

The Advent HOLY BIBLE **REVIEW** **AND 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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OUR ELDER BROTHER.

BY WILLIAM BRICKEY,
 (Kingston, Minn.)

God loved a world of sinners lost,
 And searched through all the heavenly host,
 To find one shepherd of the sheep,
 Whose pitying eye with tears could weep,
 And never slumber, never sleep,
 Who'd be our Elder Brother.

One Master Shepherd who would give
 His own life, that the sheep might live,
 Responded to this grand appeal,
 And though the serpent bruise his heel,
 The serpent's head at last shall feel
 The power of Christ, our Brother.

He left the bright angelic host,
 To seek the one sheep that was lost;
 He left bright worlds of fadeless bliss,
 To dwell in such a world as this,
 And fall beneath the traitor's kiss—
 My Love, my Elder Brother.

He rose victorious where he fell,
 And triumphed over death and hell;
 He purchased our divine abode,
 And sealed the covenant with blood.
 He lives to intercede with God—
 Our gracious Elder Brother.

If I but serve thee, O my God!
 And walk the path that Jesus trod,
 Those mansions bright beyond the sky,
 Prepared for such a worm as I,
 I shall inherit by and by,
 With Christ, our Elder Brother.

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.

IS MAN IMMORTAL?*

BY ELDER L. G. MOORE.

WE will now turn our attention to the question, "Is man immortal?" considering it from a Bible standpoint. Gradually the mind unfolds to the consciousness of existence. Life—what is it? Upon whom and what does it depend? Having commenced, will it always continue? Does death end all? These and kindred thoughts crowd upon the mind. In our perplexity, we turn for instruction to those about us. Can they solve the mystery of our existence? Much to our surprise, we find that they, too, are as unlearned as we. To whom, then, shall we turn for instruction? Who can help us? Then we remember that "vain is the help of man," and we turn to the Source of all wisdom, to the One who created us. He certainly can solve this problem. But how can we learn of Him whose face has never been seen

*Abstract of a discourse delivered at Good Templar's Hall, Grand Rapids, Mich.

by man, whose voice none can bear to hear? He, the Creator, the mighty God, the Jehovah, has given us a revelation, and to it we will go for instruction. It certainly must instruct us concerning our nature and destiny.

As a foundation, let us examine the scripture found in Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here we have a clear account of the creation of man, and that he was formed of the dust of the ground. Further on, in chapter 3:19, God tells Adam that he shall return unto the ground; "for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." We learn, then, that we are of the "earth, earthy." Thus far, all are in harmony. But what constitutes the life, the soul, of man? Here comes a division. God says that he "breathed" into his (Adam's) nostrils the breath of life; and man became a living soul." What would we infer from this but that previous to "God's breathing" he, the man (Adam), was a lifeless soul? If so, then a "lifeless soul" cannot see, though it has eyes; cannot hear, though furnished with ears; cannot speak, although the organs of speech are present. Eccl. 9:5, 6. Why?—Because there is no life in the body, no breath, as James has it. James 2:26.

What, then, was it that caused Adam to live? The "breath" that God gave him?—Yes; certainly. Without that he was dead. Why?—Because he, being of the earth, earthy, had no inherent life in himself. If the breath that God gave Adam made him immortal, as is taught, how was it that he died? For to be immortal is to be "exempt from liability to die." Those who are immortal can never die. And furthermore, if the breath rendered Adam immortal, would it not render the living creatures that God had made, immortal also? The record says, "They all have one breath." "All are of the dust, and all turn to dust again." Eccl. 3:19, 20.

In the account of the deluge, we read (Gen. 7:15): "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Again (verses 21, 22): "And all flesh died, . . . all in whose nostrils was the breath of life [margin, Hebrew, *the breath of the spirit of life*]." There could not have been at that time any immortal principle residing in the breath of men or animals; for had there been, how could they have died? Wherein, then, does man's immortality consist? Not in the breath, certainly, and surely not in the dust from which he was formed.

If by reason of the "breath of life" man was rendered immortal, why did God say that if he ate of the forbidden fruit, he should "surely die"? How could he die if immortal? Why, if immortal, must he continue to eat of the "tree of life" to remain so? That his life depended upon continued access to the tree of life, we know; for after he had sinned, God guarded the tree of life, lest he put forth his hand, and eat and live forever. Gen. 3:22-24. And as God had told him that if he ate of the forbidden fruit, he should die, he was driven from the source of life, in order that sin be not immortalized. By virtue of the fruit of the "life tree," Adam's posterity lived many hundred years, until the life principle became exhausted. In the restoration,

we find that the redeemed will have a right to the tree of life which now grows in the paradise of God. (See Rev. 2:7; 22:2, 14.)

From whence, then, has man his immortality? Why, says one, the Bible declares that man is immortal. But hold! where is the proof? You say that over and over again, it says man is immortal. Does it?—Yes, you assure me. But how many times does it say man has immortality?—Why, hundreds of times. You no doubt think so, but give me fifty places where it declares that man is immortal. Can you not find fifty?—No. Twenty?—No. Ten?—No. Five?—No. One?—No, my dear friends, not even in one place in all the Bible does it say that man is immortal. Neither in any place does it intimate that he is. But it does say (Rom. 6:23) that "the wages of sin is death; but the gift of God is eternal life [immortality] through Jesus Christ our Lord." Paul, in 2 Tim. 1:10, says that Christ "hath brought life and immortality to light through the gospel," but not through heathen philosophy. And furthermore, Paul, in speaking of God (1 Tim. 6:16), says, "Who only hath immortality," etc. If God only has it, is man yet in possession of it?—No, indeed. God has it, and will give it to those only, who by patient continuance in well-doing, seek for it.

Man is of the "earth, earthy," and, "if in this life only we have hope in Christ, we are of all men most miserable." Man not having life in himself, death would end all, were it not that Christ has received life in himself from God the Father (John 5:26), and has power to confer that life (immortality) upon those who are Christ's at his coming. 1 Cor. 15:19-23. When?—At Christ's coming. As before stated, if the breath of life proves immortality for man, it must prove the same for every creature to whom it was given. Adam was just as essentially a man before the breath of life was imparted, as after. There was this difference: before, he was a lifeless man, a dead man; afterward, a living man. The bodily organs were there all ready for the vitalizing influence of the breath of life.

An engine is as much an engine before the steam is applied, as afterward. The bolts, bars, shafts, wheels, etc., are all in place, but there is no motion. Apply the steam, the motive power, the breath, if you please, and it becomes a thing of life and power, as it were. So with man previous to his receiving the "breath of life." He was perfect in every organ, but he lacked life, in fact, he was dead. God supplied what was lacking, and he "became a living soul," or body. But what is the soul? The thinking, reasoning part in man, you say. Yes; this is the accepted opinion of Christendom. To admit this will not make the soul immortal, however. The thinking, reasoning part dies with the body. For proof of this, let us read Ps. 146:3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (To perish means "to be destroyed, go to destruction, come to nothing, decay," etc.) There is certainly nothing immortal about such a soul. Job, in speaking of the dead, says, "His sons come to honor, and he knoweth it not." Chapter 14:21. But if the soul be immortal (exempt from death), what would hinder

him from knowing about the loved ones left behind?

Again: you say that the "soul is the thinking part of man." But what is thought?—Action of the mind, matter acting upon matter in the brain. Of what is the brain composed?—Of eight-tenths water, a little fat, albumen, sulphur, lime, etc. These are all simple substances, all material, but so arranged in the masterpiece—man—that they can think, reason, love, hate, etc. Must we therefore conclude that they are immortal? If reasoning, thinking, loving, and hating are proofs of immortality, must we not therefore conclude that the lower animals are immortal? Can these simple substances that enter into the composition of the brain, think, reason, love, and hate, separate from the body? No, you say. But why not, if the brain, the thinking part, is the soul, and therefore immortal? Does its immortality depend upon its contact with the body? If immortal, why not reason, love, and hate without the body?

What, then, is the meaning of the term "soul" in the text under consideration? Does it not mean, the man, the person, the body? For proof, let us read a few Scripture texts. "And the king of Sodom said unto Abram, Give me the persons [Hebrew, *souls*]." Gen. 14:2. "And Esau took . . . all the persons [Hebrew, *souls*]." Gen. 36:6. "Whose feet they hurt with fetters: he was laid in iron [Hebrew, *his soul came into iron*]." Ps. 105:18. How can an immortal, immaterial soul be bound in prison with fetters of iron? Joseph, however, was bound in that way (the man Joseph, Hebrew, *soul*). If Adam was not a soul before, how could he become a "living soul" afterward, simply by the introduction of the "breath of life"? The truth is, he was a lifeless body, or soul, before the breath of life was given, and then, at the "breathing" of God, he became a living man, or soul, a living person, capable of acting, thinking, moving, etc. That the Hebrews so understood the word, there is abundant proof. Kitto, in his "Religious Encyclopedia," under the term "Adam," says: "And Jehovah, God, formed the man [Hebrew, *the Adam*] of dust from the ground, and blew into his nostrils the breath of life, and man became [passed from a dead state to one of life] a living animal." And furthermore, he says that there is nothing in the term "living soul" that would warrant the idea of man's pre-eminence over the animal creation. He says, "We should be acting unfaithfully if we were to assume its being contained or implied in this passage." Paul says: "There is a natural body; and there is a spiritual body. And so it is written, the first Adam was made a living soul [a natural body]; the last Adam [Christ] was made a quickening spirit [or spiritual body]. . . . And as we have borne the image of the earthy [or of Adam], we shall also bear the image of the heavenly." 1 Cor. 15:44. "Who shall change our vile [natural] body, that it may be fashioned like unto his glorious [spiritual] body," which will take place at the resurrection. Phil. 3:21. "For this corruptible [the dead] must put on incorruption, and this mortal [not immortal] must put on immortality." 1 Cor. 15:53.

But if we already have immortality, how can we put it on? If immortal, how can we die? For that which is immortal never dies. "It is exempt from death." The term "living soul" is repeatedly applied to the animals brought into existence at the creation. "And God said, Let the waters bring forth abundantly the moving creature that hath life [margin, Hebrew, *soul*]. Gen. 1:20: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life [margin, Hebrew, *a living soul*]." If, therefore, by the term "living soul," we are to understand some inherent, incorruptible essence or spirit in man that cannot die, we must infer the same for every living creature that God has made. We have scriptural evidence to show that the "living soul" "is not exempt from death."

Speaking of the terrible destruction under the second plague, Rev. 16:3 says that every "living soul died in the sea."

There is, then, no ground for believing that man is naturally immortal from the account as given in the 2nd chapter of Genesis. Though the Bible speaks to us 873 times of the soul, it never once calls it an "immortal soul," and though it tells us 827 times of the spirit, it never once tells us of a "deathless spirit." But notwithstanding the frequent use of these words, they are never once qualified by such expressions as "immortal," "deathless," "never-dying," etc., which so much abound in modern theology. Immortality is the "gift" of God, and if we ever receive it, it will be because we have sought for it through Christ. (See Rom. 2:6-11; 6:23.)

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.

PERSECUTION OF BELIEVERS AFFORDS SCOPE FOR THEIR TESTIMONY.

BY ELDER R. F. COTTRELL.
(Ridgeway, N. Y.)

"BUT, before all this, you shall be apprehended and prosecuted, and consigned to synagogues and imprisoned, and dragged before kings and governors, because of my name: and this will afford scope for your testimony." Luke 21:12, 13. (A. Campbell's Translation.)

The King case, and other cases of persecution, together with the general agitation for Sunday laws, are affording scope—"amplitude of opportunity"—for testimony to the truth for our time. Who will improve the opportunity by joining the National Religious Liberty Association, and subscribing for the *American Sentinel*, and laboring to extend its circulation? The agitation in behalf of Sunday, and the persecution made possible by laws to enforce its observance, open the way for our testimony, and bring it before the whole people as nothing else could. Now is the time to work. Now is our opportunity to "remember them that are in bonds, as bound with them," and to enlighten the people in respect to the principles of religious liberty, as given by God, taught by Jesus Christ and his apostles, and recognized in our peerless Constitution. No time should be lost. All our people should read the *Sentinel*, and help in its circulation. All should aid according to their several ability, the N. R. L. Association in its work. God wants our rulers and all the people to be enlightened, that all the true-hearted may be saved. Who will work for this? Will any be delinquent and thus be the losers? Think of these things, and then act.

THE CANVASSER IN HISTORY.

BY FRANCIS HOPE.
(Hull, England.)

How much canvassers have done in the past to promulgate the gospel, will only be known in the kingdom of God. Their work has received small notice from the historian of this world, yet from such brief and meager notices as there are, we learn that from the darkest times they have played their all-important part in the advancement of Christianity. True, their work was somewhat different from that of the modern canvasser, in that they had not the facilities of the present day, but they none the less accomplished good and efficient work. The early Reformers made use of this system. Reinerius Sacco, Romanist and inquisitor, in a book written against the Waldensian and Vaudois missionaries, thus describes their work:—

These heretics are full of artful devices to obtain familiar access to the noble and the great, and thus do they proceed: They exhibit to gentlemen and ladies some kind or other of tempting wares, such as rings or

shawls for sale. When these are sold, if they ask him, have you anything else to sell? He replies, I have more precious gems than these, which I will show you if you promise not to betray me to the clergy. Security being promised, he says, I have a gem so brilliant that by it a man may know God. I have another, that shines so that it kindles the love of God in the heart of its possessor. And so on of others, calling them metaphorically, gems. After that he recites some devout chapter, as that of Luke 1, or one of the Lord's discourses, and then when he has begun to interest his hearer, he adds Matthew 23 or Mark 12. Asked of whom these imprecations are to be understood, he replies, the clergy and monks. He then contrasts between the state of the Roman Catholic Church and that of the Vaudois, illustrating every point by the word of God, and calling upon his hearers to consider which state and which faith is the most perfect and to choose that.

The Reformation of the sixteenth century was largely brought about by the canvasser, and the leading Reformers well understood the value of their work. They covered Germany, penetrating to the remotest hamlets and huts of the peasantry, and carrying with them the various tracts issued by their more learned brethren. Their ranks were largely composed of converted monks who were too ignorant to teach, and unable to read the word of God, and thus adopted this kind of work to further the blessed cause they loved so much. In vain did emperor and princes issue edicts against the writings of the Reformers; in vain did the pope and clergy fulminate threatenings and slaughter against any who should receive such writings. They were to be found scattered, not only through Germany, but soon all over Europe. Luther wrote in 1518, "My little works and my *Resolutions* went, or rather flew, in a few days over Europe." These publications increased with astonishing rapidity, and for the most part were published at Wittenberg. In 1518 the Reformers sent forth seventy-one different works on various subjects; in 1519 they increased to 111; in 1520 to 208; in 1521 to 211; in 1522 to 347, and in 1523 to 498. How far they were in advance of their enemies, may be judged from the fact that in this last year the total number of publications issued by the Catholics was only twenty. These tracts and pamphlets translated into French, English, Italian, and Spanish were then scattered in the various countries by these faithful colporters.

The same work was carried on in France under the direction of Calvin and afterward Havel. The presses of Geneva, Lausanne, and Neuchâtel turned out works which an army of devoted men, disguised as peddlers, carried to the remotest recesses of the country. At the top of their packs were all kinds of trinkets, while hidden below was the real merchandise. The greatest caution and discretion had to be used; for an unguarded word would betray their mission and send them to death. The punishment for selling these works was that their tongues were to be torn out by the roots, and then they were burnt at the stake. It was a hazardous business, and many a man sealed his work with his blood. It meant something to canvass in those days. Books hid in barrels of provision were conveyed to various places, and served as depositories.

About 1833 Protestant canvassing had a great revival in France. Some 3,500 colporters distributed 9,000,000 volumes in that country. The priests are reported as saying, "It is a deplorable state for our poor France. Since the freedom of the press, these miserable colporters go everywhere, and everything is destroyed." In 1849 the work was stopped by a commission which allowed no book to be sold without having on it their official stamp. Every canvasser had to receive a license from them. The writings of Voltaire were stamped, but religious works were proscribed. In 1869, however, two evangelists started with a Bible carriage belonging to the Bible stand at the Crystal Palace, and visited all the small fairs in France, selling the Scriptures. M. Pointet continued the work, and in 1885 he sold 6,867 Bibles and Testaments, and distributed 51,500 Gospels.

In 1868, on the expulsion of Queen Isabella, Spain was for two years a republic. This proved

an open door for the truth, and the canvassers entered and disseminated the Scriptures over that priest-ridden country. The good work is still carried on by Bible carriages belonging to various denominations. In 1870, when the victorious army of Victor Emmanuel entered Rome, two canvassers came also. They marched in the center of the army with a little cart drawn by a dog and loaded with tracts and Bibles. It is said that that was the biggest gun that entered Rome that day. Since then, colporters have been selling the Scriptures throughout Italy.

In the early part of this century a thorough canvass for the Bible was made through Ireland, and the work still continues, though not in so extensive a way. During my recent stay in that country, I made the acquaintance of a young missionary in charge of a Bible carriage, or caravan. He and his companion resided in it, as it was fitted up with all necessary conveniences. He had an allotted territory, and would visit all the fairs and markets in it. His manner of work was to drive his wagon into the center of the market square, display his books, canvass the country people, and preach from the wagon at stated times. He seemed to have fair success.

By these few instances we see how important a part the canvassers have played in the past, and how they have helped prepare the world for the reception of the third angel's message. The part they are acting to carry the message itself, is known to us all.

STUBBORN SOULS.

BY GEO. W. COPLEY.
(Huntsville, Ark.)

"FOR rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23. The willful, stubborn man is the worst enemy to self. Such habitually resist the pleadings of the Holy Spirit when God's choicest blessing—health—attends them. But when laid on a sick bed, and the fear of death and the judgment are brought to view, that still faithful friend and monitor, the Holy Spirit, and the retrospect of life with its burden of injustice to others, unrepented of and unconfessed, crush out all hope of eternal life, it is *then* the full measure of their iniquitous lives wring from them the keenest anguish of their souls. It is *then* they see what it has cost their souls to withhold justice from their neighbors when in the full tide of health and worldly prosperity. O, the wrecked souls caused by the stubborn wills.

If it was universally believed that the affairs of this evil world would be brought to a close within thirty days from this writing, with what anxiety and zeal would transgressors be hurrying over the land, regardless of cost, to confess their wrongs and plead for pardon from those they had wronged! The only possible way to obtain God's pardon for wrongs done to others is humbly to confess them to the injured persons. I fear there are millions in the world who profess to be Christians, that will be lost just because they are too proud and stubborn to confess to their victims the wrongs they have heaped upon them in secret. Proud, vain, conceited, Pharisaical men and women, full of the leaven of prejudice and self-importance, conclude, judging from their conversation and their lives, that God is going to deal more tenderly with them than with the generality of mankind. The Bible again blots out all such vain hopes; for it declares in the plainest language, that God is no respecter of persons. Therefore, the humble and the just who yield their hearts to God, will be saved, while the proud and the stubborn, who cannot be just when in the exercise of these satanic traits, will not be saved. And God's jurisdiction comprises all climes and all countries lying beneath every sun.

