

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

"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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CHRIST OUR GLORY.

BY N. W. VINCENT.
(Stover, Kans.)

My Saviour is lowly, meek, loving, and true,
 Unchangeably holy, all praise is his due;
 Almighty, eternal, his mercies are sure;
 His glories supernal forever endure.

Self-pleasing repressing, he toiled, wept, and bled;
 Boundless pity possessing, he died in our stead;
 In heaven he's pleading—upborne from the grave;
 For us interceding—still yearning to save.

Repent and believe him, his Spirit he'll send;
 Dear sinner, receive him—your Saviour and Friend;
 Then live to his glory who bore all our shame,
 And tell the sweet story that sounds forth his fame.

Improving God's blessing, his best Gift we love;
 Heaven's treasure possessing, our hearts are above;
 We dwell on his beauties, we own him our Lord,
 And delight in the duties enjoined by his word.

Our Contributors.

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

THE EASTERN QUESTION.

BY A. SMITH.
(Grandville, Mich.)

AMONG modern themes of absorbing interest, the so-called, "Eastern Question" is one of great prominence. Embracing within its arena associations of so wide extent, affecting the political and religious interests of so great a portion of the more enlightened peoples of the earth, it must necessarily occupy a place in the field of prophecy, so far as results are concerned, not inferior to that of Babylon, Medo-Persia, Grecia, or Rome.

A practical solution of the question from this standpoint will doubtless yet be evolved in the expulsion of Ottoman rule from Constantinople, the close of probationary time, and the ushering in of the great day of the Lord with all its attendant terrors to the unredeemed inhabitants of the earth. Such being the case, a geographical view of the arena where so great events are to be wrought out by the agencies employed, cannot fail to be of interest to the reader.

THE SITUATION.

The Black Sea, forming about 800 miles of the boundary line between Europe and Asia, and covering an area of 172,000 square miles, is an inland ocean, receiving as tributaries many large and navigable rivers, draining about one fourth of Europe and 100,000 square miles of Asia. Its water is not really so salt as that of the Mediterranean, and is very deep. There are no shoals

along its shores save near its outlet. Except between the Danube and the Crimea, the coasts are high and the harbors excellent. There is only one small island in the sea opposite the mouths of the Danube. The navigation of the sea is very safe in summer, but dangerous in winter.

To the north of the Black Sea is the sea of Azov, with an area of about 14,000 square miles, connected with the Black Sea by the long narrow strait of Kaffa. Its waters are nearly fresh, and quite shallow. To the west of this sea is the peninsula called Crimea, about equal in area to the Azov. Near the southwestern extremity of this peninsula is the city of Sebastopol, the siege of which, in 1855, marked such an important event in history and the evident fulfillment of the prophetic terms of Dan. 11:44. The outlet of the Black Sea is the strait, or channel, of Bosphorus, which signifies cow-ford. It is about seventeen miles long, has high shores and seven bays, or indentations, with corresponding promontories on the opposite side. One of these bays, called the Golden Horn, forms the harbor of Constantinople, near the entrance of the strait into the Marmora. The Bosphorus is said to be one of the most attractive sheets of water in the world. The Sea of Marmora is 180 miles long, and sixty miles wide. It is very deep, in some places exceeding 2,000 feet. It has numerous and excellent harbors. On the south side the shores are bold and precipitous. There are a few islands in the sea. This body of water is capable of floating a vast navy, and so near to Constantinople that its strategic importance can be readily discerned.

From its western extremity, Marmora empties its waters into the Ægean Sea (opening, in turn, into the Mediterranean) by a serpentine channel, or strait, called the Hellespont. It is lined with crags and bluffs that might be utilized as military barriers against the ingress of foreign shipping. At the entrance of the strait into the Ægean are four strong Turkish forts called the Dardanelles, a name also given to the Hellespont. A long peninsula cut off from the main land by the Gulf of Saros, forms the north shore of the strait. The inland extremity of the gulf approximates the Marmora. It can be readily understood from this view of the situation that the earth does not afford another position of so great strategic importance as this *aqua* boundary line between two great continents. And to possess Constantinople is to become master of the situation.

THE OTTOMAN EMPIRE.

At the beginning of the eighth century, more than 200 years after the complete subdivision of the Roman Empire into ten kingdoms, the successors of Mohammed are said to have been "the most potent and absolute monarchs of the globe." And yet it appears that Mohammedans as such did not possess distinct national character until near the end of the thirteenth century, when Othman (*i. e.*, the young bastard) succeeded his father Orthogrul as chief of a tribe of Oguzian Turks, a people who had emigrated from the steppes of Tartary east of the Caspian Sea, and raised it to the dignity of empire. Orthogrul had been *emir* to the Turkish sultan of Iconium, to which dignity the son, also, succeeded.

On the conquest of that sultany by the Moguls, near the end of the thirteenth century, Othman planned to found a new empire, and for that purpose effected the consolidation of the different Turkish tribes. He fixed the seat of his government at Byrsa, or Brousa, situated on the side near the base of Mount Olympus, about sixty miles south of Constantinople, overlooking one of the most beautiful and fertile valleys in Asia Minor, and assumed the title of sultan. From this point dates the rise of the Ottoman Empire. The Turks had long before embraced Mohammedanism, and had wrested the temporal dominion of the Saracens from the califs of Bagdad.

Ambitious of extending his dominion, or from other mercenary motives, Othman made an attack upon the Grecian Empire, on July 27, 1299. From that time the Turks greatly harrassed the Grecians for 150 years—five months of thirty days each, prophetic time. Rev. 9:5. Success so far attended the Turkish arms that in about seventy years after the founding of the empire, the seat of government was removed from Brousa to Adrianople, about 130 miles northwest of Constantinople. The character of the Turkish ruler is well expressed by the term "apollyon"—a destroyer. (See Rev. 9:11.) At the end of the period of 150 years, the Turk had so far weakened the Grecian power that on the death of the Greek emperor, his successor did not dare ascend the throne without the consent of Amurath, the Turkish sultan, which he asked and obtained. Thus ended the supremacy of the Greek division of the Roman Empire. About four years after, Amurath having died, his successor besieged and took Constantinople, in 1453, and made it the seat of the Ottoman Empire.

The city was founded by Constantine the Great, who is said to have robbed the cities of Greece and Asia of their finest works of art to beautify and enrich his capitol. The exterior view of the city, with its slender minarets and gilded domes towering above the billowy green of cypress, gleams like a beautiful mirage in the rays of the declining sun. But on entering the city, the streets are found to be narrow and infested with dogs; and the Oriental architecture is fast disappearing under frequent and disastrous fires, only to be replaced by more occidental styles. The city, as a whole, is said to be as silent as death.

The submission of the Greek emperor to the Turkish power, in 1449, removed from the four sultanies composing the Ottoman Empire, the restraint which Greek supremacy had imposed, and gave them 361 years and fifteen days of national liberty, in which to satiate their thirst for carnage and plunder. (See Rev. 9:15.) This period ended on the 11th of August, 1840, when England, Russia, Austria, and Prussia interposed to settle a difficulty between the sultan and Mehemet Ali, Pasha of Egypt,—an interposition that the sultan was obliged to permit, thus ending the supremacy of his empire.

When the Turks obtained possession of Constantinople, they also secured entire control of the commerce of the Black Sea, and maintained it until 1774, when the Russians secured the right to trade in it, and a few years later Austrian, French, and English ships were admitted. The growth and final preponderance of Russia

in the Black Sea precipitated the war of the Crimea in 1853-56. The declaration of war against Russia at that time by Turkey, a power whose dignity as a nation had been so effeminately surrendered to a pressure of circumstances a few years before as to win for itself the *sobriquet* of the "Sick Man of the East," filled Europe with astonishment. The great rage with which the Turkish soldiers are said to have assailed their enemies in this war, is an evident fulfillment of Dan. 11:44. Notwithstanding this, had not England and France come to the aid of Turkey, the result of the war would have inscribed a far different chapter upon the page of history than now meets the eye of the student. The overwhelming numbers and vast resources of the Russians would without doubt have eventually absorbed the sanguinary valor of the Turk, and extended the dominion of the Czar to the Bosphorus. But English gold invested in Turkish securities, and jealousy lest a probable advantage should be gained by Russia and other powers by seizing Constantinople, evidently governed the policy of Great Britain at that time under the premiership of Disraeli. But the treaty of 1856 that concluded the war, did not permanently settle the question, and in 1877 Russia declared war against Turkey, under pretense of defending the persecuted Christians in that country. This war resulted in the loss to Turkey of Roumania, Servia, Montenegro, Bessarabia, Bosnia, Herzegovina, and the island of Cyprus, constituting an area of about 100,000 square miles, with a mixed population of about 14,000,000. In 1878 by the Treaty of Berlin, Bulgaria, a large province east of Servia between the Balkans and Roumania and extending eastward to the Black Sea, was created an "autonomic and tributary principality" under the suzerainty of the sultan. On the south of Bulgaria was also formed the less independent province of East Roumelia, whose governor was to be a Christian, though appointed by the Porte, subject to the approval of the treaty powers. The capital of the province is Phillippopolis, which, before the conquest of Constantinople in 1453, was the capital of the Ottoman Empire. On the 18th of September, 1885, the people of this province, groaning under the double burden of supporting home and Turkish institutions, deposed their governor, blew up the bridges, and cut the wires leading into Turkish territory and proclaimed union with Bulgaria, said to be one with them in race and religion. These provinces unitedly have been not inaptly termed "a huge hornet's nest." It might as appropriately be added that the nations of Europe are the boys who play a dare-devil game with it.

