanksgiving and prayer.

—Yellow fever still continues its ravages in Florida. Twenty new cases and six deaths were reported at Jacksonville Friday.

—The new U. S. man-of-war, "Boston," has been ordered to Hayti, in place of the "Kearsarge," to protect American interests on the island.

—The Indiana Paper and Bagging Company's mill at South Bend was destroyed by fire Thursday. Loss, \$300,000; insurance, \$40,000.

—Snow fell all day Friday throughout Kansas and at Kansas City, Mo. The fall was the heaviest ever known at this season of the year.

—Mrs. Hannah Sharkey, aged 111 years, died at Youngstown, Ohio, Thursday. She was a native of Ireland, and came to this country about seventy years ago.

—The family of an Irishman named Connor, consisting of his wife and two children, perished in a prairie fire, which burned their home in Jackson County, Minn., Nov. 2.

—Benjamin Harrison, of Indiana, and Levi P. Morton, of New York, are the men who, by the choice of the people of the United States, will fill the two chief offices in the Government after the 4th of next March.

—Fire at Macon, Ga., Monday evening, destroyed T. C. Burke's oil and paint store, Charles Taylor's furniture store, and Nussbaum, Vantysickle & Co.'s hardware store. The total loss was \$125,000; insured for about two thirds.

—An explosion in a coal mine near Pittsburg, Kan., Friday evening, entombed 158 men who were at work 112 feet from the surface. It is feared that all perished. A heavy storm prostrated the wires, and no further details of the horror can be had.

—Fire in the Steam Gauge and Lantern Works at Rochester, N. Y., Friday, resulted in the death of six persons, four others being fatally wounded. The smoke was so dense that the men could not reach the fire-escapes, and were compelled to jump from the third story.

—A tramp caused an explosion of a nitro-glycerine magazine near Shannopin, Pa., Monday morning. Houses and shanties in the vicinity were leveled, and the shock was felt twenty five miles away. There is no trace of the vagrant, but, so far as ascertained, no other person was killed.

—Examination of the clearance papers of the steamer "Saginaw," a supposed blockade-runner, which left New York Nov. 2, bound to Hayti, shows that she carried 129 cases of rifles, 35 cases of belts, 3 cases of paper for cartridges, 5 cases of drums, 43 bars of lead, 703 cases of cartridges, and 1,100 kegs of gunpowder.

—An iron kettle filled with 1,520 Spanish doubloons was unearthed recently by Mr. Amasa Eddy on his farm at Horseneck, Westport, Mass. The find is supposed to be part of a treasure buried there by pirates, though the fact that the dates on the coins range from 1781 to 1851 is rather against this theory. Mr. Eddy says that he discovered the treasure by means of a chart drawn on a piece of a drum-head, and that a large amount of gold coin and jewelry lies buried on the same land.

FOREIGN.

—The Catholics of Australia and India have presented the pope with \$1,000,000.

—Emperor William, of Germany, will visit Constantinople in the spring, on the occasion of his journey to Athens.

—The French Government has ordered the seizure of all cartoons of Boulanger, Count of Paris, and Prince Victor Napoleon.

—A dispatch from Melbourne, Australia, announces that a fire on Nov. 7 destroyed a whole block of buildings at Brokenhill, causing a loss of £100,000.

—Portugal has given notice that she will join England and Germany in the proposed naval blockade of Zanzibar ports, to suppress slave-stealing.

—Dispatches from London report a collision off Cowes, between the Norwegian bark "Nor" and the steamer "Saxmundham," by which the latter was sent to the bottom, with the loss of fourteen lives.

—A collision off the Lizard caused the sinking of the Cunard steamer "Nantes" and the German ship "Theodore Ruger." A portion of the latter's crew has landed at Trouville, but the fate of the rest of them and of the steamer's crew is unknown.

—A dispatch from Cairo, Egypt, dated Nov. 9, says that seventy thousand followers of the Mahdi attacked the town

Pacific, Limited, Day, and Atlantic Expressmen, daily.
Sunday Passenger, Sunday only.
GEO. B. REEVE,
Traffic Manager.

W. J. SPIGER,
General Manager.

The Review and Herald.