—God will not always chide, but he will always love; his anger endureth but for a moment, his mercy is from everlasting to everlasting.—*Rev. J. Smith.*

PSALMS 121:8; JOHN 13:7.

BY MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

WHERE art thou, Lord? I cannot see:
My eyes are blind with misery;
I grope in darkness all day long,
And hushed my gladness and my song.
Hast hid thyself? O come thou near,
And still this tumult, calm this fear.

Child, I am here; be not afraid;
For I am ever near thee;
In darkest night I'll send thee aid,
I'll strengthen thee and cheer thee.

What doest thou, Lord? see o'er my head
The forked lightning, fierce and red!
Earth's hellish powers in mortal strife,
Are clamoring fiercely for my life;
Lift thou the swift, avenging rod!
Hast thou forsaken me, O God?

Child, what I do thou know'st not now,
When thou art bowed in sadness.
But thou shalt know when tears give place
To everlasting gladness.

Awake, O Lord! The slanderous tongue
Vile falsehoods 'gainst thy truth has flung;
And Error's odious banners rise
Against the black and dismal skies:
The wicked triumph o'er the just,
And truth seems buried in the dust.

Thinkst thou the high and holy One
Can close his eyes in slumber?
I see the godless and the vile,
Behold, his days I number.
Shall finite wisdom understand?
How vainly, child, thou tryest
To fathom with thy human heart
The counsels of the Highest!
Then fear thee not; I see thy tears;
I mark the skeptic's laughter;
Child, what I do, thou know'st not now,
But thou shalt know hereafter.

GOOD RULES.

BY J. A. OPPY.
(Greeley, Colo.)

THESE rules are culled from the M. E. Discipline, edition of 1884. They are too good to be lost. Let every Seventh-day Adventist read them carefully, and make a personal application of them to himself, wherever they will apply, and they will be found to apply in too many places; and we doubt not but there will be an advance in vital piety and godliness, all along the line of the remnant.

RULE 1. Be diligent. Never be unemployed. Never be triflingly employed.

RULE 2. Be serious. Let your motto be: "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

Brethren, a violation of this second rule will bring the blight and mildew of spiritual death to any class of God's people who violate it.

RULE 3. Converse sparingly with women, and conduct yourself prudently with them. 1 Tim. 5:2.

A violation of this rule has brought the blush of shame to the face of many a bold soldier of the cross, and caused whole Conferences to weep and mourn over their untimely fall. Brethren, take your Bibles, and read 1 Tim. 5:2, and mark the last words of the text, "with all purity." Every newspaper, and general observation, tells the sad story that too little attention is paid to this rule indited by the Holy Ghost.

RULE 4. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything.

How much jangling and wrangling, and how many church trials would be done away with, if more attention was paid to this rule!

RULE 5. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

Yes; it *will* fester and become a running sore—a moral malady that will spread through the whole "body of Christ." We have all seen it again and again, to our heart's sorrow.

RULE 6. Avoid all affectation. A preacher of the gospel is the servant of all.

RULE 7. Be ashamed of nothing but sin.

The fourth commandment of the law enjoins the observance of the *seventh* day as the Sabbath, instead of the *first*. According to John, "sin is the transgression of the law," therefore those who desecrate the *seventh* day, are law-breakers, hence, *sinners*. As Methodists keep the *first* day and desecrate the seventh, contrary to the commandment, and contrary to Rule 7 of their own Discipline, they are sinners. Of course they do it unwittingly, but it is a violation of the law, notwithstanding.

RULE 8. You have nothing to do but to save souls, therefore spend and be spent in this work. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Observe that it is your business not only to preach so many times, . . . but to save all you can, and bring as many sinners to repentance as you can, and build them up in that holiness without which they cannot see the Lord.

"MEANS OF GRACE."

1. *Prayer*; private, family, and public. Do you use all of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, have you family prayer?

It is seldom that Seventh-day Adventist ministers are as faithful in these things as they should be. Brethren, we have sad occasion to know that there are too many *prayerless, Christless* homes among Seventh-day Adventists! The law of God and the prophetic charts hanging on the walls in our houses, will not keep Satan from our homes and hearts. Were we as full of faith as we are of doctrine and the commandments, we as a people would be a living, moving power in the whole earth, and the voice of the dragon would be heard all over the land, rallying his forces to go out to meet us in battle. To my certain knowledge, there are hundreds of Seventh-day Adventist families where the voice of prayer is *never* heard only when the minister comes. Is it any wonder, that the Laodicean church is "wretched, and miserable, and poor, and blind, and naked"? "The commandments of God," are not *riches* unless they are accompanied by "the faith of Jesus." Brethren, the mighty are coming up. Let us all come up to the help of the Lord *against* the *mighty*, by using every means of grace. Have a Bible always about you. In the early days of Methodism, it was almost universally true that each person carried a Bible with him, but carried Bibles nowadays among that people are "like angel's visits, few and far between."

2. *Fasting*. Do you use as much *abstinence* and *fasting every week* [italics ours], as your health, strength, and labor will permit?

Is it not true that our health and strength are sadly impaired, and our usefulness in the cause of God crippled, from the fact that we are not temperate, and fast little or none at all? How many fast even once a year? What strength and power we might have, if we observed the appointed means of grace; viz., fasting and prayer! Why could not the disciples cast out the devil? Christ gave them the secret of their failure. "This kind goeth not out but by fasting and prayer."

Do you steadily watch against the world? yourself? your besetting sin? Do you deny yourself every useless pleasure of sense, imagination, honor? Are you temperate in all things? For instance, in food? Do you use only that kind and that degree, which is best both for body and soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy and drowsy after dinner?

And we may ask further, are not some of us "heavy and drowsy" after breakfast, dinner, and supper—all three?

Do you use only that kind and degree of drink which is best both for body and soul? Do you choose and use water for your common drink, and only use wine medicinally or sacramentally? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

To all of which we say, Amen.

Necessity of union among ourselves. When we meet, let us never part without prayer. Take great care not to despise each other's gifts. Never speak lightly of

each other. Let us defend each other's character in everything, so far as is consistent with truth. Labor in honor each to prefer the other before himself. We recommend a serious perusal of "The Causes, Evils, and Cures of Heart and Church Divisions."

To all of these things, we would reply by saying, "And let all the people say, Amen."

The most effectual way of preaching Christ is to preach him in all his offices, and to declare his *law* as well as his *gospel* both to believers as well as unbelievers.

And again we reply: "And let all the people say, Amen." Surely all good Methodists ought to say Amen to what their own Discipline says, that is, if they believe it. Do Methodists "declare his law as well as his gospel?" If they do not, they ought to "declare" to the whole world that they do not live up to paragraph 138 of the Discipline. We would say in all kindness to this large influential body: Pull down your sign, or stand by your colors. Preach the law, the whole law, not only *nine* tenths, but *ten* tenths. Tell the people that it is their duty to keep the fourth commandment as much as any other one of the ten. Do not abolish the whole law any more, to get rid of the cross of observing the seventh day, enjoined in the fourth commandment. Do not try to enforce the observance of the first day, which is no part of the law or the gospel, by the authority of the fourth commandment. Do not tell the people any more that the world is round, and that they cannot keep the Sabbath, the seventh day, on a round world; for it makes out a bad case for Sunday. Do not tell people that time is lost, and they cannot tell which day is the Sabbath; for by so doing, you admit that those who keep the seventh day are as near right as those who keep the *first*.

It most certainly does not look well to make out a bad case against your own creed to demolish the faith of your neighbor. As Sunday is the seventh part of time of one week, is it not easy to see that if time was lost, Sunday was lost too? Do not suppose any longer that Sunday is the Sabbath, if time was lost, and we cannot tell which day is the Sabbath. Do not say any more that Christ changed the day from the seventh to the first; for in so doing you make the Saviour out to be the "man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God." Do not say that the apostles changed the day; for they deny it. Paul says, "Do we then make void the law through faith? God forbid." The testimony of John is equally strong. "This is the love of God that we keep his commandments"—not that we *change* them.

Peter also bears testimony against the cruel accusation. "For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." 2 Pet. 2:21. So far from changing the commandment, he says that those who even turn from it, are like the dog "turned to his own vomit again; and, the sow that was washed to her wallowing in the mire." Verse 22. Yes "preach him in all his offices." Tell the people that his first office was that of a prophet. "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me." Acts 3:22. Tell them that his second office is that of a priest. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Tell the people that he ministers there over the broken law of ten commandments, that the M. E. Discipline makes it the duty of all Methodists to preach and observe. (See Art. 6 of Discipline.)

O, do tell the people the truth! Do tell them that the fourth command of that broken law over which our High Priest ministers, says that the seventh day is the Sabbath and not the first. Do tell them that the first authoritative command that was given for the observance of Sunday as a rest day, was issued by a pagan emperor, and he at the same time an idolater, a sun-worshiper! Do tell them that there is no authority either in

the law or the gospel, for the observance of the first day of the week as a Sabbath. Do tell the saint and the sinner, that the third office of Christ is that of a king. "He hath on his vesture and on his thigh a name written, King of kings and Lord of lords." Rev. 19:16. Do tell them that he cannot fill all three offices at the same time, but that he who was a prophet while on earth, is now a priest in heaven, and when he appears "the second time without sin unto salvation," he will be a king. Do tell them that he entered on his office work in the first apartment of the heavenly sanctuary A. D. 34, and continued therein till A. D. 1844, and he then passed to the most holy apartment of the heavenly sanctuary, and that he will continue his work in that place till the close of probation, and that then he will lay aside his priestly robes, put on his kingly robes, and come and destroy law-breakers, and such as do not obey the gospel.

If he is preached in his third office, he will be preached in his second coming; for it is at his second coming that he appears as a king. Hence, also, all the signs he has left that show *when* he is to come, must be preached to the people. Now put together the *law* feature as set forth in the fourth command of the law; viz., "The seventh day is the Sabbath," and the gospel feature as relates to Christ in his third office, that of king; and the result is, that preaching the law and the gospel makes Seventh-day Adventists. This is just what the result should be, according to the Discipline and according to the Bible. For as we have shown in a former article, the last part of Article 6 of "Articles of Religion," page 10, says: "No Christian whatsoever is free from obedience to the commands which are called moral." And the fourth command, which is called moral, reads in the Bible, "Remember the Sabbath day, to keep it holy. Six days shall thou labor, and do all thy work: but the *seventh day* is the Sabbath of the Lord thy God." So it is evident that if Methodists would all live up to the teaching of the Discipline, they would all be Seventh-day Adventists.

FAITH AND BELIEF, LIGHT WANTED.

BY MRS. M. J. BAHLER.
(Oakland, Cal.)

As some are writing to me, asking for further light on the subject of faith and belief, I desire to ask them to re-read with care the article in a recent number of the REVIEW, which has stirred their thoughts on this subject. Not that all is therein said that can be said, by any means; but that they may more clearly grasp what is there said.

And first notice it was said, "In spiritual things there are distinctions which the shortsightedness of the natural understanding would never make." It was not said that always where the word "belief" is used in the Bible, mere assent of the mind is meant. No, indeed, the words are used interchangeably all through the Bible. We use them interchangeably; but notwithstanding that this is the case, there is a distinction in the conditions they indicate, not a difference in the words themselves, which is wide and important. Earnest study of the word of God, accompanied by sincere prayer, will open to us treasures of which we have never dreamed.

When we read, "Abraham believed God, and it was counted unto him for righteousness," we must not think that mere assent of the mind is all that is meant. Let us remember that it is conditions, not words, which are spoken of. Abraham had that true living faith, which led him to the performance of works that manifested that he had faith. As before said, "Where faith exists, there will always be corresponding works." Faith works because it cannot exist and not work. It loves to work, therefore it "works by love."

Again: let it be noticed that it is conditions, not words, we are considering. And a condition of mere assent to the word of God, will never

save. Many times we find the words "believe" and "believed," when sweet, confiding faith is the condition they represent. Undoubtedly faith is generally the subject under consideration, where "believe" and "believed" are used; but what was spoken of was the danger of sitting down satisfied with a mere theoretical belief, without advancing to the invincible fortress of living faith.

Since writing the article herein referred to, I have come into possession of a very expressive sentence, from the pen of another, which I trust will make this matter clear to those who have been puzzled by the position set forth. The sentence I herewith give, is in full harmony with the views I entertain upon this subject:—

Belief and faith may, and may not be identical. Belief may stop short at mere assent, it may blossom into the fullness of faith. Faith is well defined as the soul's grasp of God's power. It is all that is generally meant by belief, and *much more*. [Italics mine.] It is a living, acting, working principle.

To my mind, this gem of thought sets this important subject in a true light. Take the gem, and make its reality so clear and distinct that your belief shall "blossom into the fullness of faith," and you so grasp God's power that his "fullness" shall be manifest in your life.

OUR WORLD.

BY JOSEPH CLARKE.
(Lowry City, Mo.)

OUR world is a very small one, compared with some other works of the divine Architect; but to us who live upon its surface, it is a pretty large world. Not only its size, its varied landscape, its climate, and its motions, but also its inhabitants, have a claim upon our attention. Certainly as we are ourselves part and parcel of this most singular race of people, it is highly proper for us to make it a part of our daily work, to study out the outgoings and incomings of the people who inhabit this planet, to God so small, to us so large.

Certainly, small as our earth is, compared with other systems beyond our reach, God has honored this planet to an infinite extent, in giving his Son to live and die here, among a race so degraded in sin, as to take the life of its heavenly messenger. It is not singular that our little planet put on garments of mourning then, and shook as if in convulsive emotion.

Its past history and present condition claim our attention and study,—our present condition as a race, divided by difference in religion, difference in color, difference in language. Are we as a race inclined to error? Why these divisions in race, color, religion, and language? Ah! the Bible tells us the sad truths we so much need to know, and it tells of the balm in Gilead, and the physician there. Jer. 8:22.

LORD'S DAY SYLLOGISMS.

BY ELDER W. S. CRUZAN.
(Holland, Tex.)

1. WHATEVER day Christ is Lord of, is the Lord's day. Rev. 1:10.
2. Christ is Lord of the Sabbath day. Mark 2:28.
3. Therefore the Sabbath day is the Lord's day.
 1. The Sabbath day is the Lord's day. Mark 2:28; Isa. 58:13.
 2. The seventh day is the Sabbath. Ex. 20:10.
 3. Therefore the seventh day is the Lord's day.
 1. The Sabbath was made. Mark 2:27.
 2. Christ made all things. Col. 1:16; Heb. 1:2; Eph. 3:9.
 3. Therefore Christ made the Sabbath.
 1. Christ kept the Sabbath. Luke 4:31, 16; John 15:10.
 2. We are to walk as he walked. 1 John 2:6; 1 Pet. 2:29.
 3. Therefore Seventh-day Adventists keep the Sabbath because they are Christians.

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.

MY PRAYER.

MASTER, the cup is bitter, and my trembling lips
Fain from the draught would weakly turn aside;
Help me, my Saviour, in my hour of need.
Give me thy aid and strength, thou Crucified.

Thou who the cup hast mixed, alone can tell
All that it holds of bitter dregs for me;
Sorrow, humiliation, hopes laid low,
Trials from which I cannot, dare not flee.

I would be strong; I fain would do thy will
Without a second bidding: but alas!
Thou knowest how my faltering cry goes up,
"Lord, if thou canst, oh, bid this cup to pass."

Help me, my Saviour; for my eyes are dim
With many tears; I cannot see thy face;
Speak, and my heart will hear above the storm,
"Fear not, my child, I am thy hiding-place!"

Help me to stretch out meek, obedient hands
And lift the cross to lips that murmur not;
Help me to say: "Thy will, not mine, be done;"
Help me to pray: "Choose thou for me my lot."

I am but weak and sin-stained, yet my heart
Dares to exalt and lift itself to thee;
For through the dark I hear thy loving voice:
"Child, wilt thou drink this cup in love to me?"
—Hope Fairfax.

THE MEANING OF OPPORTUNITIES.

If people's first thoughts were but as good and wise as their after-thoughts, life would be better and more beautiful than it is. We can all see our errors more clearly after we have committed them, than we did before. We frequently hear persons utter the wish that they could go again over a certain period of their life, saying that they would live it differently; that they would not repeat the mistakes or follies which had so marred and stained the record they had made.

Of course, the wish that one might have a second chance with any past period of time, is altogether vain. No doubt there oftentimes is much reason for shame and pain in our retrospects. We live poorly enough at the best, even the saintliest of us, and many of us certainly make sad work of our life. Human life must appear very pathetic, and oftentimes tragical, as the angels look down upon it. There are almost infinitely fewer wrecks on the great sea where the ships go, than on that other sea of which poets write, where lives, with their freightage of immortal hopes and possibilities, sail on to their destinies. We talk sometimes with wonder of what the ocean contains, of the treasures that lie buried far down beneath the waves. But who shall tell of the treasures that are hidden in the deeper, darker sea of human life, where they have gone down in the sad hours of defeat and failure?

"In dim green depths rot ingot-laden ships,
While gold doubloons, that from the drowned hand
fell,
Lie nestled in the ocean flowers' bell,
With love's gemmed rings once kissed by now dead
lips;
And round some wrought-gold cup the sea-grass whips
And hides lost pearls, near pearls still in their shell,
Where seaweed forests fill each ocean dell,
And seek dim sunlight with their countless tips.

"So lie the wasted gifts, the long-lost hopes,
Beneath the now hushed surface of myself,
In lonelier depths than where the diver gropes
They lie deep, deep; but I at times behold
In doubtful glimpses, on some reefy shelf,
The gleam of irrecoverable gold."

Glimpses of these lost things, these squandered treasures, these wasted possibilities, these pearls and gems of life that have gone down into the sea of our past, we may have when the reefs are left bare for a moment by the reflux tides; but glimpses only can we have. We cannot recover our treasures. The gleams only mock us. The past will not give again its gold and pearls to any frantic appealing of ours.

There is something truly startling in this irrevocableness of the past, this irrevocableness of the

losses which we have suffered through our follies or our sins. About two centuries ago, a great sun-dial was reared in All Souls' College, Oxford, England—the largest and noblest dial, it is said, in the whole kingdom. Over the long pointer were written, in letters of gold, the Latin words, referring to the hours, "*Pereunt et imputantur.*" Literally the meaning is, "They perish, and are set down to our account;" or, as they have been rendered in terser phrase, "They are wasted, and are added to our debt."