(To be continued.)

OBEDIENCE SHOWS FAITH.

BY LUTHER WARREN.

(South Wales, N. Y.)

WHEN asked why they do not keep the seventh day in obedience to God's command, many say, "I do not see any difference between the days. One day is just like another, so I think if I keep the first day, it will be all right." They believe that all except the Sabbath commandment should be obeyed just as they read. They can see that it would be wrong to kill, lie, steal, etc. But, as they do not see any difference between the days, they choose to keep the one that is most convenient. This shows that they do not have any faith at all in God, because they are willing to obey him only when they think they can see that it is best. When God commands them to keep the seventh day holy, they answer, "No, Lord, I can't see that it will make any difference which day I keep, and as it is most convenient for me, I will keep the first day." But without faith it is impossible to please God. Heb. 11:6. And faith is the evidence of things *not seen*. Heb. 11:1. God shows us in 1 Pet. 2:6-8 (compare R. V.), that faith and obedience, and unbelief and disobedience, are synonymous; unless we

obey God, whether we can see the reasons for his commands or not, we do not obey him at all.

Abraham could see no reason why he should offer up Isaac, but his faith obeyed and made him righteous. James 2:21-24. Nadab and Abihu could not see the difference between holy and common fire; in their unbelief they disobeyed, and received the wages of unrighteousness. Lev. 10:1, 2; Ex. 30:9. Adam might have argued that since he could see no reason why God had prohibited the use of that special tree, and as the wise serpent had said it was good, he would eat of it and reserve another tree for the Lord.

Of course God has given the reasons why he commands us to keep the seventh day holy, but if he had not chosen to do so, we would still be under just as great obligations to obey him without questioning. To obey God without knowing his reasons is the only proof of true faith, and the only way to get righteousness. Rom. 3:20-22; 8:1-4.

"REMEMBER" THE SABBATH.

BY F. C. GILBERT.
(South Lancaster, Mass.)

It is argued by many of the Sunday-law advocates that Saturday (the true Sabbath) cannot be observed universally for several reasons; one quite prominent is, the earth being round, time is not the same in all places, and so some would be keeping one day while others would be keeping another. The fallacy of this theory has been shown many times; for there are and always have been, people in the different countries of the earth, who have observed the same day. Is it possible that God should give a universal commandment to a universal people, and it not be universally obeyed? The reply must be in the negative. The Jews, scattered in every country and over the face of the whole earth, have always observed that day, and history records the same of Christians also, in various ages.

Let us notice some of the words found in the fourth commandment. The first verse in the original Hebrew, with its translation, literally, is as follows: זָכוֹר יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: "Remember the day, the Sabbath, to sanctify it, to hallow it, or for the purpose of keeping it sacred." The word "remember" here has a deeper meaning than we are accustomed to give it. It is more imperative in its meaning and commanding in its nature. A similar expression is found in Deut. 9:7. זָכוֹר אֶל-הַשַּׁבָּת "Remember, and forget not." It is seen here very plainly that God designed to have this so impressed upon their minds that he added the phrase אֶל-הַשַּׁבָּת, which means "forget not," or, in other words, it was to be so inculcated in their minds that they could not,—yea, must not forget it. God designed that the Sabbath should always and everywhere be kept. It is an utter impossibility that the Sabbath should ever be forgotten, because if it should be, the true God would be forgotten; for it is the Sabbath commandment that teaches us of the true God.

But it is said that the seventh-day Sabbath is a Jewish Sabbath,—a day that God gave to the Jews, only because of their deliverance from Egyptian bondage. This is not true. If that be so, then certainly God must be the God of the Jews only; but the great apostle to the Gentiles, Paul, tells us in words of inspiration that "God is not the God of the Jews only, but also of the Gentiles;" and the commandment itself teaches us that it is the "Sabbath of the Lord, thy God,"—the Sabbath to be kept by all who claim God as theirs. In the latter part of the verse, we are given a reason why the Sabbath should be "remembered" to be kept. It was for the purpose of keeping it holy, or sacred.

God designed to have this day kept especially to him, that man might by meditation and prayer, become holy and sanctified. This is brought to view in Ex. 19:5, 6, the word קָדוֹשׁ (*kadosh*), in the sixth verse, meaning holy, sanctified. The idea is still prevalent among the Jews to-day, that it is by the keeping of the law that they are

to be sanctified, but it is only through Christ they can keep the law and be sanctified. The idea of keeping the Sabbath sacred, indicated to them that they were, and are, carrying out the purpose of God; that in order to be his holy people they must keep the Sabbath.

Although the Jews are largely turning away from the Sabbath, according to their own writings, they know that in order to be saved, they must keep the Sabbath; that it never can be forgotten, because it is as immutable as God. If the so-called Christian world who claim to have great love for the Jews, could realize how great a stumbling-block the counterfeit Sabbath is to the conversion of the Jewish people, they might possibly act differently.

The following is a conversation that took place many years ago, between a Jewish lad and a Christian missionary; it illustrates how the immutable commandment of God is regarded by the Jew who strictly adheres to it, and how Christians are looked upon because of their trying to abolish it, and put "Sunday" in its place. One Sunday afternoon a city missionary came into a section of London where several Jewish families resided, and extended an invitation to them to go to the mission that was close by. The missionary was asked, "What is a mission?" He replied "that it was a place where they taught about Christ and the Christian religion." "Who is Christ?" was then asked. "He is the Son of God, who came from heaven." "For what purpose did he come?" "To save people from their sins." "But how can he save people from their sins, when he came here and changed the true Sabbath to Sunday, which God himself said was Saturday, the Bible teaching it so." No response. The missionary then walked off, without telling them that Christ did not change the Sabbath. It certainly can be seen very clearly how this would prejudice the Jews against Christianity, and drive them rapidly on the road which they are traveling,—the road to infidelity and skepticism.

God did give the Jews something by which to remember their deliverance from Egypt—the Passover. Although that has been abolished since the death of Christ, there is not a city on the face of the whole earth, where there are Jews, in which it is not observed. It is as impossible for them to forget that, as it is to forget the Sabbath, because it came from God. The veil is drawn so thickly over their faces they cannot see the distinction between the Sabbath and the Passover,—one merely pointing to Christ, while the other was to remain forever, never to pass away; but the idea that anything which comes from the Lord should be forgotten, is utterly impossible among them as a people. It is taught to the child as soon as he can speak; it is instilled in his mind as he grows up to youth; and when at that age, if he should begin to deviate from the principles of the mandates of God, he is dealt with, rod in hand, the parent believing that it is of vital importance that God be obeyed. However, God proposes that he should serve him from motives of love, and keep his commandments because we find a response in our hearts to his good Spirit. Possibly the writer feels more deeply on this subject than he would were he not himself a Hebrew, one who from his youth studied the Scriptures in the original.

Then let those who claim to have Christ abiding in the heart, and who yet are desecrating his holy day which he gave to be "remembered" for the purpose of keeping it sacred, turn from their error and man-made doctrines, to serve the true and living God, and by his help try to lead those who were once the true people of God—but because of unbelief were broken off—to see that the God of the New Testament is the same as the God of the Old Testament; that the God who said, "I, the Lord, change not," is the same as said, "Jesus Christ, the same yesterday, to-day, and forever;" that Jesus Christ is the Son of God, the Saviour of mankind, because in him was fulfilled all that was predicted of the Messiah when he should

come. He fulfilled the law, setting us the example, and by faith, giving us the power to do the same; and there is no other name whereby men can be saved. Then may the rich blessing of God be added, that the work may be effectual, so that the number who shall finally stand on Mount Zion may be of all kindred, tongues, and peoples.