BATTLE CREEK, MICH., NOV. 13 1888

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

Poetry.	
He Thinketh Upon Me, FANNIE BOLTON	705
"The King's Children," ELIZA H. MORRIS	707
"Come Unto Me," M. V. GILL	709
A Little While, S. J.	710
Lost and Found, N. W. VINCENT	719
Our Contributors.	
The Law of God the Standard of Home Government, Mrs. E. G. WHITE	705
Very Dangerous, ELD. O. OLSEN	706
Object Lessons, JOSEPH CLARK	708
The "Christian Sabbath" Is Un-Christian, F. A. HOWE	709
Have We Reached the Last Days? C. P. WHITFORD	707
Sermon.	
In Good Humor with Our Circumstances, Rev. Dr. Talmage	708
Home.	
How to Make Children Lovely, S. J.	709
The Nerves and the Moods, Christian at Work	709
Not a Slave to Her Children, S. J.	709
Unattractive Girls, Congregationalist	709
Borrowing Trouble, S. J.	709
The Mission Field.	
Indian Tract Society Proceedings, J. W. MOORE, Sec.	710
Organization of Australian Tract and Missionary Society, JONAS L. BAKER, Sec.	710
We and You, S. J.	710
Special Mentions.	
Spiritualist Conventions in the Old World	710
Sunday Legislation in Germany, Christian Union	711
A Sacred Spring Over 3,000 Feet Deep, Scientific American	711
Suppressing the African Slave Trade, Christian Union	711
Editorial.	
N. D. Adventist General Conference (continued), U. SMITH, Sec.	712
Myself, L. A. B.	714
The Attainment of Faith, G. W. M.	714
The Irrational Nature of Man, L. A. B.	715
Ministers' Department.	
Seasonal Preaching, S. J.	715
Progress of the Cause.	
Reports from Texas—Kansas—New York—Michigan—Wisconsin	716
Australian Conference Organization, S. McCRACKEN, Sec.	716
Nebraska H. and T. Society Proceedings, Mrs. W. N. HYATT, Sec.	717
The Canvassing Work in Michigan, J. N. BRANT	717
To S. S. Workers in Iowa, W. H. WARDMAN	717
A Government Clerk's Experience, W. H. SAKBY	717
Special Authors.	
News	718
Appointments	719
Obituaries	719
Editorial Notes	720

LAST Sabbath, the 11th, the Battle Creek church were privileged to listen to a discourse by sister E. G. White, from 1 Pet. 1:3-10. As the words of the text would indicate, the discourse was eminently practical, presenting the high duties and privileges of Christians in these last days, and dwelling principally upon the themes of Christ as our burden-bearer, and the duty of all who profess his name to co-operate with him in the work of winning souls. A larger number were present than for many weeks previous, among whom were a goodly number of those not of our faith. The occasion was one of unusual interest, and, we trust, of profit also.

THE great political event of the year has come and gone, and one of the common facts which its passage has emphasized is that no one has the power to so carefully weigh human probabilities as to be able to decide with certainty the outcome of any impending issue. There is, however, one election, of vastly greater importance to every individual than the one just passed, the result of which each one has it in his power to determine; and that is the election which will entitle him to a place in the future inheritance of the saints. This is an election concerning which no one can afford to be indifferent. It is the privilege and the duty of every one to heed the apostolic injunction to "give diligence, to make your calling and election sure."

THE *Independent* says that "there is not a solitary fact known to man creating even the faintest presumption that the death of the body is the absolute destruction of our conscious being." This is equivalent to saying that thousands of honest, intelligent Christians can firmly hold as an article of faith on the sole authority of the Scriptures, something which those writings not only do not prove, but do not even in the remotest manner hint at. And not only this, but they can reason for hours from the Scriptures on a subject to which they contain not the slightest allusion, in a manner which not only commends itself to intelligent audiences, but convinces many of the

truth of the position taken. This is just what S. D. Adventist ministers all over the country are doing continually, wholly oblivious of the fact that they are performing a very wonderful feat.

It is equivalent to saying that the Bible,—the source from whence man draws all the facts known to him upon this subject,—is such a mystical book that such statements as, "The dead know not anything" (Eccl. 9:5), and that in the day of man's death "his thoughts perish" (Ps. 146:4), do not in the faintest manner hint at the view which the *Independent* so sweepingly condemns. Were such actually the case, it would be a most conclusive proof that the Roman Catholic position is correct, which says that the Bible cannot be understood by the masses, but must have its meaning revealed to them by the authorities of the church.

It is the plain duty of every professing Christian to recommend his religion in the most favorable manner possible to those around him. How can he do this? Not by arguing with them, nor even by any other method of speech; but by means of that which "speaks louder than words;" namely, his actions. Whatever may be the testimony of his words, it is overbalanced by the testimony of his actions, if the two are not in harmony. This is a truth which many persons of this class apparently fail to realize. While they profess full confidence in their faith, their cheerless, gloomy, and despondent bearing, day after day, virtually says to those around them, "The Christian religion is a failure. The joy and peace it promises are myths. It does not make one's condition any better than it was before he accepted it." With this testimony constantly before them, it cannot be strange that followers of the world should think that to enlist in the cause of Christ is to sacrifice all enjoyment in life, and should prefer worldly pleasures to the undesirable state exemplified in the lives of these professors. The most effectual way to convert others is to convince them of the desirability of the state into which you have been brought through your acceptance of Christ, by that continually cheerful and joyous deportment which it is the Christian's privilege to manifest to his brethren and to the world. Our privilege and our duty in this respect are summed up in the inspired words "Rejoice evermore."