It is said that these words on the dial have exerted a wonderful influence on the boyhood of many of the distinguished men who have received their training at Oxford, stimulating them to the most conscientious use of the golden hours as they passed, and bearing fruit in long lives of faithfulness and earnestness.

The lesson is one that every young person should learn. In youth the hours are full of privileges. They come like angels, holding in their hands rich treasures sent to us from God, which they offer to us. But they do not wait long before us, and if we are laggard and indolent, or if we are too intent on our own little trifles to give welcome to these messengers with their heavenly gifts, they quickly pass on and are gone, never to come back again to renew the offer.

The real problem of living, therefore, is how to take what the hours bring. He who does this will live nobly and faithfully, and will fulfill God's plan for his life. The difference in men is not in the opportunities that come to them, but in their use of these opportunities. Many people who fail to make much of their life, charge their failure to the lack of opportunities. They look at one who is continually doing good and beautiful things, or great and noble things, and think that he is specially favored, that the opportunities which come to him for such things are exceptional. Really, however, it is in his capacity for seeing and accepting what the hours bring of duty or privilege, that his success lies. Where other men see nothing, he sees a battle to fight, a duty to perform, a service to render, or an honor to win. Many a man waits long for opportunities, wondering why they never come to him, when really they have been passing by him day after day, unrecognized and unaccepted.

There is a legend of an artist who long sought for a piece of sandal-wood, out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood, which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece.

In like manner many people wait for great and brilliant opportunities for doing the good things, the beautiful things, of which they dream, while all the plain, common days, the very opportunities they require for such deeds, lie close to them in the simplest and most familiar passing events, and in the homeliest circumstances. They wait to find sandal-wood out of which to carve Madonnas, while far more lovely Madonnas than they dream of are hidden in the logs of common oak which they burn in their open fireplace, or spurn with their feet in the wood-yard.

Opportunities come to all. The days of every life are full of them. But the trouble with too many of us is that we do not make anything out of them while we have them. The next moment they are gone. One man goes through life sighing for opportunities. If only he had this or that gift, or place, or position, he would do great things, he says; but with his means, his poor chances, his meager privileges, his uncongenial circumstances, his limitations, he can do nothing worthy of himself. Then another man comes up close beside him, with like means, chances, circumstances, privileges, and he achieves noble results, does heroic things, wins for himself honor and renown. The secret is in the man, not in his environment. Mr. Sill puts this well in his lines:—

"This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, 'Had I a sword of keener steel,—
That blue blade that the king's son bears,—but this
Blunt thing!'—he snapped and flung it from his hand,
And, lowering, crept away, and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day."

With the bluntsword, broken now, which the craven had flung away as unfit for use, the princely hand won his great victory. Life is full of illustrations of this very experience. The materials of life which one man has despised and spurned as unworthy of him, as having in them no charmed secret of success, another man is forever picking up out of the dust, and with them achieving noble and brilliant successes. Men alert and eager are wanted, men with heroic heart and princely hand, to see and use the opportunities that lie everywhere in the most commonplace life.

There is but one thing to do to get out of life all its possibilities of attainment and achievement; we must train ourselves to take what each moment brings to us of privilege and of duty. Some people worry themselves over the vague wonder what God's plan in life is for them. They have a feeling that God had some definite purpose in creating them, and that there is something he wants them to do in this world; and they would like to know how they can learn these divine thoughts for their life. The answer is really very simple. God is ready to reveal to us with unerring definiteness his plan for our life. This revealing he makes moment by moment, showing us in each a little fragment of his purpose. Says Faber: "The surest method of aiming at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back."

We have nothing to do, therefore, with anything save the privilege and duty of the hour now passing. This makes the problem of living very simple. We need not look at our own life as a whole, nor even carry the burden of a single year; if we but grasp well the meaning of the one little fragment of time immediately present, and do instantly all the duty and take all the privilege that the one hour brings, we shall thus do that which will best please God and build up our own life into completeness. It ought never to be hard for us to do this.

"God broke our years to hours and days, that hour by hour

And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour."

Living thus, we shall make each hour radiant with the radiancy of duty well done, and radiant hours will make radiant years. But the missing of privileges and the neglecting of duties will leave days and years marred and blemished, and make the life at last like a moth-eaten garment. We must catch the sacred meaning of our opportunities, if we would live up to our best.—J. R. Miller, D. D.

—"Humility is the first lesson we learn from reflection, and self-distrust is the first proof we give of having obtained a knowledge of ourselves."

The Mission Field.

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

CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

NOTES OF TRAVEL.

GERMANY.

SEPTEMBER 23, brother Conradi and I entered upon a journey to Russia and the other countries of the East, to visit our brethren and to labor for the advancement of our mission work. As our people take a deep interest in our work in foreign fields, and donate liberally of their means for the support of the same, we think it no more than due to them to make a few notes by the way for their perusal.

We met in Berlin, and there visited the Russian and Turkish Consuls, to secure their *visa* to our passports, without which it would not be possible to enter Russia and Turkey. The only question asked by the Russian Consul was, "What is your religious confession?" Had we answered Jewish, or Catholic, instead of Protestant, it would doubtless have been more difficult to secure the *visa*. As is well known, the Russians cannot tolerate the Jew; and the Greek or Russian Church is a greater enemy to the Catholic, than the Protestant.

We also visited some publishers in the interest of publications in the Hungarian, Bohemian, and Polish languages. There are good facilities in Berlin for securing at reasonable rates, work in all the languages of Europe, and nearly all of Asia. Having a few hours before our train left, we visited some portions of the city. Berlin is a modern city, having largely been built during the last thirty years. The streets are wide, and the buildings fine and solidly built. The parks are also exceptionally large. From the heart of the city, one may pass for two miles through a dense forest, intersected by drives and walks in all directions. There are large collections in the museums, art galleries, etc., from all parts of the world. In passing through the city, we were impressed with the vigor and energy of the German nation.

Space will not permit us to speak further of the German capital. Ten hours on the fast train brought us from Berlin to Königsberg, the former residence of the king of Prussia. This city is near the Russian frontier, near the Baltic Sea, and has a population of more than 100,000. It is strongly fortified. The object of our visit to this place was to see some persons who keep the Sabbath, but who are in no wise connected with us as a people. They are under the leadership of J. Stangnowski, who makes high claims, applying to himself many texts referring to Christ. For example, he claims to be the rider on the white horse, as described in Revelation 19. His followers are few and considerably scattered. They take the name of "Apostolic Christian Church," believe in conversion, practice immersion, and teach that one should keep the Sabbath, if his position permits, otherwise it is sufficient to accept it in spirit. The result of this teaching is that the majority work on the Sabbath. Stangnowski is absolute ruler over his followers; his will must be accepted without question, and all means given, go to him. As might be expected, under such conditions, things would not always run smoothly. Some of his people having questioned certain of his acts, they were unceremoniously cut off without a hearing or an opportunity to justify themselves. Provisionally, the address of one of these fell into the hands of the Hamburg Missionary Society; reading-matter was sent, and correspondence ensued.

Our special object was to visit these. They live in Cranz, a village of 2,000 inhabitants, twenty miles across the isthmus from Königsberg. The beach of the Baltic Sea being very fine here, it has been chosen and embellished as a royal bathing-place. The wooded shores are laid out in extensive pleasure grounds, and beautified by villas. The Sabbath-keepers in this place were

notified of our intended visit; but all were strangers. As we stepped from the train in Cranz, about thirty or forty were standing on the platform. Brother Conradi remarked: "If any one has come to meet us, I believe it is that man there." We walked up to him and asked if his name was R—. "Yes," was the answer, and at once he gave us his hand and Christian greeting.

As we walked home with him, many questions from both sides followed in quick succession. On reaching the house, we were warmly greeted by his wife, and treated like sons just returning after several years' absence. In the evening seven Sabbath-keepers assembled, and with deep interest listened until 10:30 p. m. to accounts of our people, their work, and faith. The whole of the next day, Sabbath, was spent with them, talking about our work. They seem to be entirely free from prejudice, their minds being open to conviction. They manifest a familiarity with the Bible that would put many of our people to shame. For more than two years, they have stood entirely alone. They seemed greatly to appreciate our visit, and warmly invited us to come again and remain longer. On parting, they supplied us bountifully with provisions for the journey, and gave \$3.50 in money.

There seems to be a good class of people in this part of Germany. The ripeness of the field is shown by the work of a Lutheran minister, who, about a year ago, reached the conclusion that he could no longer administer infant baptism. For this reason, he lost his position; but he at once began preaching independent of the church. His success has been such that he has already gained some 400 followers. The Lutheran pastors have done all they could to oppose him by circulating false reports. On our way from Berlin, we fell in with a Lutheran minister who had just been to Berlin to the supreme church council for advice as to what course he should pursue. During the year he had lost fifty-eight members, seventeen having gone to the Baptists, and forty-one to the refractory minister.

There seems to be a general religious awakening in this district. While the waters are troubled, we should have a man here to preach the truth. We doubt not that a rich harvest could be reaped. We are glad that some additional help is coming from America; but still our force of laborers will be too small for this great field. Although Königsberg is far from the center of our work in Germany, the opening here is such as to make it imperative to send in a laborer at the earliest possible date. From Cranz, we took the night train for Russia. A ride of three and a half hours will bring us to the frontier; so we will here close our notes, and begin them in our next with our journey in Russia.

H. P. HOLSER.

SUPERSTITION IN CATHOLIC EUROPE.

THE worship of relics, and the pilgrimages to supposed miraculous shrines, which the clergy in Catholic lands have been especially promoting in recent years, will doubtless disgust many God-fearing Catholics, who are having an opportunity to see more and more of the light of truth through the increasing circulation of the word of God. The profligacy of the clergy in the days of the Reformation turned the sympathies of multitudes toward those who were preaching reform; and it is easy to see how, under Providence, the fanaticism that has lately attended the exhibition of what is called "the holy seamless coat of Christ," in Trèves, Germany, may dispose many Catholics to give favorable consideration to the gospel of Christ.

When, in 1844, the Bishop of Trèves made this coat an object of adoration and pilgrimage, it led to a movement that carried a number of thousands out of the Roman Church. The movement lacked unity and direction, but many who renounced Catholicism joined various Protestant societies. At that time a German priest wrote to the bishop: "For do you not know—as bishop you ought to know—that the Founder of the Christian

religion bequeathed to his disciples and followers, not his coat, but his Spirit? His coat, Bishop Arnoldi of Trèves, fell to the lot of his executioners."

The exhibition of the garment has been repeated this last summer, and Trèves has swarmed with pilgrims. Disgusted with the fraud, a Leipsic professor, belonging to a noted Catholic family of Germany, has announced his conversion to Protestantism. Dispatches from Berlin state that his action is causing considerable agitation among the German Catholics. In France, Father Hyacinthe, formerly a Carmelite monk, has been making public the private sayings of some of the more enlightened Catholic prelates regarding the growth of superstition in the Romish Church, expressing their disgust with what they have outwardly to indorse and encourage.

These things must convince many honest ones that the whole system is built upon error and superstition, and will assuredly help to prepare hearts in these fields for the reception of the truth. To what are the dissatisfied ones to turn, to find rest and peace? Too often, as they look for some place of refuge from superstition, they are confronted by the disguised or open infidelity of Rationalism, which has possession of the State churches in Central Europe. What they need is the full gospel of the third angel's message, to give them a sure place for their feet.

W. A. S.

THE LAPPLANDERS.

AT the place where I am now, are two families of Laplanders and one Norwegian family, that have been brought to the love of the truth by reading. The Lapps are somewhat related to the Finns, and yet they have a different language. There are only about 18,000 Laps in Norway, and about 4,000 or 5,000 in Sweden. Those in Sweden speak a different language from those here in Norway. As far as I can understand, the Lapps in Sweden and Norway, and the Finns, are really from our people [Swedish], and perhaps once had our language.

The Lapps in Sweden, though numbering but a few thousand, have the whole Bible in their language. Those here in Norway have only the New Testament; but they say they are now translating the Old Testament also, and expect soon to have it. Those that are interested in the truth understand the Norwegian language, and I learn that nearly all do more or less.

I baptized three persons last evening, and others would have been baptized if they had been separated from the State Church. Among these is an old man over seventy. According to the law here in Norway, every one who is baptized, must have a written testimony from the priest, stating that he has been before him, and declared his determination to remain no longer in the State Church. Without this, the one baptizing, is liable to a heavy fine. LEWIS JOHNSON.

Kolvarejd, Norway, Aug. 31.

—Writing from Russia, Sept. 28 (which is the 16th, according to the Russian calendar), Elder Conradi says: "As to our trip to Russia, you see we are fairly started, and hope to be in Moscow by to-morrow morning, and with our brethren on the Volga by next Sabbath. Everything has gone well thus far, but the difficulty only comes when we get in our respective fields of labor. I have for caution's sake written a letter to the United States Legation at St. Petersburg, but I hope all will pass off well."

—A letter from Palmerston, New Zealand, states that arrangements were made for a baptismal service the next Sunday after date of letter, when seven were expected to go forward in the ordinance. Brother S. McCullagh, who is laboring there, says, "I might say here that great blessings have been realized by me as I have tried recently, more than ever, to make Christ the all-absorbing theme."

Special Mention.

THE DRUNKARD'S HEALTH AND LUCK.

"HERE'S to your health!" and up goes the glass, and down into the man's throat goes some of the most unhealthy stuff ever invented by Satan or made by his servants. It may be whisky, brandy, gin, rum, or some other of the liquids that burn the body, scorch the soul, heat the evil passions, till they blister into crime, and lead on to shame, despair, and death. "Here's luck!" says the toper, and he exhibits the luck that the drunkard's beverage has brought him: bleared eyes, red-blossomed, carbuncled nose, a blasphemous mouth, palsied hands, ragged clothes, half fed and half clothed wife and children,—all on the way to the poor-house, the prison, or the gallows.

As in the case of demoniaics of ancient times, the devils used the organs of speech of those possessed by them, so, no doubt, the evil spirits speak still through the lips of the drunkard, when he says, "Here's to your health!" "Here's luck to you!" "Here's what will drive away care!" "Here's freedom from trouble!" Health? Yes, to every morbid and satanic propensity that glooms out over the tender shoots of love and gentleness in the soul, like rank weeds choking out the pinks and the daisies in the garden. "Health" to hasty words, to desperate thoughts and deeds, to shiftlessness and vagrancy and want and delirium and destruction! "Luck!" Yes, the best and most favorable luck to all influences that hold a human spirit back from good; that guide human feet into all paths that deviate from virtue, cleanliness, sobriety, and honor.

"Here's what will drive away care!" Yes, that is true; for it takes care, thoughtful and kindly care, to build a happy home, and to furnish it with a noble and an erect manhood, to multiply on shelf and table, books and ornaments, tokens of refined and cultured minds, to gather within hospitable doors the faces of friends whose hearts are true and warm to all that are loving and loyal, and this generous, genial, joyous care the whisky bottle drives away from its patrons.

"Here's freedom from trouble!" Ah! there is a time of trouble coming, "such as never was since there was a nation, even to that same time." It is said of that time, "They shall not drink wine with a song, strong drink shall be bitter to them that drink it." The delusion that has always mingled with the cup of woe, shall be washed aside then in the tempests that shall sweep and rock the earth; in the wild jarring of universal war; in the plague that shall scorch men with fire, "and men were scorched with great heat;" in the deep, biting, painful sores, that shall putrefy over strong bodies; in the hail, "every stone about the weight of a talent." The deepest and most fearful horror of all, will be to look up at the cloud no larger than a man's hand, and to know that that cloud is the dazzling effulgence of rapidly nearing hosts of angels, surrounding the Son of God; to look up at the increasing glory through the bleared and besotted eyes of a drunkard in that awful hour; to have the infamy of a drunkard's character there present to be compared with and measured by the eternal splendor and the infinite holiness of heaven and its inhabitants.

Truly there can be neither health, luck, freedom from trouble, nor the driving away of care, in drunkenness. T. R. WILLIAMSON.

AS TO THE BRUTES.

READ this, every thoughtless, careless, or cruel one, who by neglect or mistreatment, abuses even the humblest of the brute creation.

On the first night of Christ's life God honored the brute creation. You cannot get into that Bethlehem barn without going past the camels, the mules, the dogs, the oxen. The brutes of that stable heard the first cry of the infant Lord. Some of the old painters represent the oxen and camels kneeling that night before the newborn babe. And well might they kneel. Have you ever

thought that Christ came among other things to alleviate the sufferings of the brute creation? Was it not appropriate that he should, during the first few days and nights of his life on earth, be surrounded by the dumb beasts, whose moan and plaint and bellowing have for ages been a prayer to God for the arresting of their tortures and the righting of their wrongs? It did not merely "happen so" that the unintelligent creatures of God should have been that night in close neighborhood. Not a kennel in all the centuries, not a bird's nest, not a worn-out horse on tow-path, not a herd freezing in the poorly-built cow-pen, not a freight-car in summer time bringing the beebes to market, without water, through a thousand miles of agony, not a surgeon's room witnessing the struggles of fox, or rabbit, or pigeon, or dog in the horrors of vivisection, but has an interest in the fact that Christ was born in a stable surrounded by brutes. He remembers that night, and the prayer he heard in their pitiful moan he will answer in the punishment of those who maltreat the dumb brutes.—*Talmage, in N. Y. Observer.*

THE ROMAN QUESTION.

Taking the Veil.

THE papers tell us that on Tuesday, Aug. 25, sixteen young women were accepted as novices at the Convent of the Third Order of St. Francis, and that forty-three others took the black veil and entered irrevocably upon their lives as nuns. Of course it was an occasion of much triumph and not a little complacency on the part of the Roman Catholic hierarchy, under whose auspices this consecration took place.

To us the announcement causes inexpressible sadness. The action seems to us entirely removed from the spirit of the Scriptures. We find nothing in the examples of our Lord or his apostles, or their teachings, to commend any such course. The prayer of our Lord was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." It is not by shutting ourselves out perpetually from men that we are able to influence them for good. The great moral power in the world is the power of Christian example, which is largely lost when Christians shut themselves out from the world.

The vows which are taken are based on a misconception of the will of God and the path of usefulness. By the vow of chastity, women shut themselves out forever from the most honorable office to which God calls women, the high, hallowed, divine priesthood of maternity. There is nothing in which woman comes more into sympathy with the divine, than in becoming the parent of a human being, and taking upon herself the cares and sacrifices which elevate, soften, refine, and purify her own nature, all of which are expressed in the single word "mother."