A LIVING SAVIOUR.

BY WORTHIE HARRIS.
(Battle Creek, Mich.)

STORIES from the life of Jesus,

Often read yet never old,
Bear to me a living witness,
Richer than hath e'er been told.

Not a panoramic picture,
But a living, active scene,
When the Saviour midst his followers,
Calms their ills with brow serene.

Setting free the tongue once silent,
Blind men see, the deaf do hear,
While the ones who seek him trembling,
List to gracious words of cheer.

Even now my Saviour liveth,
Lives to intercede above,
While his words are life and spirit,
Full of promise, power, and love.

'Tis his life he gave to ransom
Souls that sin's dark scourge hath slain,
All who look to him believing
Find their health through Jesus' name.

'Tis the Bread of Life sustains them,
Living water quenches thirst,
O'er the path of life they follow
Where their Master journeyed first.

At the end,—devoid of darkness,
Death, or aught save life and peace,—
On the bank of life's clear river
Tempted souls their warfare cease.

Life will there fulfill its purpose,
There the Giver's praise we'll sing;
All with hearts and voices blending,
Magnify their glorious King.

WAS CHRIST THE MESSIAH AT HIS BIRTH?

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

Those familiar with the great advent movement of 1844 need not be told that Mr. Miller and his co-laborers employed the 9th chapter of Daniel as a key with which to unlock the mysteries of the preceding chapter. The position usually assumed by them was that everything contained in the 8th chapter of Daniel, excepting the time from which the 2300 days of verse 14 were to be computed, was so fully explained by the angel to Daniel that the latter must have comprehended its import. Gabriel, reasoned they, would have enlightened the prophet fully in regard to the commencement of the days, had not the latter fainted, thereby preventing the heavenly messenger from completing his work. It was, as they thought, the special object of the second visit of the angel on whom the injunction had been laid, to make the seer understand the vision, to carry out that injunction. The correctness of their theory in this matter is rendered more than probable by the circumstance that Gabriel at the beginning of his second interview with the prophet, calls upon him to "understand the matter and consider the vision." As the vision of the 8th chapter of Daniel was the last one that had been granted to him, and as that contained something which he confessed that he did not comprehend, the prophet would naturally have inferred that Gabriel wished him to center his mind upon that vision.

Again: as Gabriel opened his instruction with the words, "seventy weeks are determined [cut off] upon thy people," it will be seen that time was the burden of his message. Putting that circumstance alongside of the fact that it was the matter of the time of the commencement of the 2300 days in regard to which Daniel was left in the dark when the vision of the 8th chapter

closed, the conviction becomes irresistible that Mr. Miller and his followers were justified in deciding that Dan. 9: 22-27 furnished the key to Dan. 8: 13, 14.

Such a conclusion, however, leads to very important results, as will be seen hereafter. The angel announced to Daniel that seventy weeks, or 490 years, allowing a prophetic day to equal a literal year, were determined (cut off) upon his people; *i. e.*, the Jews. But from what were they cut off?—Manifestly a longer period of time. That period could be no other than the 2300 days of Dan. 8: 13, 14, since they furnish the only period of time to which allusion had been made in the 8th chapter of the prophet's book. As a consequence, we have but to find the commencement of the seventy weeks in order to discover that also of the 2300 days, since they must begin at the same point of time. But how shall we ascertain where to begin the computation of the seventy weeks? That problem is not difficult of solution. Those weeks were to cover the whole time during which the Jews were to remain the peculiar people of God. Where, then, was the point reached when they ceased to be such any longer? The reply is found in chapter 9: 26, 27. Those verses cover the space allotted to the last week of the seventy. According to their terms, Christ was to confirm the new covenant with the Hebrew people for one week. In the midst of that week he (Christ) was to be cut off, or crucified. The point of his crucifixion, consequently, is identical with the middle of the last of the seventy weeks. As a prophetic week is equal to seven literal years, add three and a half years to the spring of A. D. 31, when Christ was put death, and you will reach the termination of the seventy weeks in the autumn of A. D. 34. At about that time Stephen was martyred, and a train of events was set in motion that culminated in the selection of Saul, one of his murderers, to carry the gospel to the Gentiles. Acts 9: 13-16. These occurrences furnished a fitting land-mark to designate the epoch of the casting off of the peculiar people of God, on account of their rejection of Christ and his work. Measuring backward 490 years, (seventy weeks), we reach B. C. 457. That year, therefore, must furnish the commencement alike of the seventy weeks and the 2300 days of Dan. 8: 14. By an easy computation, it is found that 2300 days, or 2300 literal years, reached to A. D. 1844. But what was to occur at the end of those days? The angel said to Daniel that they would reach to the cleansing of the sanctuary. The Adventists of 1844, mistaking the earth for the sanctuary, fell into the error that the latter date would mark the end of all things, since at that date, as they believed, this planet would be dissolved in the great conflagration of the last day.

When the clouds and mist of the terrible disappointment through which they had passed, drifted away in part, it was discovered by certain ones who had been driven to a closer search of the Scriptures by their recent disappointment, that the earth was not the sanctuary, and that it was never styled such in the word of God. The sanctuary of this dispensation, as they learned, was the great antitype of the Mosaic tabernacle and the temple of Solomon. (See Ex. 25: 1-9; Acts 7: 44; Heb. 8: 1-8; 9: 22-24.) Otherwise expressed, they learned that God has a temple in heaven, which is the true sanctuary, pitched by God himself and not by man (Heb. 8: 1, 2), and that the earthly buildings and the priesthood and services simply prefigured the heavenly temple, its services, etc.

By comparing types with antitypes, through the guidance of the Mosaic ritual, they discovered that the earthly sanctuary was cleansed on the day of atonement, and that the services of that most solemn occasion pointed unmistakably to the judgment scene in heaven as its antitype, since it evidently foreshadowed the final blotting out of sins. (See Acts 3: 19-21; Lev. 16: 29, 30.) The year 1844 A. D., therefore, became to them

the precise epoch at which the investigative judgment was inaugurated in heaven, instead of the period at which the earth should have been destroyed by fire. (See Dan. 7: 8-11.) Forty-seven years have elapsed since the great disappointment that occurred on the tenth day of the seventh month of 1844.

From that time to this the body of Advent believers has been characterized by two great divisions. They are generally known as Seventh-day Adventists and First-day Adventists. The latter class has been divided and subdivided into sects and factions, differing widely from each other. Their principal occupation seems to be that of re-adjusting the dates laid down by William Miller, and fixing new periods for the coming of Christ. Repeated disappointments have somewhat cooled their ardor and shaken their confidence, but still they seem to hanker for time messages. With Seventh-day Adventists the case has been different. From the necessity of the situation, they can never be time-setters. Holding, as they do, in the main, to the accuracy of Mr. Miller's dates, they claim to have corrected his mistake in regard to the event to transpire in A. D. 1844, and are now patiently awaiting the close of the investigative judgment for the revelation of the Son of man. They rejoice because they believe that event is near, even at the door. Matt. 24: 33.

A word more in regard to the date fixed upon by them in common with Mr. Miller for the commencement of the seventy weeks, and the objective point of this article will be reached. Did the weeks in question actually begin to run in B. C. 457? The basis of the calculation already furnished, would seem to be trustworthy; but it may be well to fortify it somewhat. In Dan. 9: 25 the angel gives to us additional data for the beginning of the seventy weeks, and therefore of the 2300 days, or years. He says, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

From the foregoing scripture it is obvious that a commandment to restore and build Jerusalem must furnish the starting point from which the seventy weeks and the 2300 days are to be computed. That commandment was to authorize the building and restoration of the city of Jerusalem. The restoration of that city necessitated the restoration to it of its ancient polity, so far as its laws and worship were concerned. There is one, and but one, commandment of this kind, found in the Bible. That is recorded in Ezra 7: 11-27. It was issued B. C. 457, or at the precise point of time where the 2300 days should begin, according to our first calculation. They would terminate, therefore, in A. D. 1844, as argued above.

Thus are the commencement and ending of the days that were to reach to the cleansing of the sanctuary, confirmed by the two distinct lines of computation. They are made still more sure by the circumstance that the manifestation of Christ, or the Anointed One, in A. D. 27, when he was anointed with the "Holy Ghost and with power" (Acts 10: 37, 38; Luke 3: 21, 22), and his cutting off, or crucifixion, just sixty-two and a half weeks from the date of the completion of the street and wall of the city, B. C. 408, precisely meet the demands of the prophecy. Where coincidences so marked as these exist, it is sure that the right clue to the interpretation of the prophecy has been hit upon.