It is quite common for some foreign Catholic journals to allude to most wonderful cures alleged to have been effected by worshiping at certain Catholic shrines in the Old World, distinguished by the possession of some especially consecrated images or relics of the "saints." Of course every Protestant believes that these alleged cures are a humbug, and that the reputation of these places is sustained chiefly by priestly trickery and an excited imagination. As an illustration of some of the methods employed to keep up this reputation, the *British Weekly* furnishes the following rather amusing incident:—

A French Protestant gentleman living at Nimes had a man servant, who one day gave him notice to leave, as he wished to return to his native mountains. Shortly after, his master met him hobbling along the Boulevard with two crutches. On asking him what was the matter, the man seemed confused, but on being pressed for an answer, said, "If you will come to a certain *cave* at two o'clock, I will tell you all." The appointment was kept, and then it appeared that, not caring to return home, he had been recommended to go to a priest for employment, which consisted in walking round the Boulevard once a day for three weeks, with his leg tied up and using two crutches. For this he was to receive one franc *per diem*; and at the end of three weeks he was to perambulate in the same way three times a day for one week, and to receive a wage of three francs. This over, he was to go to Lourdes to get cured!

This is one way in which doubtless the imagination of the devout but not over intelligent masses of some Catholic districts is frequently fed, and their faith kept alive in the divine authority and power of the Roman Catholic Church.

TAKE NOTICE.

AGAIN we request all ministers, licentiates, city mission superintendents, and officers of any of our organizations or institutions, to immediately send in their names and addresses, stating what offices they hold, and giving necessary information concerning the last year's work and present condition of such city missions or institutions as they have had in charge during the year.

Those who have been recommended to labor in other fields than were occupied by them last year, will please be particular to state what address should ap-

pear opposite their names in the forth-coming Year Book. Send all communications to F. E. Belden, REVIEW AND HERALD, Battle Creek, Mich.
YEAR BOOK COMMITTEE.

A CALL comes from Bro. W. V. Field, 152 S. 10th St., Cedar Rapids, Ia., for old English papers for use in reading racks, on which he will be willing to pay freight.

PERSONAL.

It will be noticed in this issue of the REVIEW, in the columns devoted to the proceedings of the General Conference, that the writer is no longer President of the General Conference or officially connected with it. The members of that body mercifully released me from the cares of office, at my earnest request, in view of my condition of health; and for this I am exceedingly grateful. The coming year I expect to make special efforts to regain my health and strength, which have become seriously impaired by the cares and business perplexities connected with official work. I shall drop a large portion of the mental labor of the past ten or fifteen years, take physical exercise, and rest, and seek to recuperate, that I may have more strength hereafter,—preaching perhaps occasionally, and perhaps writing some for the REVIEW.

I have held the office of President of the General Conference some thirteen terms, much of the time carrying heavy burdens and a weary brain. It is high time for some of our younger brethren to relieve me, and give me a chance for needed rest. There is one point concerning which I wish especially to speak. Having held the office of President of the Conference so long, many of our brethren from all parts of the cause have learned to address me on official business, and, in short, upon all manner of subjects concerning which they desired advice and counsel. I have been in the habit of receiving from forty to sixty letters per week, not short business letters of a few lines, but many of them lengthy communications, concerning most perplexing matters, often requiring long letters in reply. These were doubtless sent me, not from personal considerations, but simply because I happened to be the officer placed, with others, in charge of important interests in the cause.

Now these circumstances are entirely changed. I have no official connection with General Conference matters, and it would not be proper for me to attend to them. Should these communications continue to be sent to me, it would necessitate, on my part, the expenditure of time, expense, and labor in transferring them to the proper officers. It would also cause delay. Let all these correspondents remember that the writer is no longer connected in any way with the official management of General Conference affairs. Doubtless the Committee recently elected will soon designate to whom these communications should be addressed, while Eld. O. A. Olsen, the President elect, is absent from this country.

In closing my long period of official work in this cause, to return to the ranks of the ordinary laborers, I wish, in brief, to express my great gratitude to God for his goodness and mercy to me during the many years of official perplexity, my regrets for many failures, and that I have been no more useful, also my grateful appreciation of the uniform kindness and respect with which our people generally have treated me and my poor labors. It is my earnest desire that my successor in office may receive as generous treatment and hearty support. My love for the cause of God, and interest in its prosperity and success, and my confidence in the present truth as we have accepted it for all these past years, was never greater than of late. I trust God will yet give me strength to labor earnestly for its final triumph.

GEO. I. BUTLER.

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