This use of the word "chastity" is an abuse of that honored name, and an affront to every pure wife and matron. Is it only the nuns who are chaste? Is not a woman chaste who has led a life of married purity, whom God has blessed with children, whom she has trained for earth and for heaven? Has not all history honored as a miracle of chasteness, Lucretia, a wife and mother, who could not endure even involuntary bodily contamination, and died in an honorable and divine agony of grief and shame?

In the vow of obedience, these misguided women put themselves absolutely under the control of their official religious superiors, of men having all the human characteristics of imperfection, ignorance, pride, love of supremacy and control, and earthly passion. The vow has no limitations; it is absolute; there is nothing which the priest can demand of the nun that her vow does not oblige her to render. The natural result of this unlimited authority on the one hand, and this absolute obedience on the other, are what might be expected of human nature. But what they are is largely, from the very nature of the case, unknown; no sight, no sound, passes outside the convent walls. It is only now and then, as in the case of the nun Barbara of Krakow, that a revelation is made of cruelty and despotism such as startles the civilized world.

The nuns who take these vows are young, ignorant, enthusiastic. Their enthusiasm has been

inflamed by every form of appeal, by every address to the imagination, by pictures of the beauty, the serenity, and sweetness of a conventual life.

Not seldom, it may be supposed, a nun wakes up to find that she has been profoundly in error, that she has been misled, that the life is one to which she is not called; that within the convent there is the same human nature, there is the same heart hunger, as without. Her soul craves once more the voices of her parents, she longs for her home; an innocent love, which she thought to please God by suppressing, rises within her soul. Add to this the revelations which come to her of the jealousies, of the heart burnings, of the narrow ambitions, of the love for supremacy, of the petty religious gossip, which makes up the atmosphere of the nunnery. Add yet darker and more horrible possibilities to which we will only in the faintest way allude. The nun realizes that in taking her vows, she has made a hideous mistake, has ruined her whole life, has violated the human nature and the woman nature with which God endowed her. She would give the whole world if the vows might be retracted and if the convent doors might be opened. But it is impossible; the doors open but to admit.

Can anything be conceived more wretched than a life thus spent? All the experience of the Middle Ages attests that there is not on earth a nearer approach to hell than a religious life out of which the joy and hope and inspiration have departed.

The whole system of a conventual and monastic life is foreign to the genius of a free country. There ought not to be any institution that is not open to public inspection; there ought to be the opportunity for it to be ascertained positively that no sane person is detained in any institution contrary to his or her own will, or after his own desire to be an inmate has ceased. There would be much less objection to the convent and the nunnery if they were as open to the inspection of the public authorities as are all Protestant charitable institutions.

Of course, the secular journals have nothing of criticism to offer upon the ceremony of which we have spoken. Into the reasons of their silence we do not inquire. But it seems time that some one uttered what must be in every heart in reading the narrative of this sacrifice, begotten of superstition and mistaken religious impulse.—*The National Baptist.*

ATTACK AND DEFENSE.

In the never-ceasing contest between attack and defense, the former has come out ahead in the latest important trial. At Shoeburyness, in England, a huge gun weighing 110 tons was fired at a specially prepared target. The diameter of the gun is sixteen inches, the weight of the projectile was 1,800 pounds, being made of solid steel four feet in length. About 900 pounds of powder were used in the charge. The result was astonishing. The shot went through a plate of solid steel twenty inches thick, then through an eight-inch iron plate; it kept right on through twenty feet of solid oak, then a five-foot wall of granite, then eleven feet of solid concrete, and lodged in a six-foot wall of brick. That shot would have gone clear through any two iron-clads afloat.—*Lock and Bell.*

—The cigarette has been analyzed by a leading chemist, who found "traces" of "nicotine, oil of tobacco, bitter extractive gum, potash, chlorophyll, cellulose, chlorine, silica, water, sulphuric acid, nitric acid, phosphoric acid, lime, iron, and magnesia." He forgot, says an exchange, to enumerate "sore throat, headache, bronchitis, paresis, consumption, insanity, and death."

—A railroad tunnel, being built under the city of Baltimore, is to cost upward of \$6,000,000.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 27, 1891.

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THE CHURCH, AND THE PEOPLE'S PARTY.

THE "Farmer's Alliance," the "Knights of Labor," and the "People's Party," are names which are now very prominently before the political world; and the relation of this party to the religious element, or the relation which they seek to secure with the churches, is a noteworthy feature of the movement. In one of the organs of that party, *The Nation*, published in Red Cloud, Nebr.; June 24, 1891, under the heading, "The Church, and the People's Party," occur these significant words:—

"The political object of the People's Party and the spiritual object of the church embrace the same principle precisely—the brotherhood of man and the elevation of the human race. As their purposes are the same in principle, it is safe to say that one cannot succeed without the other. The church cannot fully accomplish its mission without the political work of the People's Party, and the People's Party cannot fully accomplish its mission without the spiritual work of the church. These two forces must go hand in hand, because they go in the same direction, and the sooner this mutual relation is understood, the better for both parties."

Thus, the whole air seems to be full of the idea of Church and State.

IN THE QUESTION CHAIR.

MAN'S LIFE REQUIRED OF BEASTS. GEN. 9:5.

What is the meaning of the language found in Gen. 9:5? "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man."

H. W. J.

Answer.—The passage sets forth the value of man's life. Whatever destroyed that life was to be itself destroyed. If a beast killed a man, that beast should be itself killed, and if a man killed another man, his own life should be taken as a forfeit.

GOD'S WAYS ETERNAL. ECCL. 3:15.

Please explain Eccl. 3:15, which reads, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

S. S. R.

Ans.—The preceding verse shows that the subject upon which Solomon was speaking was the ways and works of God. They are eternal. No one can add to them or take from them. They pass before us continually in a grand procession, and should lead men to fear before God. In the realm of nature that which hath been is now,—the recurring seasons, the revolution of the heavenly bodies,—and shall continue in the future as in the past. And he requireth that which is past; that is, that nature shall continue true to his laws, as it has been in the past.

This is true also in the kingdom of grace, and contains a great practical lesson for mankind. While mercy continues, God's offers of grace and pardon will remain. And he requireth that which is past. This may be interpreted, that we must give an account of all the opportunities, privileges, and blessings we have received, and how we have used them. God requires that we maintain our first love and continue in our first works—works which are manifested by bringing forth "fruits answerable to an amendment of life," or we come under condemnation. (See Matt. 3:8, margin, and Rev. 2:4, 5.)

THE MAN IS BECOME AS ONE OF US. GEN. 3:22, 23.

In this scripture we have these words, "And the Lord God said, Behold, the man is become as

one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden." Why should God wish to deprive man of life because he had become "as one of us"? Is this a correct translation, or what is the meaning of the passage?

J. W. C.

Ans.—The chief difficulty seems to be with our translation. Instead of "is become," the Hebrew has הָיָה, *hayah*, which is the third person, preterite tense, and signifies *was*, and not *is*. Dr. Clarke says that the Samaritan text, the Samaritan version, the Syriac, and the Septuagint, have the same tense. This gives a very different idea. The man *was* like one of us; that is, he was at first like God in purity, wisdom, etc. But now, by transgression, he had in addition to his knowledge of good, plunged into a knowledge also of evil, with its inevitable ruin; and lest, in this wretched state, he should eat of the tree of life and live forever, thus becoming an immortal sinner, he was driven from the garden and deprived of access to the tree of life. This seems to be the true sense of the passage.

FALSE ISSUES.

THE pathway of life from childhood to old age is continually overshadowed by many delusive visions, which tempt the unwary traveler into byways of error and folly. False issues, which from their more showy appearance or greater proximity often obscure the true, continually present themselves, and lead to many a choice which terminates in disaster. Matters of secondary and even of trivial importance become magnified into things of the greatest moment, eclipsing those which are of real value, until many a golden opportunity in the direction of life's highest success, has passed beyond our reach.

"There is a tide in the affairs of men which taken at its flood, leads on to fortune." But few men realize fortune, because the great majority fail to perceive when the golden hour arrives for them to launch their bark upon the prospering wave. The opportunity passes, and they are left to continue their voyage, "bound in shoals and miseries." So, also, there lie within every man's reach the means of making his life a success, in a higher and truer sense than that of the realization of fortune; but the same lack of discernment deprives men of their benefit. "Wisdom crieth without, she uttereth her voice in the streets:" but few heed her voice or understand her words; until at length, when time has swept away the chaff of vain ambition and unwise effort, and the real purpose of life stands out clearly before them, they do so with a sense of irreparable loss.

Ask the youth, just entering upon his life's career, what is foremost in his view as the objects or ends toward which he should direct his efforts. He will be wise above the many if his aims are just those which will contribute most to his success,—if there is not some object, purpose, or pursuit upon which he is lavishing time and effort, which will sooner or later appear to be of no real value,—a false issue, which hid from his view some other that deeply concerned his interests. Visions of wealth, or power, or worldly honor, ever fill the horizon of the future, and exert a fascinating power upon the mind of youth, of manhood, and even of old age; and not until much that was valuable to him has been lost in the effort to realize these, does he finally awake to the fact that there was something better than these,—something more needful to the success which he has so earnestly sought. Time is valuable; but its value depends largely, to us, upon a correct understanding of the pursuits in which it should be spent.

Christ lamenting over Jerusalem is an object lesson upon the results of not discerning the true issue. "If thou hadst known," he said, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." How truly does this apply to the lives of many in the world to-day!

A correct view of the real object of life is a safeguard against being thus turned aside from the path of peace and prosperity. And this object must be kept constantly in view, and all the aims and pursuits of life chosen with reference to it. Each period of existence becomes a stepping-stone or an impediment to success in the next period. In this lies the real issue which is before the individual at any stage of his journey. Whatever is necessary and will contribute most to that success, becomes such an issue to him, and is that which he should be most vigilant to discern and follow up.

In youth, for example, the all-important question is whether correct habits of life shall be formed, right principles established in the heart, and not as to how the time can be passed in the most pleasant and enjoyable manner. At a later period of life the question is whether honor and integrity shall be preserved, and the energies of body and soul expended for the world's best good, and not whether one shall acquire wealth, power, or worldly honor.

"Wisdom crieth without," and fortunate is he who discerns her voice amidst the babel of earth, and hearkens to her instructions. To him who seeks for knowledge, she says, "The fear of the Lord is the beginning of wisdom,"—the foundation upon which all wisdom rests. To him who would seek for wealth, she says, "A good name is rather to be chosen than great riches;" and to him who desires honor, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted;" and to all who seek for the things of this world, "Seek ye first the kingdom of God and his righteousness." Her words reveal to us what are the true objects to be followed in this life, and what the delusive visions which will vanish in the darkness of eternal loss. L. A. S.

GOD'S WAYS NOT MAN'S WAYS.

THE plans and methods of God are laid in infinite wisdom. Those of man are circumscribed by his imperfections. Had man never sinned, there would have been greater similarity between his plans and ways and those of God, than now exists. Sin has clouded the mind, perverted his nature, dwarfed his faculties, and made him weak and vicious every way, in his natural condition, until grace has restored in a measure the powers originally bestowed. Yet had he never sinned, man would have been but a finite being; and no finite mind can grasp infinity any more than a thimble could contain an ocean. The angels look with wonder upon God's grand designs and methods, and seek to fathom them. The apostle says they "desire to look into" the great scheme of human redemption. 1 Pet. 1:12.

What a source of comfort and hope is this great fact that the God we worship is able so to lay his plans and carry them out, that angels, man, or devils can never thwart them or bring them to naught! They will always triumph in the end, over every obstacle. We have a most cunning, wily, powerful, and malignant foe in Satan, the great adversary. For 6,000 years he has measured powers with our Lord and Saviour. Because of man's susceptibility to temptation, pride, selfishness, and folly, and God's amazing mercy in sparing him so long, Satan has seemed to have things in many respects as he wanted them. Man's subserviency to the tempter has given him a most favorable field in which to plot, counterwork, and seemingly hinder God's designs. The mercy and goodness and tender love of the Father and the Son toward the poor, helpless, fallen creature, man, seeking to rescue him from the pit of degradation into which he had thrown himself, by listening to Satan's wiles, has enabled the arch-fiend to appear for a season, really to block the wheels of God's providence. But all this will only make the final consummation the more striking and impressive, and its effects more permanent. Then will be seen what short-sighted folly it was to contend with God. Then Satan will be manifest as the most foolish as well as the most malignant, of all of God's creatures, in that with all his vast ability, he could not

discern the absolute folly of seeking to overthrow the Almighty. But it was his pride which deceived him, just as pride has deceived all others who refuse to submit themselves to God.

The more insight we obtain into God's designs and ways, the stronger will our faith become. Our blindness and depravity (the former caused by the latter) hinder us from comprehending them to the extent we otherwise might. The heavenly "eye-salve" clears the vision and enables us to discern more fully their object and scope. The more our characters approximate to God's will, the more readily can we understand and grasp his plans. They are laid in love, mercy, goodness, and beneficence. When we are selfish and perverse, we cannot well comprehend them.

It is often wondered why God permitted Satan to live, after he sinned, and why he was allowed to tempt our first parents, and bring in such a sad state of rebellion as our earth has witnessed for 6,000 years past. We cannot doubt that one important consideration was that it gave opportunity for the Lord to exhibit the depth of love and mercy inherent in the divine nature. How could his creatures have ever known the sacrifices God would make for their good, if it were not for the entrance of sin. The circumstances connected with our world will be the wonder of the universe with all the unfallen intelligences of it, to an endless eternity. Man's plans would have been to put a stop to this, at any cost, as soon as rebellion appeared. God thought best to permit one exhibition of the development of evil to its ultimate consequences, and till its nature should be fully apparent, while the Lord's interest in his misguided creatures should also be fully exhibited. Will not the love of the Son of God be more fully realized since his great sacrifice for man has been made, than if it had not? Will not the infinite gift of the Father in granting such a sacrifice as that of his only begotten Son for man's sake, appeal to the affection of all his creatures to a fuller extent than before? His power to manage all and bring his plans to a successful completion will stand out more permanently also. The infinite folly of seeking to overthrow his authority will ever be beyond question. The nature of sin, its awful consequences, the true wisdom of obedience, the supreme folly of doing wrong will be apparent to all. Rebellion will never look lovely nor show its head, after the final consummation when Satan and all his persistent followers are overthrown and annihilated, and wickedness and the curse burned out of its habitation forevermore. We can but believe a higher sense of appreciation of God's character, affection, majesty, glory, goodness, righteousness, justice, and infinite mercy will be felt by all his creatures more than ever before. Then it will be seen how wise all his plans were laid, and how love was mingled with them all. G. I. B.

(Concluded next week.)

THE "SIGNS OF THE TIMES."

THE recommendation of the General Conference Committee to restore the *Signs of the Times* to a sixteen-page paper, and take charge of the editorial management, must meet with a hearty approval from all the friends of the cause. The establishing of the price of the paper in single subscriptions at \$1.50, and club rates of ten or more for missionary work, at \$1.25, requiring fifteen or twenty thousand subscribers to meet its running expenses, must also meet the approval of all, as far as cheapness is concerned.

Steps have already been taken toward securing special contributors of the brethren in the foreign countries, as well as our leading writers in the United States of America. It is designed, with the blessing of God, to make the paper especially adapted to those who are inquiring for the truth, or, in other words, to make it a missionary pioneer journal which will contain, not only missionary items from home and abroad, but from time to time, descriptions of foreign countries and the

characteristics of their peoples. In short, it is to fill the place that God designed, when it was first started.

The *Signs* was established in the special providence of God, and his Holy Spirit has witnessed to its publication time and again. If God has given it a mission, it is because there is a field that none other of our periodicals occupies; so that in using it for the purpose designed of God, it will interfere with no other periodical. It also becomes us, under these circumstances, to give the paper its field, and sustain it there. Its mission has been repeatedly pointed out; namely, to do a pioneer missionary work. What, then, is our individual duty and our responsibility as a church, respecting it? This is an important question for us to consider. It is evident that our brethren should not only become individual subscribers for it in view of the matter it will contain, but become special agents in the hand of God to speed it in its work. To accomplish this, clubs should be taken, and the paper remained to friends far and near, as in former times.

For a number of years past the canvassing question has occupied the minds of our brethren, not too much, it is true, but it has excluded the local missionary work in our churches altogether too much. Of this it can be said, "These ought ye to have done, and not to leave the other undone."

In every advance step, God would not have his people lose sight of the light that has already shone on their pathway, but gather each additional ray, and thus walk in the fullness of the light, as he is in the light. It is by doing this that we grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

It has been repeatedly demonstrated that books have been sold in many families, which have never been read. From the time they are purchased, they are often laid on the center table more as an ornament than for use. This selling of books by the canvasser is also a pioneer work; and the question naturally arises, Can these two pioneer agencies blend in their work so that each will aid the other, and serve to perfect its work?

It has been a serious question in some of our Conferences, as to how we can get the people to read the books after they have purchased them. Various plans have been discussed. The Bible-reading work has also a place as a pioneer work. Why should not all of these heaven-born agencies work in harmony, and accomplish the purpose designed of God for each to fill? Are we doing all that we can as Christians—as believers in the soon coming of our Lord—to blend these different agencies? Are we co-workers with God upon this point, if we do not do something more than what we have done in the past?

But the question naturally arises, What particular steps can we take to accomplish this? Following the sale of the book with a proper correspondence, we believe will aid very much in this feature of the work. Should the canvasser, as he takes the names of the subscribers to his book, or even if the individual does not subscribe, make a note of the particular impressions made upon his mind concerning the individual, the notes thus made could be used to advantage. Is he afflicted physically in any way? Is he suffering mentally, or by the loss of friends? Is he religious or irreligious? Does he appear conscientious and God-fearing? Briefly note anything of this kind, and place in the hands of proper persons who could mail them the *Signs of the Times*, and correspond with them.

At the proper time, the book which they have in possession could be mentioned, by asking if they had ever seen it, or in some other way which would draw from them a response. If this work were judiciously done, the one corresponding would be informed as to whether the book had been read, and any impression made upon the person, any feeling of conviction of its truth. This could be deepened by further correspondence. If they had not read

the book, then some point in it could be referred to, that would interest them in the truths it contained. There are so many things in the life of Christ that interest everybody, that if the person has purchased "Great Controversy," "Patriarchs and Prophets," or any other book of that class, the missionary workers would have every advantage in calling his attention to it so as to interest him in it. If it be on the prophecies of Daniel and Revelation, and that be the theme, the effect would be the same.

We do not dwell enough upon Christ, his life, and his teachings. We should appeal to him and his work directly. It was because the apostles spoke of Christ so much that they were first called Christians, at Antioch.