Now a word in reply to the objection hinted at above. By some of the First-day Adventists who have pet theories that they would like to palm off upon a credulous public, it is urged that the whole of the foregoing exegesis is erroneous, since it is based upon the conception that Jesus did not become the Messiah until his baptism. He was, say they, the Messiah at the date of his birth, and consequently, all the dates of the prophecy must conform to that fact.

To this objection it might be replied that there

are just four decrees, if they may all be called such, that could possibly be taken to answer to the one that the prophet mentions. They are these; the first, that of Cyrus, B. C. 536; the second, that of Darius, B. C. 519; the third, that of Artaxerxes, B. C. 457; the fourth (the letter of Artaxerxes, given to Nehemiah), B. C. 444. Now granting that the sixty-nine weeks that were to reach to the Messiah the Prince, ought to terminate at the birth of Christ; then the first of these decrees will be found to be too early by fifty-three years, the second too early by thirty-six years, the third too late by twenty-seven years, and the fourth too late by thirty-nine years.

It would seem that facts like these are sufficiently ponderous to crush any unfortunate theory that might collide with them. There is, nevertheless, in the text itself proof even more damaging to the theory in question, than the facts just cited. The scripture that is occupying our attention for the moment, teaches that sixty-nine weeks, if computed from the decree that the angel had in his mind, would reach to the "Messiah the Prince." Now granting for the sake of the argument, that Christ was the Messiah at his birth, as is claimed, then the sixty-nine weeks should have terminated with that event, instead of ending twenty-seven years later, as they did. But that is not all. Assuredly, the seventieth week must stand in juxtaposition with the sixty-ninth week; that is, it must follow it in order. But as seen above, Christ was to be crucified in the midst, or middle, of the seventieth week. A prophetic week is seven years. The middle of that week would be just three and a half years from its commencement, and the same from the end of the sixty-ninth week. As a consequence, if our friends are right, Christ should have been crucified in the middle of A. D. 4, or when he was just three and a half years old. The merest tyro knows that this was not the fact. Christ did not enter upon his ministry until he was thirty years of age, and he was not crucified until three and a half years later than that event.

The subject might be left here, as one that has been disposed of effectually once and forever. But let the measuring line be applied again. The street and the wall were completed in B. C. 408. (See *Prideaux Con.*, Vol. 1, p. 322.) From that point (chap. 9:25) 62 weeks, or 434 years, were to reach to the week in which Christ was to be cut off, or crucified. This they did exactly, if Jesus, in the sense of the prophecy, became to us the Messiah in A. D. 27, when he was baptized. If, however, he was the Messiah the Prince at birth, then the sixty-two weeks reach twenty-seven years beyond his birth, since 434 years, if computed from B. C. 408, would reach to A. D. 27, or twenty-seven years this side of the birth of Christ.

What, then, shall be done with the theory passing in review? If it is sound, then Gabriel is impeached; that is, the events of history disprove the accuracy of his predictions. If, upon the other hand, the interpretation offered by Seventh-day Adventists be accepted, all is harmony. History and prophecy march hand in hand, the one verifying by its record in a most wonderful manner the predictions that the other has made. As a result, the Bible is proved to be the word of God, and the cavils of the infidel are so answered as to put him to the blush. Furthermore, one of the grandest and most solemn religious movements that has taken place since the beginning of the Christian era, is snatched from reproach, and upon it is placed the signet of divine authenticity.

Accept the doctrine that the cleansing of the sanctuary mentioned in Dan. 8:14 refers to the investigative judgment, and the mistake of the Adventists of 1844 is explained, and the church has laid upon it the solemn obligation of proclaiming the hour of God's judgment come, agreeably to Rev. 14:6, 7.

In concluding this article, candor demands the acknowledgment that there are a very few passages that seem to give color to the opinion that Jesus was the Messiah at his birth. One of them is found in Luke 2:10, 11. There the

language of the angel, if construed independently of all other testimony, would seem to intimate that the infant Saviour was the Messiah at his birth, since the original word in the Greek, there translated "Christ," means the same as the Hebrew term "Messiah." In this article it is not possible to attempt to explain at length how it is that Jesus could properly be styled the Messiah at birth. Suffice it to say that the expression must have been used in an accommodated sense. That is, he was called the Christ in his infancy, by way of anticipating his ultimate anointing "with the Holy Ghost and with power." Acts 10:38. Such an interpretation is both logical and admissible according to Scripture usage. But to press the point that Jesus was the Messiah at his birth in the sense of the prophecy of Dan. 9:25, is to do so at the cost of overturning the reliability of that prophecy itself.

"WAS JESUS A MEDIUM?"

BY E. HILLIARD.
(Duluth, Minn.)

SUCH is the heading of a brief synopsis of a lecture delivered by a notorious spiritualist, in Duluth, Minn., Oct. 9, and published in the *Duluth Daily News* of Oct. 10. The paper stated that the speaker was an excellent interpreter of the Bible, and that his arguments to show that Jesus was a medium, were masterly. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15.

The speaker's "masterly argument," as published in the above-mentioned paper, was that the Greek word which is commonly construed "mediator" is, when literally translated, "medium of communication," and "Holy Ghost" is "spirit power." His arguments were ingenious, and his audience appeared to be in sympathy with him. The word "Christ," he maintained, meant "medium," and when Jesus was baptized by John, he was formally made a medium. Here the speaker quoted the well-known passage from the third chapter of Matthew: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." He said all that was seen by the multitude was a man being baptized. Jesus saw all those manifestations of God in his mind's eye, and felt the spirit of divine power or mediumship enter into him.

The fallacy of his subtle, ingenious argument to prove that Jesus was a spiritualistic medium, is clearly seen in his denial of Christ's power to raise the dead; and also shows that the whole superstructure of Spiritualism is built upon the immortality of the soul, and therefore a pointed denial of the Scriptures. He said that Jesus sometimes failed and had to try again and again. He did not raise the dead, but like all mediums, he knew the child was not dead, but sleeping. He went about to restore her to consciousness as any modern spiritualist would, that is, by clearing the house of all doubters, so that the conditions should not be spoiled. He maintained that Jesus always took his patients whom he wished to cure, away from the crowd and worked over them in secret. His "masterly argument" was practically carried out during his lecture. A small room at the speaker's right was occupied by Dr. Schlesinger, who was secretly working over some who had taken free tickets and entered, to test the medium's miraculous powers. Only two were permitted to enter at a time. Nearly all who entered, expressed themselves as being satisfied that his power was supernatural. Since the lectures, the Doctor has taken rooms in the city, where he has been visited by many people, who upon the payment of \$2.50 have been privileged to enter into spirit communication with him. Some claim they were visited

by their friends who died fifty years ago. This, we have been told, has caused the wife of a prominent judge in the city, to avow her belief in Spiritualism.

Spiritualism and the Sunday law question have stirred the city of Duluth during the past few weeks more than any other issues that have ever been presented from the pulpit. We know that these questions are destined by prophecy to be the leading, all-absorbing topics throughout the world. When we see them making such rapid strides, we know that it is the beginning of the last great struggle between the powers of light and darkness.

Rev. E. O. Sharp, pastor of the Christian church, was so stirred up over the lecture on, "Was Jesus a Medium," that he challenged the spiritualist to debate the following propositions:—

1. Jesus Christ of Nazareth was identical in his work, nature, and claims with the spiritualistic mediums of the nineteenth century. (You affirm.)
2. Modern Spiritualism is founded on fraud, and is neither scientific, scriptural, nor philosophical, and depends for its following upon the excessive credulity of those who deny the Lord Jesus Christ. (I affirm.)
3. Spiritualism has rendered valuable service to humanity in revealing much precious truth not contained in the Old and the New Testament scriptures. (You affirm.)

The spiritualist accepted the challenge on the conditions that Mr. Sharp's church stand by him and back him in the debate, and that the third proposition be altered so as to read as follows:—

Spiritualism has rendered service to humanity in teaching valuable truths not taught in the Old and the New Testament scriptures, and in substituting in its teachings newly discovered truths for errors taught in the Bible.

This lecturer is to hold a discussion in Minneapolis and to visit New Orleans, after which he will return to Duluth, some time in January or February, and then enter into arrangements for the discussion of the above propositions.

The above shows that Spiritualism is now assuming the form that was pointed out so clearly by the spirit of prophecy soon after what was known as the "Rochester Knockings." In "Early Writings," under the heading "Mysterious Rapping," pp. 50, 51, written in 1850, is the following:—

I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth, were accomplished by this power. I was pointed back to the time of Moses, and saw the signs and wonders which God wrought through him before Pharaoh, most of which were imitated by the magicians of Egypt; and that just before the final deliverance of the saints, God would work powerfully for his people, and these modern magicians would be permitted to imitate the work of God. . . . Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth. . . . Said the angel, "Remember, thou art on the enchanted ground."

There will be a strong desire with those who profess present truth to attend these meetings out of curiosity. Especially will this be so when propositions like those above are to be discussed. Would it not be well for us, in these important times, to bear in mind that Spiritualism is enchanted ground?

"Great Controversy," Vol. IV, page 558, in speaking of Spiritualism, says:—

Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirit's control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captives. It is impossible in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

May God help us as a people to give ourselves unreservedly to him who has conquered the powers of darkness, that he may work mightily through us, and when the work is imitated by the great deceiver, we shall be enabled to stand firmly for God and his truth.

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 SAVIOUR.

BY S. M. CHAFFEE.
(Ventura, Mich.)

Oh wondrous Redeemer, so great and so good!
He's washed all my sins in his own precious blood.
I'll praise him; I'll praise him! and tell of his power
Who's promised to keep me each day and each hour.
He dwells in my heart, in his strength I am strong,
And he fills me with happiness all the day long.
At night his soft whispers to hear I rejoice,
And I'm lulled to my rest by the sound of his voice.

When weary with toil, and perplexed is my brain,
There's none like my Saviour to soothe away pain.
Not even a mother who loves us so much,
Can comfort and cheer us like his magic touch.
When cares, like a mountain, loom up to my view,
I look to this dear Friend and trust him anew;
For has he not said, Cast on me all your cares?
I take them to Jesus; he answers my prayers.

In joy or in sorrow, in weal or in woe;
Whatever betides, to my Saviour I go.
With joy and rejoicing each moment he fills,
And strengthens me, helps me to do as he wills.
Oh, had I the tongue of an angel to tell
Of the glories that in my blest Comforter dwell!
My voice cannot utter, my vision grows dim,
For language—it fails me, when speaking of him.

I long for the day when the loud trump of God,
Shall call forth the sleepers from earth's lowly sod;
When from depths of the ocean, the isles of the sea,
The ransomed from Satan and death are made free;
The living be changed in a moment, and then
Caught up in the air; even so come. Amen.
Amen and amen, even so let be.
Dear Saviour, we're waiting and longing for thee.

LACK OF TACT.

THE proverb, "Some people's fingers are all thumbs," describes those who lack that delicate moral touch which is called tact. The word comes from a Latin word meaning *to touch*, and denotes the power of quickly perceiving and readily doing what is required by circumstances.

It is prompted by the desire to be kind in a kindly way. It makes people comfortable by humoring them, so that they feel at their ease, and are inclined to put their best side uppermost.

The most irritating thorns in social life are the "Joe Blunts," who blurt out offensive remarks with the apologetic clause, "You know I always say what I think; there's no deceit about me."

Solomon sent the sluggard to the ant to learn industry. We would send the "Blunts" to a well-bred cat to learn the unobtrusive tact which behaves itself in company. A cat that wishes to take her ease, will do it so quietly and gracefully that not a guest in the well-filled parlor will be disturbed.

A recent writer, in giving several illustrations of the lack of tact, tells of a lady, who, being a guest, enforced her refusal to take broiled ham, by the remark, "I don't think pork is fit food for any human stomach."

Another lady, being at a dinner-party where the conversation turned upon the authorship of Shakespeare's plays, said, with a brusqueness which compelled silence, "I think the advocates of the theory that some other person than Shakespeare wrote the plays attributed to him, simply betray their ignorance and shallowness."

As two of the best-educated persons present believed that some one else than Shakespeare wrote the plays, the lady's blunt assertion roused their antagonism, and the comfort of the guests was disturbed.

"Are you the wife of old Mr. C?" asked a lady, on being introduced to another lady, who had married a man much older than herself. The blunt question embarrassed both the wife and the company. Yet the lady guilty of this social blunder was the principal of a high school.

"What Mrs. B. has just said is not true," remarked Mrs. A., at a literary society, as a lady made a statement. The members were indignant

at the blunt assertion, and listened with aversion as Mrs. A. proceeded to show that Mrs. B. was mistaken, owing to misinformation. Yet Mrs. A., who is a woman of culture, complains that she has few friends, and cannot be made to see that her lack of tact and her blunt way of putting things, separate her from those whose feelings she wounds.

A young lady who is anxious to gain social success must acquire the art of touching people gently. A good salesman is compelled by his business to acquire tact. He prides himself on his ability to handle carefully the most perverse of buyers.

The best rule for acquiring tact is the one given by the Master: "Whatsoever ye would that men should do to you, do ye even so to them."—*Sabbath Recorder*.

THE IDEAL HOME.

WE may build a house, says a writer in the *Rocky Mountain Christian Advocate*, and we may call it home, but unless it is the place above all others for soul culture and mental growth, it seems almost sacrilegious to give it that endearing name. An ideal home may be in an unpretending cottage as well as in a palace. In either case love must be the pivot on which the intricate machinery of home duties turns. If we desire a model home, we must be willing to work for it, with brain and heart, as well as hands.

Children should receive their first lessons in usefulness around the family hearthstone. Very early should they be taught that their own desires must be made subservient to the comfort of the family. Were this rule generally followed, there would be fewer selfish exactions, and the home life would be largely filled with generous, disinterested deeds.

If more time and pains were taken to make homes that are worthy of the name, the wrongdoings of sons and daughters would not so often plant thorns in the pillows of their parents during their declining years.

If parents would take more interest in the amusement of their children, there would be less danger of their entering forbidden paths of pleasure when they are called to leave the home that has sheltered their childhood. Young people must have recreation of some kind. It is natural and necessary, and needs much thought and care.

Ah, blessings on those little hands,
Whose work is yet undone!
And blessings on those little feet,
Whose race is yet unrun!
And blessings on the little brain,
That has not learned to plan!
Whate'er the future holds in store,
God bless the "coming man!"

—*Christian Herald*.

COURAGE, MOTHERS!

BEAR up, brave hearts. Let peace get hold of thy heart-strings. Your boy is not yet saved, but give him over to God as guardian for you; then keep on praying. It took twenty-four years of prayer to get me to the cross, but I got there. Mother prayed me, the prodigal, in. I met a young man in Atlanta, whose mother had been praying for him for thirty years—since the day of his birth. She was put in her coffin without seeing her son saved; but one day he took my hand, held tight while he prayed for forgiveness and salvation, then said: "Mr. Yatman, I'll meet my mother in heaven." Do n't get discouraged, mother. He whom you love, may get away from you, but he cannot get away from your prayers or your God. Just the other day, another boy, for whom a mother had been praying nineteen years, yielded to the Spirit's call. I asked him why he did it then. Said he: "I can't stand it to fight against mother's prayers." Do n't get your eye on evangelists, pastor, meetings, or anything else to reach him. Look straight to Jesus. He is the "mighty to save."—*New York Observer*.

KEEP LIFE PURE.

AN Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year had rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jewelled key should disclose the mysterious contents. It came at last, and the maiden went away alone and with trembling haste, unlocked the treasure, and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words: "Dear pupil: May you learn from this a lesson for your life. This trinket, when inclosed, had upon it a single spot of rust; by neglect, it has become the useless thing you now behold—only a blot on its pure surroundings. So a little stain on your character will by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."—*Christian Guardian*.

A REBUKE TO A PRIEST.

A CHINAMAN who was converted from the worship of Joss to Christianity, joined the congregation at Woung-pwang in North China. After remaining there some time, he left the city to live at Long-wong. The missionaries were greatly concerned about him; for his new home was in a district where the Roman Catholics have many converts. His neighbors were puzzled about him; for he would not visit the gambling-houses, and yet he would not go to the Catholic church. At last his reputation reached the ears of the priest, a Spaniard, who sent for him and talked with him for two hours, questioning him on both the Old and the New Testament history. Astonished at the answers of so rough a man, he asked him how many years he had read in school. "I never was at school," said the man. "Where, then, did you learn all this?" "From reading my Bible," was the answer, and the priest was silent. Then he showed him the crucifix in the chapel. It impressed the man, but in an unexpected direction. To some minds his answer would be shocking, but to him, himself recently an idolater, it came quite naturally.

"What a pity," he said, "to make an idol of the Lord Jesus for the heathen to laugh at!"—*Sel.*

GRUMBLERS.