Each company of Seventh-day Adventists should take at least one club of ten or more, for this purpose. Individuals living alone could also engage in this work. This silent preacher, the *Signs*, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error. All should realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them. There should be hundreds engaged as active workers, who have hitherto been accomplishing comparatively nothing. It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. Those who are thus co-workers with God, will have no disposition to engage in the various expedients for amusements; they will not be seeking after happiness and worldly enjoyment. In doing God's work, they will secure the most substantial happiness. Connected with Christ, they will be fruit-bearing trees, they will develop a blameless life. The peace of God within will force out the withered or gnarled branches of self, vanity, and pride.

Many of our sisters have been too willing to excuse themselves from bearing responsibilities which require thought and a close application of the mind; yet this is the very discipline they need to perfect Christian experience. They may be workers in the missionary field, having a personal interest in the distribution of papers which correctly represent our faith. All cannot go abroad to labor, but all can do something at home. Women as well as men are needed now. Women who are not self-important, but who will work with the meekness of Christ for the salvation of souls.

"Those who work for God will grow in moral and spiritual power, while those who devote their time and energies to serving self, will wither and die. Our sisters, the youth, the middle-aged, and those of advanced years, may act a part in the closing work for this time; and in doing this as they have opportunity, they will obtain an experience of the highest value to themselves. In forgetfulness of self, they will grow in grace. By training the mind in this direction, they will learn how to bear burdens for Jesus."

The plan of obtaining names from canvassers, however, should not exclude other names which might be secured from newspapers and other sources; but the papers should be mailed to them, followed by missionary correspondence, as in other cases. But apart from this, the hundreds and thousands of books sold in this country would employ hundreds of correspondents, which would require more than 25,000 copies of the *Signs of the Times*.

But this work should not be left to be done in a haphazard way. All names of these subscribers should be placed in the hands of the State secretary, who might confer with the President of the Conference, and place them in the hands of the proper persons in the various churches. Each neighborhood where our people live, should also be canvassed. Persons visiting others could take with them a paper, and call their attention to some article which might be of interest to them. Those engaged in business could do as a brother did in the

State of Maine, when he first embraced the Sabbath. He had a large pocket made, that he might carry with him some tracts or periodicals, and thus be enabled to sow beside all waters.

If it be true that we are living in the closing scenes of this world's history, and the truth is to go to all the world, and a periodical is devoted to such subjects as would interest all, we should do all in our power to encourage our brethren and sisters to take hold of this work. Plans should be laid by the officers of each of our tract societies to encourage a hearty co-operation of each of the ministers and workers. If it be thus taken hold of, very much will be accomplished in a short time.

S. N. H.

EDITORIAL NOTES.

TRUTH may be presented both by illustration and by argument, but the two methods are essentially different. An illustration is not an argument. An illustration conveys an idea to the mind, and nothing more. The truth or falsity of the idea must be established by other means.

The conquered child is very apt to become the conquered man, and conquered men are of very little use in this world. We have none of us any too much will power, and the little we have, was not given us to be broken and dissipated, but to make us masters of the things which ought for our good to be subject to us. When human wills are yielded to God, they are not weakened; for they become allied with the divine will; but only harm, and great harm, can come to the individual who yields his will without the consciousness that he is yielding to justice, truth, and right.

The great gospel commission says, "Go ye therefore into all the world, and preach the gospel to every creature." This is a world-wide commission, but there are many Christians who have almost unconsciously come to the conclusion that it means only the people of the civilized lands. Well might we inquire of such, By what right do you withhold the light of God's truth from some members of the human family, when it is in your power to give them the light? Has God made you a judge over the souls which he has created, to favor some and pass by others? Have you a right to say that a heathen soul is not just as valuable in God's sight as any other soul? The truth is, such persons unconsciously attribute to God the feelings and views which dwell in their own minds, forgetful of the fact that God is no respecter of persons. They look at the gospel commission as if it read, "Go ye therefore into every respectable, promising field, and preach the gospel." But there is no limitation in it. If any one can tell why the heathen, degraded or not degraded, are not just as much entitled to the light of the "glorious gospel of God," including the third angel's message, as are any others of the race, let them make their voices heard on the subject.

L. A. S.

Religious Liberty.

NOTICE.

We are constantly receiving communications at this Office, either without a signature or else without the name of the post-office given. In these cases it is very difficult for us to reply; and usually it is necessary for us to wait until the person writes us to inquire why we have not answered his former letter.

We are just in receipt of an envelope coming from Canada, but with the post-mark so blurred that we cannot read it, and without any writing whatever inclosed. This envelope contains money, and all we can do is to enter it on our books as a donation to the Association, and let it remain there until we hear from the donor. If the person who sent the

money should read this notice, and will inform us what he wishes done with it, we will gladly appropriate it as he directs.

A. O. TAIT, Cor. Sec. N. R. L. A.

THE WORLD'S FAIR TO BE CLOSED ON SUNDAY.

The only positive indication that the World's Fair will be closed on Sunday, lies in the fact that Col. Elliott F. Shepard has rented a suite of rooms in the Auditorium Hotel of Chicago for the entire time of the Fair, at a cost of \$25,000. It may be queried, what has this to do with it? But when it is remembered, that the Colonel made the solemn prophecy before the National Commissioners, that, if the World's Fair is not closed on Sunday, Chicago will be visited with violent tempests and dire calamities, no one would think for a moment that he would make such an outlay of means and such elaborate preparations to be in Chicago at that time unless he has the assurance from some quarter that the Fair will be closed on Sunday. One of two things is certainly true: the Colonel either is trying to scare the Commission with his prophecy while he does not believe it himself, or else he has at least \$25,000 worth of faith that the great Fair will be closed on Sunday.

THE "AMERICAN SENTINEL."

I HAVE lately had a conference with several members of the Executive Committee of the National Religious Liberty Association, and I cannot forbear setting before the brethren in this State, some facts. There has been a most commendable zeal manifested in the past in getting the principles of the organization before the public at large, but at the same time it is feared there has been a lack in becoming conversant with these truths ourselves. By coming in contact with those more centrally located and more in touch with the work, I find I am far behind. Facts have lately come to light, showing unmistakably that there is no backward step being taken on the part of Sunday advocates. They have practically failed in open conflict, and now a hidden hand is beginning to be seen in their operations. An under-current is at work that can hardly be detected on the surface. The influence is subtle, but it is nevertheless steadily and surely exerting its power over the people, to the extent that in spite of the inconsistencies and absurdities of these "reformers," they still stand committed to the movement. Within the past few weeks, a leading National Reformer gave utterance to the following: "Any man that opposes Sunday laws, is no better than an anarchist, and in Chicago they hang anarchists;" and at the close of the meeting, when he asked for a rising vote in favor of Sunday-closing, almost to a man the audience arose to their feet. Does not that mean something? Are not the hoofs and horns and even the *teeth* of the dragon here shown? Who can doubt it?

Again: they have not made the progress they desire, in advocating Sunday-closing *alone*, so of late they are coupling with it certain reforms that any one can indorse, and in this way they get the people committed to the movement unwittingly. Several striking instances of this have transpired just recently, and without thoroughly understanding the subject, it is difficult to know where to draw the line—what to accept and what to reject. Mr. Crafts is working almost wholly, and especially where our people are, from a "civil" standpoint. Do we know how to meet his sophistries? On what grounds are we opposing the proposed closing of the World's Fair? I fear few understand. These and many more are questions upon which we must become clear in order to discuss them intelligently, and there is no medium through which so much knowledge can be gained in this direction as through the *American Sentinel*. This journal should be in the hands of every person interested in this work, and carefully read. The outside world appreciates its worth, I fear, more than some of our own people. A Catholic priest lately took 1,000 copies to distribute among his friends. I was shown a letter just received from a total stranger in an adjoining State, who inclosed five dollars, saying that while he was not eligible to membership, he was so impressed with the good

the *Sentinel* is doing, that he desired to add his mite in the shape of the remittance inclosed.

Beginning with the first number of this month, the editor, Elder A. T. Jones, began a series of articles on the decision of Judge Hammond in the King case, which will involve a thorough discussion of the foundation principles of this subject; and those who have seen the articles already prepared, pronounce them excellent.

Now, brother Press Agents, here is an opportunity to do some telling missionary work. Can you not take time to get up a good club for the *Sentinel* in your community? There will be no lack of interest in the work, if the people become aroused; but they will not become awakened till they know something of it. I feel that only the suggestion is necessary.

Will not every one of the sixty press agents of our State make an effort in this direction at once? Send all subscriptions to the secretary of your tract society, who will forward them without delay.—*W. E. Cornell, in Iowa Workers' Bulletin.*

[We hope that all our people everywhere will consider the importance of what is above presented by brother Cornell. A. O. T.]

ARE SUNDAY LAWS RELIGIOUS LAWS?

REV. J. P. MILLS, Secretary Sixth District of the American Sabbath Union, in combating a statement made in regard to his work, that those favoring Sunday laws, "would have the American people make laws forcing religious observances," says:—

"I deny. No man would oppose such legislation more strongly than I. I often say to the State, 'Hands off of religious affairs. Let the Church take care of her own.' So far as the religious observance of the Sabbath is concerned, the State has nothing to do with it. And I here add, no State Sunday law in force to-day is a religious law. So says every Supreme Court of every State having a Sunday law. The Sunday laws are purely civil laws, based on good and sufficient civil reasons; the peace and good order of society. Judge White of Pittsburgh, Pa., recently gave a decision in which occur these expressions, 'Our Act of Assembly of 1794, prohibiting the carrying on of world's employment on the Sabbath day, and similar acts, were not intended to enforce the performance of a religious duty,' and again, 'The civil laws do not prescribe moral and religious duties and impose penalties for neglecting them.' Judge Thurman of Ohio, said in a discussion upon the Sunday law of that State, and quoted favorably by Judges in many States, that 'We are there to regard the statute under consideration as a mere municipal or police regulation,' and again, 'It is essentially but a civil regulation.' His argument was that notwithstanding the day set apart by the civil law was the same day as that observed by the Christians, and it is spoken of as the Lord's day in the law, 'Yet,' he says, 'this does not change the character of the enactment.'"

The architect that drew up the draft of the Sunday institution was the Church of Rome; it was builded and first occupied by that church, so far as its connection with Christianity is concerned; it has been accepted by a large majority of Christians in more modern times. Now how can an institution that is purely a church creation, and fostered and maintained solely by the church, be, from one point of view entirely and wholly religious, and shifting the vision a little, have it just as fully and positively civil? We give the conundrum, and may get a reply; but an answer is an impossibility.

The statement of Mr. Mills, however, is the expression of a sentiment that is rapidly gaining ground. The advocates for Sunday laws know that there is such a strong feeling against religious legislation in this country, that it would be useless ever to think of getting such laws, unless the religious phase is covered up. And so with much earnestness, they are trying to draw the civil cloak about Sunday laws, but the covering is so transparent that the religious character of the institution is still left exposed to full view. That many judges have decided that Sunday is a civil institution, does not overthrow the fact that it is purely religious. It only shows that even the guardians of justice are yielding to the popular clamor, and that the indications are seen on every hand, showing the near fulfillment of Rev. 13:11-17. Will we be ready for the issue when it comes? A. O. T.

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.

NEW MEXICO.

ALBUQUERQUE.—By the advice of the Colorado Conference, I came to this Territory soon after our late camp-meeting, to look after and try to advance the interests of our cause in this new field. This is the largest city in the Territory; we find the people very friendly, and we are making many acquaintances. Yesterday (Sabbath) we spent the afternoon with a gentleman who is conductor of the Atlantic & Pacific R. R. He is fully with us in faith. He invited his sister in, and he and his wife and sister and my wife and daughter and myself, held our first Sabbath meeting here. I should be glad to hear from every Sabbath-keeper in this Territory, and hope our canvassers who have sold books in New Mexico, will send me their lists, so I can look after those that have our works. Our periodicals or literature, if sent to me, will be used to the best advantage. SMITH SHARP.

Oct. 11.

CANADA.

MONCTON, N. B.—For several years the prayers of our people in this province have been earnestly ascending to the Lord of the harvest, pleading that he might send a laborer among us. We knew he would, in his own good time, grant our petitions, yet we were surprised somewhat when the news came that the tent was being shipped to this city.

On Friday evening, Aug. 28, the first meeting was held, and a good audience greeted the brethren, giving earnest attention to the practical truths presented by Elder Cottrell, from the word of truth, the text being, "Search the Scriptures." It was thought that as the more vital truths bearing on our belief, were presented, the congregation would fall away, but these topics proved rather to be the ones that called together the largest congregations, and made the deepest impressions. Truly the interest is wonderful. It is not possible to describe it. The majority are convinced that we have the truth.

To say that we have had no opposition, would not be according to the order of things with us, under such circumstances. There has been much misrepresentation, and bitter epithets have been hurled at our work from the ministers of all denominations, one going so far as to compare the work of Elder Cottrell to that of the evil one. Notwithstanding all this, scores are convinced that "the seventh day is the Sabbath of the Lord," and that we have eternal life through Christ alone, at his appearing. Several have already taken a stand, and we hope to have a church organized here in a short time. Brethren and sisters, pray for the work in Moncton, and in the whole province. Our cause is truly onward. To the Lord be all the praise. ISABELL H. COWIE.

PENNSYLVANIA.

I LEFT Battle Creek, Thursday, Oct. 8, and reached my old home at Bear Lake, Pa., the next morning. This is not only the home of my boyhood, but the place where my wife and myself embraced the truth, and united with the church. The brethren had appointed to hold their quarterly meeting the 10th and 11th, and Elder L. A. Wing was present to attend it with me. It was a privilege indeed to meet again with this church, just before leaving native land for so long an absence.

The meeting was well attended, and was a good one in every respect. One was baptized. Some of the brethren from neighboring churches were present. When I reached the place Friday, I learned that an appointment had been given out the week before, and circulated in the village paper, for me to occupy the pulpit at the United Brethren church at their regular time of service Sunday morning, also in the evening. The church was crowded with old friends and former associates of my boyhood days, and the Lord gave freedom in speaking in the morning from Mark 8:36, 37; and in the evening from Acts 10:34, 35. At the latter service I used my large maps and charts, showing the world-wide scope of the gospel commission, and outlining briefly the trip upon which I was about to start.

I left at 4 A. M., Monday, for Cincinnati, stopping over night with brother Saxby, and at this writing, Oct. 14, am on the train in Mississippi, speeding toward New Orleans, from whence I shall go into Mexico, hoping to reach the home of the Consul-General at Nueva Laredo, Friday.

L. C. CHADWICK.

INDIANA.

HOMER AND WALDRON.—I held six meetings with the Homer church, Oct. 1-5. There are some faithful members in this church who are letting their light shine, so that those who have been sitting in darkness, may see where to go, and buy oil for their lamps without money and without price. One has lately entered the path of obedience at this place. There are others at the station of Procrastination. At this point they are being robbed daily of that which is most valuable, *time*. At this "waiting station" those of most respectable reputation have associated themselves with the greatest thief that ever plied business in this world. It is sad to think that they have been beguiled into introducing this robber to the minister who becomes anxious for their souls.

At Homer our own people attended the meetings, and also quite a goodly number not of our faith. Of course this attendance from without was encouraging.

Oct. 8-13, we held seven meetings at Waldron. The attendance was good. Two were buried with Christ in baptism, which was a source of rejoicing to the church. This church is quite anxious that the Conference furnish help to carry on a protracted meeting with them at an early date. The members make encouraging promises of helping to make such a meeting an occasion of interest and profit to the cause in their midst. I believe that such meetings as they are asking for, would be the means in the hands of God of accomplishing much in creating a missionary zeal, and imparting strength to our membership. WM. COVERT.

Oct. 16.

CAMP-MEETING IN DIST. NO. 9, WIS.

THE meeting at Menomonie was held according to appointment, Sept. 15-22. All but two of the eight churches in the district were well represented. The weather was very fine all through the week, giving us the benefit of a full moon about the middle of our meetings, so we scarcely needed any torches. The attendance from the city was quite good from the first, and increased until the close, exhibiting a marked interest. Many came continuously through all the meetings; some bought books freely and invited us to visit them at their homes. When the meetings closed, they desired us to continue them or return soon to resume the work. They freely offered a meeting-house for the purpose. Two public collections were taken up, amounting to over \$13; sales and orders for books, etc., aggregated about \$26; pledges and donations for Union College and home enterprises were received to the amount of about \$140. Eight new members were added to the Religious Liberty Association, and eight were baptized and united to the churches in the district, as follows: three each to Lucas and Knapp churches, and one each to Chetek and Beldenville. A quorum of all these churches being present, the candidates were accepted by vote before baptism.

The devotional exercises were especially characterized by a deep spiritual movement. Many were awakened to a sense of the need of a deeper work of grace and assurance of their acceptance with God, and these were invited to a separate tent, where the Lord gave especial evidence of his presence and willingness to accept those who seek him with all the heart. We felt that these were the most precious seasons of the week. Instructions were given in all branches of the work, the program being so arranged that a fair proportion of time was allotted to each.

The presentation of the reasons why we keep the seventh day of the week and the claims of the first day and how the change was made, followed by a discourse on religious liberty, elicited much interest from those not of our faith, some of whom became members of the N. R. L. Association.

After earnest counsel, it was decided that the interest awakened at this place should be developed by further meetings as soon as practicable, and an appointment was left to resume the work in about five weeks, accepting the invitation given and the

offer of the meeting-house. We feel as we look over the results of the meetings as they now appear, that the Lord is greatly to be praised for his acceptance and blessing upon the efforts of his people to draw near to him and advance his cause.

Oct. 12.

CHAS. A. SMITH.

DISCUSSION AT DAVIS CITY, IOWA.

BETWEEN CLARK BRADEN AND MATTHEW LARSON.

ACCORDING to previous arrangements, the discussion, upon the following propositions, between Elder Clark Braden and myself at the above-named place, was begun April 21:—

1. Do the Scriptures teach that the ten commandments, recorded in Exodus 20, are now binding, the fourth precept of which enjoins the observance of the seventh day as the Sabbath, or Lord's day, as taught and practiced by the Seventh-day Adventist Church? (Matthew Larson affirms; Clark Braden denies.)

2. Do the Scriptures teach that the day designated in Rev. 1:10 is the first day of the week, and should be observed as taught and practiced by the Disciple Church. (Clark Braden affirms; Matthew Larson denies.)

This discussion was subject to the following conditions:—

1. Five sessions of two hours each shall be devoted to the consideration of each proposition, each speaker occupying half an hour alternately.

2. The time may be extended on either proposition by either party, not to exceed two sessions, provided such extension of time be demanded during the fourth session on either proposition.

3. It shall be the privilege of either speaker to devote such a portion of his time in each speech to asking his opponent such questions as he may see fit, said questions to be so constructed as to admit of a direct answer, and shall be answered frankly without evasion, provided the party can answer.

4. No rulings of the moderators shall debar either disputant from using such lexicons, commentaries, or other authorities as he may see fit.