If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought anything into the world to warm it, but is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness all about him. The merciful man, as a general thing, will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow-man into any strait by reason of not helping him, will find that the mercy which he has bestowed, flows back upon him in a full spontaneous spring. He will make a merciful world by the mercy he himself shows.—*Sel.*

—It is in the time of trouble, when some to whom we looked for consolation and encouragement, regard us with coldness and others with hostility, that the friendly heart and hand acquire increased value and demand additional gratitude.

The Mission Field.

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

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

NOTES OF TRAVEL.

RUSSIA.

As we reached the Russian frontier, the line was marked by Russian soldiers standing on guard. Soon we entered a station where we had to pass the customs. The appearance of things was entirely changed. Most of the men wear boots with tops reaching above the knee. The porters have long coats on, with a white apron underneath, extending six inches below the coat, making as unseemly a combination as could be studied out with care. The police wear long, loose, gray coats, reaching to the ankles. All names on the cars and about the station are in Russian letters, which are as unlike the German or Latin alphabet, as the Greek. One who cannot understand a word of what is spoken to him, or read what he sees written, and beholds people differently dressed, feels pretty helpless. But as brother Conradi knows some Russian, we experienced no difficulty. On the main lines, there are usually some that speak German, French, or English.

On passing from the train to the station, an officer demanded our passports, and took them to an office to have them registered, while we went into another room to have our baggage examined. After waiting half an hour, our passports were returned, and we could then pass to the waiting-room. The examination of the baggage was very lenient. In the waiting-room, we saw very little beer or coffee, tea being the chief drink; and women puffed their cigarettes with as much grace as men.

Nearly half of the passengers on our train are Jews. They speak a dialect which is a mixture of the Hebrew and German. One old gentleman in our car attracted considerable attention in saying his prayers. He had a long leather strap, with a small casket attached to the center. This strap he passed about his head, so that the casket rested on the forehead; the left arm was made bare to the elbow, and around it was wound one end of the strap. With this outfit, he prayed very diligently, his lips and the muscles of his face moving much more than in conversation. In the meantime he was busy fumbling about his baggage, occasionally placing his hand over his brow and smiting his chest. It was with difficulty that the conductor gained his attention when collecting tickets.

The country appears very much like the country in some parts of America,—large farms, rail fences, forests, stony pasture lands, and marshy places. The trees observed are poplar, birch, pine, oak, and tamarac. Most of the farm-houses seen thus far, and frequently whole villages, are made of logs, and have thatched roofs.

There is a marked difference between the common people here and those in Germany. It is a common saying that you can smell the Russians some time before reaching their country. We cannot vouch for the truthfulness of this saying; but we are sure that they can be smelled in their country. Our remarks apply only to the common people. There are sufficient causes for this; for the clothes and bodies of the people seem to be strangers to soap and water. The clothes are exceptionally large and loose fitting, a favorite garment of the men being made of sheepskin, with the wool inside. When these have been worn several years, patched in many places, and become glossy with grease, they give the wearer an appearance not at all indicative of prosperity. Add to this the fact that few of the men are shaved, shorn, or combed, and it may, in part, lay the foundation for the fact that the name Russian bears such a special significance.

But these are only the outward appearances, as one sees them on the cars. What the heart may be, cannot be rightly judged by the outside.

The people seem to be kind and respectful to one another. While the common people represent in their person the appearance of people several centuries ago, the better classes could not be distinguished from other nations, either in appearance or intellect, except that, as a rule, they are larger in stature.

On arriving at Smolensk, and having to wait two hours for our train, we walked to the city. Generally, the Russian stations are quite distant from the center of the town. Smolensk, situated on the Dnieper River, is a city of some 25,000 inhabitants, and was formerly strongly fortified. Large portions of the brick walls and towers still remain. This city was taken by Napoleon in 1812, on his way to Moscow, and was again visited by him on his return after the burning of Moscow.

The buildings are low and poorly built, the only respectable ones being the churches. These are fine, and very numerous, in proportion to the size of the city. It gives the impression to the visitors that all the wealth of the country is absorbed by the church. The churches are usually located on an elevation, so that they stand prominent above the low buildings which compose the rest of the city. The body of the church is painted white, and the trimmings blue or green. There are several domes, the upper portions of which are gilded. Each belfry has many bells of all sizes. As the people pass a church, they take off the hat and cross themselves. As we passed through the city gate, all removed the hat, as there was a shrine there. At this shrine were nine beggars, the most pitiable looking objects imaginable.

It is interesting to see people coming to market. The horses have a large wooden bow passing from thill to thill, above the neck at the collar. The wagons are small, and many have wooden axles. The men have their legs and feet wound about with old cloths, bound on by willows. The sole of the foot is protected by a sandal made of willows. The rest of the clothing corresponds. This will give some idea of the general appearance. We met several milk-women. They carry the milk in earthen jars, containing about two quarts each. Four of these are tied in a sack, and two such sacks are suspended on the ends of a pole carried across the shoulder.

The students of the higher school wear uniforms. With few exceptions, the coat of all the uniforms reaches nearly to the ankle, and the collar is extremely large. Gray is the leading color. One gentleman passed us in his carriage. There was scarcely room for two in the vehicle, yet there were four horses abreast attached to it. As we entered the town early, some were just unlocking the shutters to their windows. Judging by this, and other evidences of the existence of thieves, one is led to have little faith in the outward show of piety manifested by all. Even in the saloons and billiard halls there is a household shrine, and the stranger who enters the room containing this shrine, without removing his hat, gives high offense. In passing through the city, we smell everywhere the incense being burned at the shrines and in the churches. This gives an idea of their abundance.

The gauge of the railroads is a little wider than the standard, so that the rolling stock of Germany, and other nations cannot be run into Russia. Through passenger or freight cars would be an impossibility. This is a decided hindrance to commerce, but would be greatly to the advantage of Russia in case of war. Wood, instead of coal, is used on the engines. There are four classes for passengers, the first being equal to Pullman sleepers, the second, equal to the regular passenger coach in America, third class like American emigrant cars, and fourth class, ordinary freight cars, usually without seats, and not regularly run. These are used for the transportation of soldiers. When a train starts from the station, the Russian just entering on a journey, removes his hat and crosses himself. In every station is a shrine, before which every Rus-

sian takes off his hat and crosses himself. Everywhere are marks of the most primitive times. Our car was lighted with two tallow candles, and as the conductor came along to examine tickets, he carried a candle, without a holder, in his hand, instead of a lantern. While we were looking on with mingled curiosity and amusement, a woman stepped up to him and lighted her cigarette by his candle.

Our train is now nearing Moscow. All the way, the country is quite sandy, and appears to be rather poor. Everywhere soldiers are abundant. They are much rougher-looking than the German soldiers, both in features and dress. There were thirteen freight-cars full of them in our train.

These few notes, hastily jotted down on the cars, are not intended to give a general idea of Russia, but simply what one actually sees in a hasty journey; and we ask that they be received as such. We will here close and begin our next with Moscow. H. P. HOLSER.

P. S.—We have just learned that the large number of soldiers along the line is due to the fact that the Czar had recently passed over this line to Moscow, to attend the funeral of a relative. There was a soldier stationed every hundred yards along the track. Considering the fact that the line passed over, is some 600 miles long, this would require about 10,000 men. At this rate, it costs something when the Czar travels.

H. P. H.

LEVUKA, FIJI ISLANDS.

BROTHER A. J. READ sends us a copy of the *Levuka Times* of Aug. 26, from which we clip the following news items:—

The schooner "Pitcairn" left for Savusavu on Friday morning. We understand that she will probably visit Loma Loma before returning to this port.

We understand that on the return of the schooner "Pitcairn" from Savusavu, the Rev. Mr. Gates will (D. V.) deliver a historic lecture in the Mechanics' Institute, by special request. A small admission fee will be charged, and the amount handed over to the Levuka Cottage Hospital. We trust to see a large attendance to hear this able speaker.

In a letter dated Levuka, Fiji, Aug. 27, brother Read says:—

At this writing, the ship, containing Elder Gates and wife, is visiting some of the outlying islands of this group, brother Tay and wife are at the capital, Suva, on the island of Viti Levu, introducing our publications, and brother J. R. McCoy [of Pitcairn Island], Mrs. Captain Marsh, my wife, and myself are at this place. Brother McCoy is attending to the selling of the books and with very good success, having already sold over \$300 worth during our brief stay of a little more than two weeks. Yesterday he took orders for more than eighty dollars' worth. Mrs. Read and myself are engaged in pastoral and personal work among the people. I have assisted the Wesleyan minister in his services here, and he told us a few evenings since that he should always thank God for sending the mission schooner to Fiji, stating that it had proved a great source of blessing to him. He said that we had "held up his hands" in preaching the plain, simple gospel to the people, and that he could now speak more intelligently on the subject of justification by faith, because of a better understanding of the relation of the decalogue to that operation.

He also expressed his interest in the second advent, and kindred subjects. Of course I supplied him with reading-matter, for which he was very grateful. We have also distributed tracts and periodicals among the people, and find them very anxious to learn concerning our faith. We are thankful to say the Lord has given us the respect of the people, and we believe he is laying a deep foundation for the truth in Fiji. I am every day led to thank God that we have a message founded on none other than eternal love and truth.

—A number of German brethren in Brazil, some of whom have been keeping the Sabbath two or three years, continue to appeal for help in the way of instruction and organization. The German Tract and Missionary Society in Battle Creek has been furnishing them publications, and they have done what they could to interest others in the truth. They report that many German Russians are coming into Brazil. These are doubtless of the same class as those among whom the truth has made such rapid progress in Russia in recent years.

Special Attention.

WHEN AUSTRIA'S EMPEROR DIES. 13

THE situation in Europe now presents so many salient features that papers everywhere are discussing them. The Oakland (Cal.) Morning Times of Oct. 17, 1891, takes the following view of the probable future, agreeing with all others that the objective point on the part of Russia is Constantinople:—

Whatever may be said or hoped by the powers of the Dreibund, there is no question that Russia and France have arrived at an understanding—and with a distinct purpose. It boots nothing that in such alliance we see joined the extreme of European democracy and the extreme of the world's despotism. There have grown out of political necessities stranger unions than that; and those unions have been fruitful of results that have left their mark forever upon the history of the world. It is a waiting alliance that has been formed. France has waited twenty years for revenge upon Germany. Russia has waited five centuries to plant the Greek cross above the crescent on the dome of St. Sophia, beside the Golden Horn. Both can afford to wait a few years longer; for it will be only a few years. M. de Blowitz was probably in the right of it, after all, and the guilty love tragedy in which Prince Rudolph of Hapsburg sacrificed his life, was the beginning of the chain of events that is to lead Europe into the mightiest series of wars since Wallenstein and Gustavus Adolphus marched and counter-marched upon the plains of Northern Germany. It is for the death of the aged emperor of Austria that France and Russia wait, and they will not now have long to wait. The death of Rudolph placed the succession to the throne of Austro-Hungary upon Prince Francis Ferdinand, and a more conspicuously unfit man for such a throne it would be hard to find. Little better than an idiot, he is a coarse, uneducated brute, given over to sensual pleasures, and with no more idea of statecraft than a child. He has even said that he does not care to bother himself with matters of government, and when the emperor took him to court to impress upon him the greatness of the responsibility that was before him, he went to Vienna only to enlarge the sphere of his debaucheries. The Austro-Hungarian Empire is only a mosaic of conflicting elements, a chaotic mass of separate nations, each striving to tear itself apart from the rest, held together more by the mutual jealousies of surrounding nations than by any natural cohesion of its own particles. Hungarian and Pole, Bohemian and German, Croat and Slav, Dalmatian and Italian, Illyrian and Tyrolean,—each is held from the throat of the other only by the interest of Europe in keeping them at once together and apart, and by the frail bond of the life of Emperor Francis Joseph. When Germany acquires control of this conglomerate, using it to strengthen her own position as arbiter of Europe, the Austrian Empire becomes a menace instead of a protection to the powers outside the German alliance, and France and Russia await only the removal of Francis Joseph by death, to hurl into the inflammable mass the fire-brands that will cause each nation to rush to arms for a separate existence, and the Triple Alliance will fall in the ruins of the Austrian Empire. Then the Hungarians will pay out their old grudge against the Germans, and while their brothers of Austria fight for life, the Prussians will be called to meet the French in the war of revenge, and Italy, seeing her opportunity, will pour her troops into Trieste and Dalmatia to make a new wedding of the Adriatic. Then will Russia be free for the move upon Constantinople; for there will be only England to be met, and she will find the French fleet obstructing her motions upon the sea, where only she is strong, at every turn. What will the end be? Who can tell that? New kingdoms will arise upon the ruins of old ones, and new dynasties will be called to fill new thrones. Nay, it may be, most probably it will be, that the people will seek to understand for what they have fought, and will themselves insist upon reaping the fruit of victory, or of defeat. But at least France and Russia will not suffer. They are growing stronger day by day, and, as young William himself said upon a recent occasion, Germany must beat France within a year, if she is ever again to be victorious over her.

A VOICE FROM TEXAS. 14

[THE matter of admitting Sisters of Charity as teachers in the public schools of Texas, referred to in the REVIEW of Oct. 13, is to be met by organized effort, as will be seen from the following clipping from the Fort Worth Gazette of the 8th inst.:—]

SAN ANTONIO, TEX., Oct. 2.—This evening at the Odd Fellows' hall on Houston street, in this city, a meeting was held of the Washington League, the newly elected president, Mr. G. Q. A. Rose, in the chair. Among other busi-

ness, the League adopted the following address to the people of the United States, which succinctly describes its aims and objects:—

We, American citizens and others, comprising the council and advisory council of the Washington League, an organization recently formed in San Antonio, Tex., for the objects herein stated, do issue this, our first address, asking for it the profound and studious consideration of the American people.

The following seven propositions we declare to be true:—

1. It is the policy of the Church of Rome to combine Church and State wherever practicable.
2. It is the purpose of the Church of Rome to join religious and secular education in the public schools of the United States, and to divert public moneys to its use and control for sectarian ends.
3. If the Sisters of Charity, a well-known religious order of the Roman Catholic Church, wear their religious dress, rosaries, and crucifixes while acting as teachers in the public schools, they are teaching religion by object lessons, and are there for that purpose. And if they divest themselves of their religious dress and symbols, they are, by their vows, still compelled to assist in the propagation of the doctrines and dogmas of their church, and are therefore ineligible as teachers in the public schools.
4. It is the intention of the State of Texas in its system of public school instruction to supply secular education only.
5. Organized opposition is necessary to remove the question of sectarian religion from American politics and to combat successfully the encroachments of the Church of Rome upon the civil and political institutions of the United States.
6. It being American, consistent with civil liberty and good government, religious and all other institutions of the United States, of right should be open at any time to the inspection and supervision of the officers of the Government, appointed for that purpose.
7. That as the United States guarantees liberty in matters of conscience, one denomination or sect, equally with another, is entitled to the full protection of the laws in following their religious belief.

In accordance with the fifth proposition, we submit the following:—

PREAMBLE.

Whereas, The pope of Rome, Leo XIII, claims temporal authority and jurisdiction, not only in Italy, but in the United States and all over the world; and,—

Whereas, Such claim antagonizes the first principles of American, civil, and religious liberty, and is a constant menace to American institutions; and,—

Whereas, Washington, the father of our country, in his farewell address to the American people, warned Americans to remain free from all foreign entangling alliances; therefore, be it—

Resolved, That we, as American citizens and residents of the United States, without respect to place of birth, creed, or religious opinion, hereby form a defensive society to protect our institutions from the aggressions of the Church of Rome, and we pledge ourselves to endeavor to secure legislation to prohibit any and all recognition of the pope's temporal power and dominion in the United States.

In agreement with the foregoing propositions and preamble, we have formed for our Government the constitution of the Washington League, the objects of which we declare to be:—

The preservation of the American civil and religious liberty and the prevention of all foreign entangling alliances.

It is not our purpose to misrepresent in a single particular the policy and purpose of the pope and his agents and representatives in this country. Such policy and purpose have been frankly avowed time and again, and, on the line with both, attempts have been made in Boston, New York, Pittsburgh, Chicago, St. Louis, San Antonio, and many other cities to introduce into the public schools Roman Catholic teachers, as such, whose compensation was to come from the State.

We maintain, therefore, that the policy and purpose of the Church of Rome, in the particulars recited, are subversive of the most cherished and sacred prerogatives of American citizenship; namely, The right to choose in all matters of conscience, and to remain free from taxation for the support in America of sectarian religions.

Believing, then, such action as we have taken, urgent and necessary, we call upon all Americans and others who are opposed to foreign interference in purely American affairs, to join hands with us everywhere and speak in no uncertain voice through what only the Church of Rome will respect, a large, patriotic, and powerful organization, determined to make effective resistance to claims which, if successful, would mean the throttling of American civil and religious liberty, the overthrow of our institutions, and the settling upon American soil of a tyranny which has rendered noxious and stifling many of the fairest countries of earth.