For the benefit of those not familiar with the circumstances by which the discussion was brought about, and which seemed to make it necessary, we offer the following explanation and statement of facts:—

It has been evident for some time in the past, that quite a number of the citizens of this place, members of the different denominations, have been considerably exercised, and their conscience not a little disturbed over the teachings of the Bible on the claims of the Lord's Sabbath, and hence have greatly felt the need of some one to come and give them, if possible, relief, by fixing it up in some way.

An opportunity was at length presented. Last December Mr. Clark Braden, the well-known lecturer and writer, and noted debater of the Disciple Church, chanced this way. The opportunity was eagerly improved by employing him to deliver a course of lectures on the Adventists, during which the pugnacious boaster, like Goliath of old, took occasion to defy and "challenge the entire Seventh-day Adventist fraternity of the world, for a joint discussion at Davis City, Iowa," declaring he had "backed them all out" from Maine to California, and that no one could stand before him. The clamor for debate at length reached fever heat; nothing else would do but a debate. It was, however, supposed that when the excitement had had time to subside, and Mr. Braden's impolite and unchristian course could be seen in its proper light, they would conclude he was not the proper man to represent them, even though truth might lie on their side.

But no. They had settled on him, it mattered not if he did not act like a Christian gentleman. What they wanted was some one to down the Adventists. The citizens of Davis City had voted to accept him, and a committee had been appointed by them to correspond with the chairman of the Iowa Conference in regard to the matter. Finding that nothing else would satisfy them, and that the cause of truth was likely to suffer, rather than receive benefit by a refusal to defend our positions against him, it was at last decided best to meet him, as one of that class mentioned by Paul to Titus (Titus 1:11) "whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

With but few exceptions, his arguments were the same old thread-worn arguments of antinomianism. He seemed to possess no conscientious scruples, either in regard to his behavior, or to taking absurd and contradictory positions, admitting in one speech what he would squarely contradict in another, and so on throughout the entire debate.

We here give a few examples of some positions which seemed peculiar to himself. He asserted that there was not a single text or intimation in the Old Testament to the effect that the Sabbath was ever set apart to be observed as a day for religious worship, or that any persons were ever to meet outside their own tents or houses; that its observance consisted in staying at home, and simply doing nothing. In reply to which we referred him to Eze. 46:1-3; Isa. 66:23; Lev. 23:3. He also asserted that the Sabbath had no preparation day. We referred him to Luke 23:54-56; Mark 15:42; Ex. 16:23.

His main effort was to lead off on some side issue, throw dust, and bulldoze; but as the discussion advanced, his weakness and inconsistency became more and more

apparent to the minds of all the unprejudiced,—the sensible and thinking class of the community. He not only did not hesitate to renounce and denounce the standard writers and teachings of his own church, but likewise when an appeal was made to the standard authorities, dictionaries, and Greek and Hebrew lexicons on the meaning or definition of certain words, if it did not suit his notions, he would set them to one side by a—"What do I care for what Donnegan or Gesenius say?"

With this happy faculty of twisting and turning things to suit his own purpose, and covering up an argument by simply denying and throwing dust, his prejudiced partisans tried to ease their consciences by making themselves believe that he was doing very well, in his effort to overthrow the law, and to establish in its stead his licentious and lascivious gospel of no-law-ism, with its glorious (?) liberty from the "Thou shalt" and the "Thou shalt not." But we showed this to be an entirely different gospel from the one preached by the apostles and the good of all ages. (See Matt. 1:21; Rom. 13:9; James 2:10-12.)

It soon began to be quite evident that Mr. Braden himself was getting uneasy and beginning to tremble for the outcome, when it should fall to him to take the affirmative, and hints to the effect that he would pull off before his time was up, were soon confirmed by the following note from his own pen:—

Davis City, Iowa, April 27, 1891.

Matthew Larson.

DEAR SIR: Next Tuesday night, May 5, I begin a debate in Lamoni, to continue ten or twelve nights. In it, there will be much appeal to history, documents, Book of Mormon, and Mormon books. It will require much reading, searching books and authorities, and much annotation and writing. As I have been traveling and am not in one place more than a week, I could not have my books sent to me,—could not carry them around,—and have not been able to make the preparation needed for the Lamoni debate. If this debate continues five nights, I will have only one day to look up matters. I will have no rest, and will be compelled to enter that debate unprepared. I will affirm three nights, and close the debate Thursday night. Arrange your matters accordingly. This is positive. I will control my own affirmative in regard to time, as you did yours.

Yours,

CLARK BRADEN.

To which I replied as follows:—

Davis City, Iowa, April 28, 1891.

Mr. Clark Braden.

DEAR SIR: I have the honor of acknowledging your letter of the 27th inst., sent me by the hand of Mr. Harrison this morning (the 28th). The contents have been noted, and I will hasten to reply. I must confess that this peremptory manner in which you now propose to close this discussion, affords me no little surprise, and is contrary to all rules of honorable debate, and I cannot, therefore, consent to it. If you close this discussion as you now intend, you will understand that it will not be with my consent, but I shall hold you responsible for a failure to come up to your agreement. The excuses which you present, as a justification for the course you are about to pursue, should have been thought of before you accepted those rules and entered the discussion. It is now rather late in the day to shield yourself behind such a flimsy refuge. When I agreed to meet you, it was with the express understanding that the terms agreed upon should be lived up to, and on no other conditions would I have consented. You say that you will control your affirmative the same as I did mine. Very well. Did I not comply with everything agreed to? Did I not the time short of the agreement? You know I did not. Now, sir, if you will control your affirmative as I did mine, we will debate this question for seven sessions (for which I have prepared), or at least, not less than five. I shall not arrange to do otherwise. I shall insist on your living up to your agreement as I have to mine.

Respectfully Yours,

MATTHEW LARSON.

We tried our best to hold him to his agreement, but it was of no avail. He replied as follows:—

Davis City, Iowa, April 28, 1891.

MR. LARSON: I have stated reasons for shortening the debate which a gentleman would deem to be sufficient. I have given you warning in time. I now tell you positively and peremptorily, that the debate will close Thursday night. That is final, and an end to all correspondence in regard to the matter.

Yours,

CLARK BRADEN.

The above impolite and uncourteous note is but a faint sample of his style throughout the entire debate. In the opening of his second speech, on the third night of his affirmative, he coolly announced to the congregation that this would be his closing speech; although he had expressly agreed to affirm not less than five sessions, and longer at the option of either party. He said he was tired, and needed rest and time to prepare for his debate at Lamoni, to be given May 5.

But that the reader may see the flimsy transparency of this subterfuge behind which he thus sought to excuse himself, we present the following facts:—

1. His arrangements for the Lamoni debate had been made nearly three months before this, hence giving him all the time needed to prepare for it, before he entered this one. Besides, the time did not come in conflict in any way.

2. Mr. Braden had registered to preach in the Union church, at Davis City, said register was made the same day he wrote me his note containing the above excuses for shortening the debate, to which the following will testify:—

I hereby certify that Mr. Braden had an appointment registered for Friday and Saturday nights, May 1, 2, 1891, at the Union church, said register was made April 27, 1891.

S. B. BULLOCK, Sexton.

3. Mr. B. remained and filled his appointment, as

above registered. In fact, he stayed at Davis City until Monday, May 4. Thus it will be seen that his excuses were no excuses at all.

His arguments in defense of Sunday were a complete failure. It is reported that even his most prejudiced friends concede that he gave his case completely away, making an entire failure. But he did as well as could be done. He spent almost his entire time in his first session, trying to review his arguments on the first proposition, thereby confessing that he did not feel at all satisfied with his efforts on it.

He next undertook to prove that the adjective "kuriakee" (Rev. 1:10), derived from the noun "kuriakos," being a new title, must be used to designate a new institution, but this flimsy deduction we had completely demolished by showing that new titles were frequently introduced to designate old institutions; for example, Pentecost (Acts 2:1) and circumcision. Phil. 3:2. He also claimed that kuriakee was never used with reference to any one but Christ. We showed him that even though this assertion were true, it would afford him no relief, since Christ had never commanded the observance of the first day, never blessed or sanctified it, never blessed any one for keeping it, nor condemned them for not; in fact, he had never mentioned the day in any way, so far as the Bible was concerned. On the other hand, we proved that Christ created all things. Col. 1:16. Hence he it was who rested on the seventh day at creation, and since the same person who rested, blessed and sanctified the day, he it was who had blessed and sanctified it. "All things were made by him." John 1:3. "The Sabbath was made" (Mark 2:27), hence Christ made the Sabbath. He kept it (Luke 4:16), taught others how it should be kept (Matt. 12:8-12), enjoined its sacredness to be observed as late as A. D. 70. Matt. 24:20; 5:17-19. How proper, then, to call this day the Lord's day, "Lordean," or "Lordic day."

We then proceeded to call attention to the fact that since the noun "kuriakos," from which the adjective "kuriakee" is derived, is used interchangeably in the New Testament to designate both God and Christ (Luke 2:22, 26; Acts 2:34; Rev. 11:15), the only way we could determine definitely to whom it is applied in any certain case, would be by the context.

We then read Rev. 1:8 in connection with verse 10, thus showing that in the text under consideration, the Lord (kuriakos) just spoken of, was the Lord God Almighty. Hence the only natural conclusion would be that this text (Rev. 1:10) referred directly to him, instead of to Christ. The Sabbath belongs to him also as well as to Christ. (See Isa. 58:13; Ex. 20:8-11.) "I and my Father are one," said Christ. John 10:30. They are in partnership; hence what belongs to God belongs to Christ. Thus it is Christ's day, and it is the Lord Jehovah's day also. It was observed by the early Christians. Luke 23:56. It was the "manner," or custom, of the disciples to devote this day to preaching, or religious worship, to both Jews and Gentiles. Acts 13:42-44; 16:13; 17:2; 18:1-4.

I called upon the Elder over and over again, to produce one single instance, or text, of the kind, for Sunday-keeping, declaring it to have been their custom, or manner, so to devote the first day, and we would surrender the whole question. But he failed to find even the faintest shadow or hint of the kind.

We also asked him the following questions, to which he answered as indicated:—

1. Does this text in Rev. 1:10 state that this is the first day of the week here referred to? *Ans.*—No.

2. Well, then, this text does not prove the first day to be the Lord's day (Lordean day), does it? *Ans.*—No, sir.

3. Do the Scriptures anywhere else say the first day is the Lord's day, or Lordean day? *Ans.*—No, sir.

4. Do the Scriptures anywhere say it is the Sabbath? *Ans.*—No, sir.

Here we reminded him that he had surrendered his whole proposition; for if this text did not say this was the first day referred to; did not prove the first day to be the Lord's day, or Lordean day, and the Scriptures nowhere else declared it to be, his case was hopelessly gone.

5. Have we any record in the Bible where Christ ever commanded any one to keep it? *Ans.*—No. Paul says, "Where no law is, there is no transgression." Rom. 4:15.

6. Have we any record where Christ ever claimed the day as his? *Ans.*—No, sir.

7. Can we find an instance where he ever blessed the day or sanctified it? *Ans.*—No.

8. Have we a text showing that he blessed any one for keeping it, or condemned them for not keeping it? *Ans.*—No.

9. Can we find a text where it is said to be holy or sacred? *Ans.*—No.

10. Have we a text in all the Bible where Christ is said ever to have mentioned the day in any way? *Ans.*—No.

11. Have we a single text where the disciples ever commanded any one to keep it? *Ans.*—No.

12. Is there a text given, showing where any one was ever told to keep it in honor of the resurrection? *Ans.*—No.

13. Do we read anywhere in the Bible that they were told to meet on that day to "break bread"? *Ans.*—No.

14. Have we any text to show that they ever met on but one first day to "break bread"? *Ans.*—No.

15. Have we any texts stating that they were to have any regular time, or stated day, for the "breaking of bread"? *Ans.*—No.

16. Have we any text stating that they ever met on but one first day for religious worship? *Ans.*—No.

17. Is not the Greek word "kuriakee," derived from the Greek word "kuriakos"? *Ans.*—Yes.

18. Is not the Greek word "kuriakos" applied to both God and Christ, in the New Testament interchangeably? *Ans.*—Yes.

19. Does not the word "Lord," "kuriakos," from which the adjective Lord's "kuriakee" (Rev. 1:10) is derived, refer in Rev. 1:8, to the Lord God Almighty? *Ans.*—Yes.

20. Do you claim that Sunday observance originated before the day of Pentecost? *Ans.*—No, sir.

Well, then according to your own admission, Sunday observance is an interloper, a counterfeit, a forgery, being at least fifty days too late to come in lawfully into the New Testament, or covenant. (See Gal. 3:15.) The New Testament was confirmed on the day of Christ's crucifixion. Matt. 26:26. Everything belonging to it must be put in or made known before the death of the testator. Heb. 9:17, 18.

Here was a Gibraltar, which defied his every effort. According to his own position, Sunday-keeping was an innovation, a forgery, upon the last will and testament of our dear Lord and Saviour.

It will be seen from the above questions and answers that he had given his case completely away; from this he could not recover. He admitted on Acts 20:7, that it was only a night meeting, held on the night corresponding to our Saturday night, the Bible reckoning of time, from sunset to sunset, being used, and that Paul and his companions put in the light part of Sunday in traveling, Paul over twenty miles on foot and his companions over forty-five miles by water. This, the only instance to which he appealed to prove they observed Sunday, was shown to be observing it with a vengeance, the text and the admission both being fatal to any such idea.

Here he flew the track; forsook the Bible, and landed in the Catholic Church Fathers; but as we had a full supply of these on hand, we were prepared to follow him, and see that they should have justice. We proved that on points of doctrine, faith, or practice, their authority amounted simply to nothing, as Adam Clarke very truthfully says, "They blow hot, and they blow cold;" that there is not an abomination in the Catholic Church or mummery in her monkish traditions that cannot be abundantly proved from them as well.

The Lord gave us good freedom in defending the truth, and the brethren all express themselves as greatly strengthened. To the Lord be all the praise.

MATTHEW LARSON.

VERMONT CONFERENCE PROCEEDINGS.

THE twenty-ninth annual session of the Vermont Conference was held in connection with the camp-meeting at Essex Junction, Aug. 25 to Sept. 1.

FIRST MEETING, AUG. 26, AT 9 A. M.—The President, Elder T. H. Purdon, in the chair. Prayer was offered by Elder P. F. Bicknell. Nine churches were represented by their delegates at this meeting. On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, C. N. Pike, A. A. Cross, Horace Mehuron; on Credentials and Licenses, C. C. Drown, John Clayton, I. E. Kimball; on Resolutions, I. E. Kimball, M. E. Kellogg, R. C. Porter; on Auditing, John Clayton, C. N. Pike, Horace Mehuron, A. A. Cross, A. B. Gomoe.

Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 9:30 A. M.—Fourteen churches were represented. The Committee on Resolutions submitted the following report:—

Whereas, According to the recommendation of the General Conference, a ministerial institute is to be held in this district, Oct. 13 to Nov. 15; and,—

Whereas, We feel desirous to receive its benefits so far as possible; therefore,—

1. Resolved, That we recommend the ministers and licentiate, as many as are able, to attend.

Whereas, There are, in our churches, good openings for ministerial labor, with promise of good results among our own people, as well as others; therefore,—

2. Resolved, That we recommend that our ordained ministers labor among the churches during the coming winter, visiting every church and company in the Conference, and laboring with each as long as the interest may demand.

3. Resolved, That steps be taken to secure all money which heretofore constituted a fund for the education of worthy laborers, which has been loaned for this purpose, and has not yet been paid back into the treasury.

Whereas, There are young persons in our midst who might become useful men and women in the cause of God by having a proper course of training in one of our denominational schools; therefore,—

4. Resolved, That we will do all in our power to encourage such young persons to attend the South Lancaster Academy.

Whereas, The educational interests in General Conference Dist. No. 1, demand an increase of facilities for the accommodation of students; therefore,—

5. Resolved, That we will co-operate in the following plan, in order that the matter of carrying on an educational institution in the district may be wisely considered:—

a. That a committee be chosen from the different Conferences

in the district, each Conference electing one member, with one additional member for each 400 members, this apportionment being based on the membership as reported at the last General Conference, and this committee being authorized to act.

b. That this committee meet for consultation at the time of the ministerial institute for Dist. No. 1.

c. That such plans as may be agreed upon by this committee shall be approved, and that each Conference in the district bear its share of the expense in the execution of such plans, in proportion to its membership.

d. That the Conference in which it shall be decided permanently to locate the school, shall pay double the amount in proportion to its membership, of the amount expended on the recommendation of this committee.

e. That the school be under the management of a representative board of trustees, apportioned from the different Conferences in the district, as may be directed by the committee above suggested.

f. That the General Conference be requested to co-operate with the board of trustees in placing and maintaining the school on a successful basis.

The first resolution was spoken to by Prof. G. W. Caviness and Elder R. C. Porter. A motion was made to amend so as to read,—

1. Resolved, That we urge the ministers and licentiates to attend, the Conference bearing their expenses and allowing the time.

This was spoken to by Elders A. C. Bourdeau, S. H. Lane, R. C. Porter, A. S. Hutchins, T. H. Purdon, and brother F. S. Porter. The resolution was adopted as amended. The second resolution was spoken to by Elder S. H. Lane and Prof. Caviness, and adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 30, AT 9:30 A. M.—The third resolution was taken up and spoken to by Elders I. E. Kimball, A. S. Hutchins, H. W. Pierce, and R. C. Porter, and adopted. The fourth resolution was laid on the table until the consideration of the fifth, which was discussed at some length and adopted.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 31, AT 9:30 A. M.—The Committee on Nominations reported as follows: For President, T. H. Purdon; Secretary, P. F. Bicknell; Treasurer, A. S. Hutchins; Executive Committee, T. H. Purdon, H. W. Pierce, John A. Clayton; Camp-meeting Committee, Royal Clayton, W. M. Yale, A. D. Ladeau, E. W. Bates, B. R. Rowell. The report was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 31, AT 11 A. M.—The fourth resolution was read, and adopted after some discussion. Adjourned to call of Chair.

SIXTH MEETING, AUG. 31, AT 5 P. M.—The Committee on Credentials and Licenses submitted the following report: For Credentials, T. H. Purdon, Albert Stone, A. S. Hutchins, H. W. Pierce, I. E. Kimball, P. F. Bicknell; for License, F. S. Porter, W. C. Walston.

The report was adopted.

The Committee on Resolutions further reported as follows:—

6. Resolved, That it is the sense of this body, that it is perfectly legitimate for our ministers to engage in the canvassing work, and that, in the embarrassed condition of our finances, we recommend them to engage in this work as far as consistent in connection with other duties.

This resolution was spoken to at some length, and adopted.

The Nominating Committee further reported: For Committee to represent the Conference in the matter of carrying on an educational institution in Dist. No. 1, T. H. Purdon, I. E. Kimball.

Adjourned sine die. T. H. PURDON, Pres.
P. F. BICKNELL, Sec.

TEXAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE thirteenth annual session of the Texas Sabbath-school Association convened at Oak Cliff, Dallas Co., Tex., in connection with the camp-meeting.

FIRST MEETING, AUG. 12, AT 6 P. M.—President W. S. Cruzan in the chair. Prayer by H. Hayen. The President made remarks relating to the progress of the Sabbath-school work in our Association during the past year, stating that this was mainly done through correspondence by the State Secretary. A motion was carried to waive the reading of the minutes of the last session. The Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, W. T. Drummond, Elisha Taylor, J. M. Huguley; on Resolutions, W. A. McCutchen, A. H. King, C. McReynolds.

A letter written to the Texas Sabbath-school Association by the Corresponding Secretary of the International Sabbath-school Association was read. Appreciation was expressed in general for the encouragement, love, and zeal, shown for us and the Sabbath-school work in our State. Adjourned to call of Chair.

SECOND MEETING, AUG. 13, AT 5:30 P. M.—The Committee on Nominations presented the following report: For President, W. S. Cruzan; Secretary and Treasurer, Mrs. M. Cruzan; Executive Committee, W. S. Cruzan, Mrs. M. Cruzan, W. S. Hyatt, W. T. Drummond, W. A. McCutchen. The report of the committee was adopted. The President occupied a few moments in comparing our quarterly reports in the Sabbath-school Worker, showing to the Association the differences of the standing of

each school, especially in regard to the donations to our missions.

Adjourned to call of Chair.

THIRD MEETING, AT 4 P. M.—The Committee on Resolutions submitted the following report:—

1. Resolved, That we express our gratitude to God for the good instructions afforded us in the Sabbath-school Worker, and that we urge upon all our brethren and sisters who are officers and teachers in the Sabbath-school especially, the necessity of studying it as a means of preparation for this work.

2. Resolved, That we show our appreciation of the efficient labors of our Secretary, by making her an appropriation from the funds now on hand.

3. Resolved, That we will by the help of God make use of the means he has given into our hands to raise up laborers for his vineyard.

After remarks by some, the resolutions were accepted. A printed program which had been long and carefully planned, containing subjects from our best Sabbath-school workers in the State, also a program for class drills for officers and teachers, were postponed to give way for other meetings.

Adjourned sine die. W. S. CRUZAN, Pres.
MRS. MAMIE CRUZAN, Sec.

VERMONT SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE thirteenth annual session of the Vermont Sabbath-school Association was held in connection with the camp-meeting at Essex Junction, Vt., Aug. 25 to Sept. 1.

FIRST MEETING, AUG. 26, AT 10 A. M.—The meeting was called to order by the President. Prayer was offered by Elder H. W. Pierce. The minutes of the last annual session were read and approved. The Chair being empowered to appoint the usual committees, announced the following: On Nominations, C. M. Densmore, C. A. Cross, F. P. Munn; on Resolutions, Mrs. A. C. Bourdeau, Mrs. C. M. Densmore, Emma E. Kimball.

Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 5 P. M.—The reports of the committees being called for, the Committee on Resolutions reported as follows:—

Whereas, The Sabbath-school work is continually increasing in importance and value to us as a people, in strengthening our faith in the word of God and in shielding our children from the power of evil; therefore,—

1. Resolved, That we will as an Association endeavor to be faithful in discharge of every duty connected with this work.

Whereas, The International Sabbath-school Association has arranged for the organization of State schools in which all our scattered members can be united in the work; therefore,—

2. Resolved, That we cordially invite all our isolated brethren to join this school, and thus receive the benefits to be derived from the school.

Whereas, During the past year plans have been devised and are now in execution whereby the lessons for all the children and youth appear weekly in the Instructor and Little Friend; therefore,—

3. Resolved, That we recommend the discontinuance of the use of the lesson books as fast as possible, and that these lessons, fresh from the minds of our leading Sabbath school workers, be used altogether in our schools.

4. Resolved, That we show our gratitude to God for the establishment of the Sabbath-school Worker, by endeavoring to do our share in its support.

After remarks by several, the resolutions were adopted. The Nominating Committee reported as follows: For President, F. S. Porter; Vice-President, W. C. Walston; Secretary and Treasurer, Mrs. F. S. Porter; Assistant Secretary, Alice Maynard; other members of the Executive Committee, Eva Maynard, Rena Purdon. All were elected.

Adjourned sine die. F. S. PORTER, Pres.
MRS. F. S. PORTER, Sec.

MICHIGAN SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE fourteenth annual session of this Association convened in connection with the camp-meeting at Lansing, Aug. 27 to Sept. 8.

FIRST MEETING, AUG. 29.—After the opening exercises, it was voted to waive the reading of the minutes of the last session. The time of this meeting was so near the Sabbath that the attendance was small, and the meeting was necessarily a short one. The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, I. D. Van Horn, A. O. Burrill, and E. Van Deusen; on Resolutions, J. O. Corliss, Frank Armstrong, Florence Westphal; Auditor, J. S. Hall.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 2.—The Treasurer's report for year ending Aug. 25, 1891, was then read, showing the financial standing of the Association to be as follows:—

RECEIPTS.	
Cash on hand Oct. 15, 1890,	\$ 468 35
Cash received from schools in donations to foreign missions,	2,451 08
In tithe,	396 08
On book sales,	3 65
On account,	44 78
Total,	\$3,363 94

EXPENDITURES.

Cash paid out to International S. S. Assn. on donations to foreign missions,	\$2,637 11
In tithe,	39 61
For postage,	23 87
For printing and stationery,	18 79
For books,	3 69
For camp-meeting supplies and expenses,	21 66
For office rent and furniture,	32 50
For supplies for mission Sunday-school,	28 10
Total,	\$2,805 33

Cash on hand Aug. 25, 1891, \$558 61

In the President's remarks he briefly set before the Association the work that had been accomplished during the year. Nine Sabbath-school conventions have been held during the past year, and an improvement in the spiritual condition and in the practical workings of the schools, was reported.

The report of the Committee on Resolutions was called for, and the following presented and unanimously adopted:—

Whereas, The Sabbath-school lessons in Our Little Friend are well adapted to the wants of the primary department of our Sabbath-schools; therefore,—

1. Resolved, That we recommend the discontinuance of the Progressive Lessons now in general use, and substitute for them the lessons published in Our Little Friend.

2. Resolved, That Section 2 of Article VI of the Constitution of this Association be amended by adding the words, "by written order from the President."

Whereas, The Association now has on hand over \$500; therefore,—

3. Resolved, That we contribute \$300 to the Petoskey Mission.

Whereas, The Sabbath-school Worker is an invaluable aid to all officers and teachers of the Sabbath-school; therefore,—

4. Resolved, That the Association recommend all workers in the State who have not already done so, to subscribe for that paper.

THIRD MEETING.—The Nominating Committee reported as follows: For President, I. H. Evans; Vice-President, A. O. Burrill; Secretary, Mary S. Evans; Executive Committee, I. H. Evans, A. O. Burrill, Mary S. Evans, D. E. Wellman, S. M. Butler. These persons were elected to their respective offices.

Meeting adjourned sine die. I. H. EVANS, Pres.
FLORENCE WESTPHAL, Sec.

Special Notices.

AN APPEAL FOR THE "SIGNS." 7-6

At the annual meeting of the stockholders of the Pacific Press Publishing Company, held in April, 1891, the question of enlarging the Signs of the Times to sixteen pages was raised, and after a free expression of the sentiments of the stockholders, the following resolutions were adopted:—

Whereas, We fully sense the demand for a missionary paper at a price that will place it in the reach of our tract societies and missionary workers, and at the same time properly represent the truths which it advocates; therefore,—

1. Resolved, That we hereby instruct the Board of Directors that shall be elected at this meeting to take into consideration, (a) The advisability of increasing the Signs to sixteen pages at the beginning of the next volume; (b) The advisability of inserting a select line of advertisements; (c) The advisability of offering a premium with the paper and making a strong effort to secure a large list of single subscriptions.

2. Resolved, That we request the Board of Directors to confer with the General Conference Committee, the officers of the International Tract Society and State tract societies, ministers, and our people generally, so far as practicable, on the points above referred to, that we may understand what the general desire is in reference to the paper; and, further,—

3. Resolved, That we hereby authorize the Board of Directors, after ascertaining as fully as possible the sentiments of our people on the points above mentioned, to take action as they may consider best for the interests of the Signs and the Publishing Association.

In harmony with the instruction of the stockholders, about 250 circular letters were sent out to Conferences and tract society officers, ministers, and other leading brethren throughout the field. The responses to these letters were almost unanimous in advising that the Signs be increased to sixteen pages. The matter was also submitted to the General Conference Committee at its meeting in August, for advice, and the following response was received from the General Conference Association, it having been indorsed by the General Conference Committee and the General Conference Association:—

We advise the publishers of the Signs of the Times:—

1. To increase the size of the paper to sixteen pages, commencing with the next volume.

2. That it be made up and edited wholly with reference to its mission as a pioneer missionary paper. That a competent corps of special contributors be engaged to furnish articles on different subjects, so that a large list of subjects, both doctrinal and practical may be treated in each volume.

3. That we discourage the insertion of commercial advertisements.

4. That the time of commencing the volume be changed to the first of November.

5. That the subscription price be \$1.50 for single subscriptions.

6. That no commission be given to canvassers for the journal

7. That the General Conference Committee make a proposition to the Pacific Press Publishing Company to take the editorial management of the *Signs of the Times*, and bear the expense of the same for a term of two years, and in case this recommendation is accepted, the price of the paper, in clubs of ten or more, be placed at \$1.25.

The publishers have decided to act in harmony with the advice received, and the *Signs* will be increased to sixteen pages, beginning with the number under date of November 9, and from that date the price of the paper will be:—

Single subscriptions, \$1.50
In clubs of ten or more, \$1.25

The editorial management of the paper will be placed in the hands of the General Conference Committee when it is enlarged, and the publishers have the assurance that a large number of contributors from different parts of the field will be enlisted to write for the paper.

The design will be to make each volume complete in itself in the presentation of all phases of the truth, including a large proportion of practical matter, so that any one who receives the paper for a year and reads it carefully, will be quite well instructed on all points of the third angel's message.

The price in clubs of ten or more is placed at the very low price of \$1.25 as a special inducement to tract societies and missionary workers to take clubs for missionary work. At this rate the paper will be furnished for less than cost, unless all will take hold and by united effort increase the subscription list to 20,000 or more, but the desire of the publishers and of the General Conference Committee is, first of all, to make the *Signs of the Times* fill the place for which it was designed from the beginning, that of a pioneer missionary paper through which Bible truths can be elucidated and placed before the reader in such a way as to attract his attention and lead him to investigate; and, second, to give it a wide circulation that the influence of the truths which it presents may be as widely extended as possible.

The editors and publishers will endeavor to make the paper as good as it can be made; and we ask the cooperation of ministers, tract society and Conference officers, church elders, missionary workers, and all who are interested in the spread of the truth, in getting the paper into the hands of the people.

As a careful estimate shows that the *Signs*, when increased to sixteen pages, will cost \$1.53 per volume of fifty numbers for an edition of 10,000 (which is more than we are printing at the present time), there would be a loss of twenty-eight cents on all the papers taken in clubs. But the General Conference Committee has expressed a willingness to assist in bringing the paper up to the standard which it should occupy, and the publishers are also willing to raise the paper to a high standard without too much regard to the cost, that it may the better fill its place as a pioneer missionary paper. But there are ways in which you can assist the General Conference Committee and the publishers, to make the paper what it should be without its being published at a constant financial loss. We will suggest for your consideration some of the ways in which this may be done:—

1. By inducing as many as you can to take the paper at the regular price for single subscriptions.

2. By encouraging tract societies and individuals to take clubs for missionary purposes, so that the list may be raised to a paying basis, which would require at the club rate which we now make, between sixteen and twenty thousand.

3. By securing donations to be applied toward the running expenses of the paper.

We have about 27,000 church members in the United States, so if each State society would work up a list for the *Signs* equivalent to two thirds of its church membership, it would be placed on a self-supporting basis.

Besides the increase in the number of pages, the *Signs* will be printed on better paper, and will be improved in many other respects. You will do the publishers a great favor by using your influence to secure a large list of subscribers and also by giving the matter your immediate attention, so that subscriptions may commence with the new volume. PACIFIC PRESS PUB. CO.

NEBRASKA, NOTICE.

At our recent camp-meeting at Seward, in August, the question of placing a man at the head of our tract society, as secretary, was quite fully discussed. As the work in the Conference is increasing, and necessitates much labor which should be performed by a man, it was decided that as soon as possible, the change should be made, and the matter was left in the hands of the Board of Directors to furnish such help as they might think best. After looking the matter over as carefully as possible, it has been decided that brother W. A. Hennig of our Conference should act in that capacity, and he is now in the office getting hold of the work. The present secretary, sister Mary Beatty, will remain in the office for a time, until brother Hennig has the work well in hand. All should carefully note this change, and all mail to the tract society should now be addressed to W. A. Hennig, 1505 E St., Lincoln, Nebr. All church treasurers should now send the tithe to brother Hennig, who will credit your church and return receipt to you. All ministers,

canvassers, librarians, church treasurers, and scattered ones should exercise care upon this point, or business may be delayed.

W. B. WHITE, *Pres. Nebr. Tract Society.*

TENNESSEE RIVER CONFERENCE, NOTICE.

ALL communications to the Secretary of the Tennessee River Tract Society should be addressed to Mrs. J. M. Jenkins, 914 E. Main St., Nashville, Tenn.

CHAS. L. BOYD, *Pres.*

DEDICATION.

THE new house of worship near Dugger, Sullivan Co., Ind., will be dedicated, Providence permitting, Sunday, Nov. 1, 1891. Elder Oberholtzer and myself expect to be present. Meetings will begin Friday night, Oct. 30.

F. D. STARR.

DIST. NO. 7, WISCONSIN.

CORRESPONDENCE with every isolated Sabbath-keeping family or individual living in Langlade, Lincoln, Marathon, or Shawano counties, with a view to visiting them, is solicited by the director of Dist. No. 7, of the Wisconsin Conference, Wm. Sanders, Box 3, Mosinee, Wis.

MONTANA, NOTICE.

A. W. STANTON, our State secretary for Montana Tract Society, has gone to the Pacific Coast to spend the winter. All orders for books and all other business pertaining to the tract society should be addressed to him, care of Pacific Press, Oakland, Cal. Brother Stanton is also State treasurer for the Montana mission field, therefore all tithes and first-day offerings should also be sent to him to the above address.

J. W. WATT.

GENERAL MEETING FOR DIST. NO. 8, MINN.

THERE will be a general meeting at Verndale, Minn., beginning Nov. 5, and closing the 8th. We hope our brethren will make a special effort to attend, as matters of much importance will be considered. Let all librarians and church and Sabbath-school officers be present. Advanced steps are to be taken, and we need the help of our brethren to counsel and plan as to the best methods of carrying on the work in which we are engaged. We are fast nearing the end, time is short, and now is the best time we will ever have to do missionary work. Come at the beginning of the meeting prepared to stay till the close.

A. J. BREED.

SPECIAL NOTICE.

I WISH to request those of my friends in the United States and elsewhere who may desire to write me (and I hope there are many such), to direct to Battle Creek, Mich., either in care of REVIEW AND HERALD, or to 303 West Main St., instead of to any point where they may hear that I am. Some one at the Office in Battle Creek will always know where to forward my mail, and the exceedingly slow methods of transmitting mail in the countries which I am to visit, make it extremely necessary to follow this instruction, if you wish your letters to reach me. I write this notice in Mexico, where I have had a little experience in the uncertainty of foreign mail service.

L. C. CHADWICK.

MEDICAL MISSIONARY TRAINING SCHOOL.

THE Sanitarium Training School for Medical Missionaries will open Sunday, Nov. 1, 1891, and continue twenty-four weeks. The purpose of this school is to train competent persons for medical missionary work, including the various branches of health and temperance missionary work, which has been organized, to be carried on by the means of lecturers, colporters, canvassers, teachers, cooking schools, mothers' meetings, social purity work, etc.

This school is no longer regarded as an experiment, but is recognized as a most efficient means of fitting persons successfully to engage in work for the Master in the various branches of his work. Preparation is the keynote to success in any work, and no one can afford to go out into the field to labor without special preparation. This point is recognized in a resolution adopted by the General Conference at its last session, which reads as follows:—

Whereas, It is very important that the best interests of the Health and Temperance and Medical Missionary work may be secured; therefore,—

Resolved, That we request the Foreign Mission Board, and the State Conferences not to employ nor to encourage persons to labor as representatives of that branch of the work unless they hold credentials from the Executive Committee of the International Health and Temperance Association.

All who contemplate engaging in any line of Medical Missionary work, will find it greatly to their advantage to take a course of training in the Sanitarium Medical Missionary Training School. Those expecting to attend the coming term, should send for circular immediately. Address J. H. Kellogg, M. D., Sanitarium, Battle Creek,

Mich., or the writer. It is especially designed that those who were in attendance last winter should be present to take up the advanced course provided for such.

W. H. WAKEHAM.

TO THE BRETHREN AND SISTERS IN NORTH DAKOTA.

DEAR brethren, you will be glad to know that Elder A. Mead is to make North Dakota his field of labor. Elders of churches, leaders of companies, and scattered brethren are specially requested to correspond with him, as to the special needs and wants of the cause in their vicinity, their nearest point to railroad, or any calls for labor they may know of, or any information that will be of use to him in getting hold of the work. He will be ready to enter the field about the middle of November. His post-office address will be Fargo, North Dakota. All correspondence should be addressed to him at that place. We hope our brethren in that field will show an active interest in the work by being ready to take hold with him to lift where help is needed. We call attention to the notice in another column, of the district meeting at Verndale, Minn., Nov. 5-8, thinking there may be some of the Dakota brethren who might attend. Let no trifling excuse keep any from these seasons of worship which are growing more and more important as days come and go. We hope this plan for help in North Dakota will be the means of the cause rising, and that soon we shall see a large Conference raised up to take hold of the work to advance the interests of the third angel's message in that large field.

A. J. BREED, *Pres. Minn. Conf.*

THE INTERNATIONAL TRACT SOCIETY.

DOUBTLESS all the readers of the REVIEW will remember that the donations made on the fourth Sabbath in October throughout the entire field, are for the International Tract Society. We wish to make a special request of church and tract society officers, to be prompt in collecting and forwarding this money, and to be careful to keep it separate from money that may be raised for other purposes. All the money contributed in a church or isolated family or company for this purpose, should be sent at once to the secretary of the State tract society, and the letter accompanying the money should state plainly the amount and what it is for. I would suggest to State secretaries, that you open an International Tract Society donation account, so that the money thus received will not be credited on your books to the International Society in your regular account with our Office, and thus you have difficulty in sorting out the items when you remit to our treasurer. I believe these suggestions to be timely, because of misunderstandings and delays that have occurred in the past. I hope that the brethren and sisters throughout the field have felt some of the needs of the Society in its efforts to send the light of truth into many portions of the field which cannot be reached as well in any other way, and that the contributions have been liberal. I wish to call attention also to the plan of annual memberships in the Society. Quite a thorough effort will be made during the next few weeks to give every Sabbath-keeper a chance to unite with the Society, either as an annual or life member. The secretary and treasurer will have charge of the correspondence, and we look for thousands to connect their interests in this way with the special line of work which we are carrying forward. As I write this notice, after a few days' stay in Mexico, having seen only a small part of one small country that I am to visit, I am impressed more than ever with the magnitude of the possibilities that are before the International Tract Society, for usefulness in these fields, if we have the financial support of our people that will enable us to enlarge our plans.

L. C. CHADWICK.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LESSONS FROM THE GOSPEL OF MARK.

LESSON XIX.—THE PARABLE OF THE VINEYARD.

MARK 11:27-33; 12:1-17.

Parallels: Matt. 21:33-46; 22:15-22;

Luke 20:1-26.

(Sabbath, Nov. 7.)

JESUS FOILS HIS ENEMIES.

1. What questions were asked Jesus by his enemies, after the cleansing of the temple? Mark 11:27, 28.

2. What motive inspired their questions? Luke 19:47; Mark 12:13.

3. How did Jesus answer them? Mark 11:29-33.

THE PARABLE OF THE WICKED HUSBANDMEN.

4. What important parable among others did he then speak? *Ans.*—The parable of the vineyard let out to wicked husbandmen. Mark 12:1-9.

5. What are the principal features in the parable? Ans.—The householder, his servants, his son, the husbandmen, and the vineyard. (See note 1.)

THE APPLICATION.

6. Who is represented by the householder? Isa. 5:7.

7. What does the vineyard represent? Psalms 80; Isa. 5:7, first part.

8. Who are the servants? Mark 12:2-5; 2 Chron. 36:15, 16. (See also Acts 7:52.)

9. After the treatment the husbandman gave his servants, what did the lord of the vineyard do? Mark 12:6.

10. How did the husbandmen treat him? Verses 7, 8.

11. Who is represented by the son? John 1:32-34.

12. For what purpose did he come? John 3:17.

13. What did Christ say would be the doom of those husbandmen? Mark 12:9. (See note 2.)

14. By what scripture did Jesus show that the parable was justly applied? Luke 20:17; Ps. 118:22.

15. Whom does this rejected stone represent? Acts 4:10, 11.

16. What application did Jesus himself make of the parable? Matt. 21:43, 44.

17. How did this affect the Pharisees? Matt. 21:45, 46.

CRAFTINESS VERSUS WISDOM.

18. What plans did they lay to entrap Jesus? Mark 12:13. (See also Luke 20:20.)

19. What question did they ask? Mark 12:14.

20. How did the wisdom of Christ meet their craftiness? Verses 15, 16.

21. What great principle did he set forth? Verse 17.

22. How were even his enemies affected by his wisdom? Same verse; Matt. 22:22.

NOTES.

1. There are always features in every parable which will not fit the case to which the parable in general applies; for it is impossible that any material thing should perfectly represent the spiritual. It is not best, therefore, to spend the time in trying to make every detail fit somewhere. We have the chief characters and features in the householder, his vineyard, which he let to husbandmen, his servants, and his son. There are certain other features which are also fitting. The tower which was built in the vineyard doubtless applies to the temple; the hedge round about it to the holy laws, rites, and ceremonies which separated Israel from the world; the place for the wine-fat is evidently Jerusalem. But here it is well to pause. The going into the far country and the receiving of fruit at a specified time are consistent with the parable, but they are not designed to have any special application, further than this, that God looked for his people to bring forth fruits all the way along. A parable is not designed to apply in every particular. The great practical lesson should be the thing which we should seek to understand, not the detail of the parable.

2. It seems by comparing the different accounts, that Jesus first asked the question, "What shall therefore the lord of the vineyard do?" The people, carried along by the manner and eloquence of Jesus, and not realizing the application of the parable, are constrained to reply: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus then repeats the solemn sentence which the Jews, in their sense of justice, had pronounced: "He will come and destroy the husbandmen, and will give the vineyard unto others." They then see its application and its force, and reply, "Let it not be;" they would have it otherwise. This must not come upon the holy nation. This protest Jesus meets by quoting from their own scriptures. Luke brings this out with peculiar force. Jesus paused, looked upon them, and said, "What is this, then, that is written?" Luke 20:17. Have ye not read this scripture: "The stone which the builders rejected, the same is become the head of the corner?" It is only as we combine the accounts of the evangelists, many times, that we get the full force and beauty of Christ's teaching.

News of the Week.

FOR WEEK ENDING OCT. 24.

DOMESTIC.

—A woman about twenty-five years old committed suicide, Tuesday, by throwing herself from the top of the Washington monument at Baltimore, Md.

—The Anaconda mines and smelters, at Anaconda and Butte, Mont., were reopened Thursday, giving employment to 3,000 men. The mines had been idle for seven months.

—Four persons were killed and twenty-three injured in a wreck on the C., B. and Q. R. R., at Monmouth, Ill., Tuesday night. Some one had opened a switch and extinguished the light.

—Women of Hiawatha, Kans., tore the posters and lithographs of the London Gaiety Girls from the billboards, and denounced those who attended the performance as social outcasts.

—An explosion of natural gas Tuesday morning in the cellar of the building occupied by George Suaman at No. 133 Federal street, Allegheny City, injured five persons, two fatally, and started a fire that caused a loss of \$100,000.

—George Smith, the negro who was lynched by a mob at Omaha, Nebr., recently, had his back broken in three places and sixteen wounds on his head. Notwithstanding these facts, the coroner testified in court that Smith died of fright.

—The Chief of the Bureau of Statistics, in his monthly statement of the imports and exports of the United States, reports that the total value of the exports of merchandise during the twelve months ended Sept. 30, was \$928,091,136. The value of the imports was \$824,715,270.

—The Rapid Post and Packet Company of Milwaukee, Warren S. Johnson, president, has been incorporated to build a railway under new patents to transmit mail and light express matter at high speed—thirty-five minutes from Milwaukee to Chicago, six hours from Chicago to New York.

FOREIGN.

—An herb, as alleged, has been found in Yucatan that will cure almost any case of insanity.

—The official German crop report shows 12,000,000 bushels less rye and 6,000,000 less wheat than in 1890.

—The sixty-fourth anniversary of the Battle of Navarino was celebrated at St. Petersburg, Tuesday, by decree of the Czar.

—A decree has been issued by the Chilean government, announcing that the coming elections will proceed under universal suffrage.

—It is announced that a "league of peace" is to be formed, including Russia, Servia, Montenegro, Greece, Sweden, Denmark, and France.

—Several lakes near Bangor, Wales, have burst their banks and flooded neighboring slate quarries, throwing 1,000 workmen out of employment.

—French troops have been ordered to occupy Touat, the oasis in the Sahara, in order to prevent the forces of the Sultan of Morocco from occupying it.

—Professor Zichen of Jena University, who went to Corsica to study the geology and topography of the island, has been arrested by the French as a spy.

—Influenza is raging in Galicia. Four thousand cases are reported at Lemberg. The disease has appeared in a virulent form in the department of Charent in France.

—A revolution in Paraguay against President Gonzalez, is reported to have been crushed, the rebels having been defeated and put to flight in a battle near Asuncion.

—A bull fight was held at the City of Mexico, Monday, for the benefit of the sufferers from floods in Spain. The receipts amounted to \$25,000. Nine bulls were killed.

—The Czar has given 3,000,000 roubles to the famine fund. It is reported that the Russian government is about to prohibit the export of oats, buckwheat, and millet.

—The storms which have swept over Great Britain for the past week, still continue. The River Shannon, in Ireland, has overflowed its banks, destroying live stock and farm buildings.

—The Canadian canals will be open on Sunday to facilitate the transmission of grain to Montreal for the steamships. It is likely the canals will be kept open on Sundays for the remainder of the season.

—It is announced that if the Pacific Mail Steamship Company secure the contract for mail service, it will build three steamers for the China trade. It is also stated that, by arrangement, the Occidental and Oriental Company will discontinue operations, leaving the Pacific Mail alone in the field.

RELIGIOUS.

—The Lucy Webb Hayes Deaconesses Home and Bible College for Home and Foreign Missionaries at Washington, D. C., was dedicated on Saturday.

—Platte Presbytery, in Missouri, has decided not to recommend to the Board of Education for aid, persons who desire to attend Union Seminary, or those who use tobacco.

—At Watertown, N. Y., Friday, the Presbyterian Synod adopted a resolution urging Congress not to lend Chicago \$5,000,000 for Fair purposes, unless it is agreed that the Fair shall be closed on Sunday.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A hygienic cook at once in our institution. Good wages and steady employment for a lady who is experienced in cooking for invalids. Address D. D. McDougall, 463 W. 6th St., Cincinnati, Ohio.

LABOR BUREAU.

WANTED.—A young man (Sabbath-keeper) who needs work will find a good place by addressing G. E. Risley, Augusta, Mich.

PAPERS WANTED.

Will those who have Good Health, Youth's Instructor, Little Friend, Signs, and Review, or any other periodicals, send copies to me, postpaid, at Armona, Tulare Co., Cal., which will be my address hereafter. Thanks for those I have already had to use. FRANK JEFFERS.

NOTICE.

The brethren and sisters need not send any more papers to A. F. Anderson, Butler, Pa.; for he now has all he can make proper use of for some time.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 28, 1891.

Table with columns for EAST, WEST, Stations, Mail, Day Express, N. Shore Limited, N. Y. Express, Atlantic Express, Eve's Express, and Accommodation. Lists stations like Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Buffalo, Rochester, Syracuse, New York, Boston, Detroit, and Port Huron with their respective train times.

Daily, except Sunday. Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday. Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.55 a. m., arriving at Niles at 10.05 a. m., daily except Sunday. Trains on Battle Creek Division depart at 8.05 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO GRAND TRUNK R.R. Chicago & Grand Trunk R. R. Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists stations like Boston, New York, Buffalo, Niagara Falls, Montreal, Toronto, and Detroit with their respective train times.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Meals served in O. & G. T. Dining Cars on all through trains. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

MAP OF THE UNITED STATES.

A LARGE, handsome map of the United States, mounted and suitable for office or home use, is issued by the Burlington Route. Copies will be mailed to any address on receipt of twelve cents in postage, by P. S. Eustis, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 27, 1891.

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The article in the Home department this week, contains a lesson which if studied and put in to practice, will be found of more value than gold and precious stones. And the thoughts are as beautiful as they are profitable.

An article in the *United Presbyterian* calls for the formation of a new National Reform Association, under the initiative of some one or more of the great religious denominations of the land. The writer objects to the present National Reform movement on the ground that the Reformed Presbyterians who are engineering it, call this a Christless, Godless nation, and refuse to let their members take any political part in it. But he thinks that a movement based upon the fact that this is a Christian nation, would at once secure the support of four fifths of the Christian people of this land.

Our brethren will do well to make a note of the discussion between brother Larson and Clarke Braden, the report of which is given in the Progress department this week. It has but recently come into our hands, though the discussion occurred last spring; but it will answer its purpose just the same. As an unpleasant man to deal with, on account of his boastful spirit, his lack of principle, and his ready resort to bluff and blackguard, Mr. Braden stands without any very dangerous rival. This discussion shows up the man and his methods in their true light. He will doubtless attempt to play the braggart among our people in other places; and hence the discussion at Davis City should be kept for ready reference, and for use if necessity should occur. Such facts ought to be sufficient to stop the mouths of even less reasonable men than he, were it possible to find them.

Penning this note, Oct. 22, we cannot forbear reminding the reader that it was forty-seven years ago this day when that great movement took place in the heavenly world which marked the fulfillment of Dan. 8:14. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," said the prophecy. Those days ended in 1844, and the work of cleansing the sanctuary was entered upon. The day was found to be the 22d of October, from the light of the types. As it had been demonstrated from the spring types,—the Passover, wave-sheaf and Pentecost, that the type reached its antitype on the same month and day of the month to which the type was fixed, so it was argued it must be with the fall types. But the sanctuary was cleansed, in the type, on the tenth day of the seventh month; and when the time for its antitypical fulfillment comes, it must be on the same month and day of that year. The tenth day of the seventh month in 1844, Jewish time, reckoning from the first new moon after the vernal equinox, fell on the 22d of October. Then, as we learn from the movement of the high priest in the type, Christ, our great High Priest, passed from the holy into the most holy, of the heavenly sanctuary, to make the atonement, cleanse the sanctuary, conclude his work as priest, and then take his position as king, and come in the clouds of heaven, with power and great glory.

THE SPIRITS TO HELP NATIONAL REFORM.

An editorial in the *Christian Statesman* of Oct. 15, 1891, speaking of the devotion of the National Reform leaders to their cause, says: "They have enlisted for the war, and their devotion to these principles and this work, will never cease, *not even with death itself.*"

The italics are ours. Of course after death they can only help the cause by peregrinating about as "disembodied spirits;" and this strikes us as having a decided leaning toward Spiritualism.

"CHRISTIAN PERSECUTION."

UNDER this heading, the *Readers Union Journal*, of Lansing, Mich., in its October (1891) issue, contains a fair and candid notice of the persecution of brother King of Tennessee. After stating the facts in the case, how he was arrested for quietly plowing in his field on Sunday, having conscientiously kept the seventh day; how he was tried and convicted in the lower court, and appealed to the Supreme Court of the State where the sentence was affirmed; how, then, (to use its own language) "his pious (?) persecutors raised their eyes to heaven and thanked God that they were not as other men;" how the case was appealed to the Federal Court, and has received an adverse decision from Judge Hammond; it concludes as follows:—

"Thus a precedent is established, and it has gone on record in this boasted free country of ours, that a man must read and understand his Bible as the majority read and understand it; that he must worship his God as his neighbors worship. But suppose the Adventists had been in the majority in Tennessee, and they had arrested some Christian of another denomination for working on Saturday, what a howl there would be from the whole of the rest of the Christian world! A notable and disappointing fact is that the religious press have generally sanctioned this persecution by remaining silent. This attempt to govern a man's thoughts by law, and regulate his mode of worship by legislation, is certainly a long stride toward slavery, and is sure to bring about rebellion from all lovers of liberty."

WHAT IS THE MATTER WITH THE BAPTISTS?

NOTHING, with those who will read up, and then stand true to their convictions. There are some such, and they are fast coming to light. We have had occasion to notice a number of cases of late, and here is another: Rev. John R. Grow, of the Hyde Park (Chicago) Baptist church, shows that he has a good understanding of the Sunday institu-

tion, and the authority on which it rests, and he will not tolerate "compulsory Sunday observance." Under the heading "Opposed Sunday Closing," the *Morning News* (Chicago), Oct. 19, gives the following notice of his position:—

"The Rev. John R. Grow, of the Hyde Park Baptist church, preached on 'Compulsory Sunday Observance' yesterday morning. He said he was opposed to it, and traced the Sunday law back to Constantine's famous law enforcing the observance of the 'venerable day' of the sun.

"That law," he said, "and subsequent Roman legislation touching Sunday observance, was the result of spiritual dearth, and the church, shorn of the power of the gospel, could not successfully cope with the circus and theater, and the power of the State was consequently invoked." The speaker paid a tribute to the power of the gospel as opposed to legal compulsion in extending the influence and practice of religion; declared that the laxity of Sunday observance in France was not due to a laxity of Sunday laws, but was the result of centuries of ecclesiastical corruption and tyranny, and that the difference between the 'continental Sunday' and the 'American Sunday,' was not a difference effected by civil legislation, but was the result of a difference in the spiritual life of the people.

"Touching the Sunday closing of the World's Fair, he said the way to exhibit Christianity at the coming Exposition was not by means of a compulsory closing of the Fair, which would drive the people on excursions into the country, to the parks, or the saloons; but by presenting to visitors a living church, whose vitality comes not from the State, but from Christ, the living head of Christianity."

STEAM-SHIP TIME-TABLE.

THE Oceanic Steamship Company have issued their time-table for 1891 and 1892, a copy of which we give below, for the benefit of those having correspondents in the Pacific Islands:—

Leave San Francisco for Australia, New Zealand, and the Hawaiian Islands, Nov. 12 and Dec. 10, 1891, and Jan. 7, Feb. 4, March 3, March 31, April 28, May 26, June 23, July 21, Aug. 18, Sept. 15, and Oct. 13, 1892.

Returning, arrive at San Francisco, Nov. 26, and Dec. 24, 1891, and Jan. 21, Feb. 18, March 17, April 14, May 12, June 9, July 7, Aug. 4, Sept. 1, Sept. 29, Oct. 27, and Nov. 24, 1892.

A week should be allowed to get mail across the continent. W. H. EDWARDS.

SUNDAY AGITATION IN TEXAS.

THE following has just reached us from Richmond, Tex.:—

"The jury in the case of Rev. John Todd, justice of the peace, charged with selling a bottle of Florida water on Sunday, brought in a verdict last night at eleven o'clock, of guilty, and assessed his punishment at twenty dollars and costs. The case excited considerable interest, and the defense had three of our ablest attorneys employed. This decides the fate of the Sunday law in Richmond, and is the third conviction. Liverwich, a merchant, was fined twenty dollars for selling a fan for five cents. W. B. Parrott was fined twenty dollars for selling a pint of whisky. All convictions under the Sunday law."

It would seem that Sunday laws have broken loose with a vengeance down in Texas. But what must be thought of the state of things when a man can be fined for selling a bottle of Florida water or a five-cent fan, all because he did it on Sunday! If we take the case of the merchant who sold the fan on Sunday, certainly no one would call that a crime in such a hot country as Texas, if done on any other day than Sunday. A man who sells fans in Texas must certainly be considered a philanthropist. Now suppose that we allow that Sunday is the true Sabbath, and it is the proper thing for all to keep it; is that the best way to go about it to get those who are indifferent, to keep it? Such work, to say the least, is un-American, and far from being Christian. And those of us who are watching the prophecy, can see in this one of the many indications that this country is rapidly coming to the place where it will fulfill the prophecy of Rev. 13:11-17. If we only watch the things transpiring around us, we can see that we are rapidly approaching the final crisis. A. O. T.