Challenged by the Roman Catholic Church, which has made an attack in Texas upon our public schools, to come to their defense, this is our answer. And as the Church of Rome is seeking in all the States to supplant the American system of free school education with her own, should there not be, in all wisdom, an advance all along the line against her arrogant and intolerable pretensions? What say you, American citizens? Are you not with us in this movement affecting interests of incalculable importance, not only for to-day, but for generations hence? If you are, we earnestly urge upon you the extreme value of co-operation with us at this time, in the task we have undertaken of severing, once and forever, all connection between the Church of Rome and the public institutions of this our favored, free, and beloved country.

G. Q. A. ROSE, *Chairman.*
O. B. LOVE, *Secretary.*

THE FIRST ALUMINUM BOAT ON THE LAKE OF ZURICH.

OUR beautiful lake will now be celebrated the world over as the birthplace of the newest invention in ship-building. It will be remembered that the first naphtha launch was launched on our waters; a little while since the first electric boat likewise made its maiden voyage; and now a third achievement has eclipsed the others, the first aluminum boat in the world breasts the waves of our lake. This was made at the expense of the "Aluminum Gesellschaft Neuhausen" of Escher, Wyss & Co., was launched only a few days ago, and has already been sent to the Frankfort Electrical Exhibition.

Accepting a kindly invitation of the builder, we made an excursion in the brand-new boat, and so can testify to its qualities. It resembles in appearance and size the small naphtha launches, of which it has also the shape and motor, the sole change in the latter being an arrangement by which the flame can be kept up while the boat is at rest. One seeing the boat in motion would not have the slightest thought that there was anything new about it; only on near approach would it be seen that the boat was not painted gray, but was made of a white, shining metal. Inside, everything has this silver white color, except a few wooden articles. The seats, the gunwales, the hand rails, even the "Kamin-tube" is made of aluminum, which in the latter case is polished, looking like pure silver.

Not only these, but the rudder, the tiller ropes, even the machine castings are made of aluminum. The latter alone weighs 260 lbs., while the whole amount of aluminum used is from 550 to 600 lbs., costing about \$1.75 per lb. Adding to this the wooden parts, the copper cylinder, a mass of tubing, part copper and part cast-iron, the iron anchor, the weight of the whole boat is about 970 lbs., while the usual naphtha launch of wood and iron of like size (2 H. P. holding from 8 to 12 persons) weighs at least 1320-1760 pounds.

Also, this boat gets over ten kilometers in an hour, while the usual naphtha launch scarcely makes nine. This speed of ten kilometers per hour has never been reached by a boat of like size and with a like motor, and this advantage of aluminum will naturally be applicable for larger boats and attract the attention of ship-builders.

But another fact will also recommend the aluminum boat, *i. e.*, its different parts, particularly its shell (which is of aluminum plate of 1.5 m. m. thickness, and 3 m. m. thick under the motor) and its gunwales will not rust, even when unprotected by any coating. Aluminum does not rust. It keeps its color, and only needs to have the dirt and grease rubbed off from time to time.

The metal is obtained from alumina, by the electric current. The Aluminum Gesellschaft at Neuhausen is, as is well known, the first works in Europe to make aluminum by electricity.

As this boat dances on the waves, it owes its very existence to water; for it is the product of the tossing waves of the Rhine, made useful by the skill of man. We can be forgiven for looking with satisfaction on this latest product of Swiss industry, and for seeing in the future all our streams and cascades turned in this way to a useful end.—*Neue Züricher Zeitung.*

—Wilhelm II, German Emperor and King of Prussia, was born in 1859, and became emperor in 1888. "Since Frederick the Great," says a writer in the *Century*, "no king of Prussia has understood his business like this emperor. He knows the routine of the public offices from having sat on office stools. He knows what material development means from a practical inspection of foundries, mills, ship-yards, irrigating works, canals, factories, and the rest of the places where the strength of a nation largely displays itself. He knows the army from having carried a knapsack, obeyed his superiors, and worked his way up like the every-day Prussian."

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 3, 1891.

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A CHANGE IN THE WRONG DIRECTION.

It used to be the general remark among those not of our belief, that the private members of the church were just as familiar with, and as able to defend, the principles of our faith, and the distinctive points of our doctrines, as were the ministers themselves. This was not only greatly to the credit, but to the advantage also, of our people.

This was before there had been time for members of the churches to come up from infancy to maturity in Seventh-day Adventist families, or of Seventh-day Adventist parents. Those who at that time, therefore, adopted these views, did so by changing from the creeds of other denominations, or by a conversion from the ranks of the people of the world. And the change was made only by the force of irresistible conviction; and that conviction was created by the evidence brought before the mind by the spoken word, and a careful study of the printed page, in behalf of what to them seemed the new doctrines. So each member then took his position because he felt conscientiously compelled to do so by a thorough examination of the grounds of the faith he was about to espouse. In other words, *believers were converted to the truth, not born into it.*

It was a natural consequence, under these circumstances, that every one should know why he held the position he did, and be able to defend it, or as the apostle says, "to give an answer to every man that asketh you a reason of the hope that is in you." It was a common thing then to hear of such instances as these: A minister in some place where these views had been presented, disturbed by the turning of some of his flock to the new doctrines, and not being able himself to meet them, would consult with some of his fellow-ministers who had not heard them, as to what was best to be done. They would advise that the minister should visit such members, talk with them, and turn them back from their delusion. To this the reply would be that such a course would be of no use; for even the private members of that people are just as well posted as the ministers, and are able to defend their faith against all opposition. And the ministers would conclude that they must study up the questions for themselves, and become more familiar with the Bible, and with the arguments for the new doctrines, and so be prepared to meet them. And it was rarely the case then that any one was confused or puzzled over any objection that might be raised against his views.

It is not so now. How do we know?—We know from the queries which with increasing frequency are now coming to this Office, in regard to different points of doctrine. Writers will say, on such an occasion such and such an objection was urged against our position, and we did not know just how to meet it. How is it to be answered? etc. And the objections named are not some new and difficult objections which ministers have discovered by further study, but the old and ordinary ones with which the early believers in the message were familiar and knew how to meet on the instant.

One cause of this state of things is that quite a proportion of the present membership of our churches has grown up in the faith. Their father and mother, or brothers and sisters believed these views; they came up in a church of this faith; and they have taken as a matter of course the correctness of our positions, without making them a matter of special study, and knowing for themselves the reasons on which they rest. This is the change

referred to in the heading of this article, which is a change in the wrong direction.

A change in the right direction would be for all to turn especial attention to the evidences of the correctness of the positions we hold, and not cease the study till the subject is mastered, the whole ground covered, the judgment satisfied, and the ability acquired to give on all points a reason for the hope that is in us. We want to know why we should keep the Sabbath, why the seventh day and not the first is the Sabbath, why we believe that the Lord is soon coming, that the prophetic periods have ended, that the investigative judgment is now in session, that the dead know not anything, that Spiritualism is consequently a master-piece of deception, and that the present movement for a union of Church and State in this land, is but the continued working of the mystery of iniquity, and is based on doctrines of devils.

How often it is pointed out in the Testimonies, that we shall yet be brought into close places on account of our faith, be obliged to meet the strongest opposition that men of the highest education and influence can bring against us, shall be obliged to defend our position before men of public position and power; and how often are all, especially the young, admonished to become thoroughly informed on every part of our faith, so as to be ready on all occasions to give a reason for the hope they cherish.

Another cause, perhaps, of the lack of knowledge here referred to, may be the fact that less attention is now given than formerly to what is generally denominated doctrinal preaching, in distinction from that which is considered practical. How often we now see in reports of meetings, even series of meetings, like camp-meetings and others, this statement: "The preaching was wholly," or "almost wholly, practical." Practical preaching, so called, is all right in its place, and in due proportion. But we often query whether speakers do not sometimes labor under a misapprehension, and omit topics which under some circumstances would be most intensely practical, because, if classified, they would come under the head of "doctrinal." We know that in 1844 there was no preaching that led to more practical results than evidences drawn from prophetic symbols, the close of the prophetic periods, the signs of the times, and other sources, that the Lord was soon to come. The conviction wrought in the heart by the accumulation of testimony presented, that they must soon stand at the great bar of the Judge of all mankind, and there render up their final account, reined people up to repentance, to make reparation for wrongs, to search their own hearts, and to seek to lead a consecrated and godly life, as could have been done by no amount simply of denunciations of sin and exhortations to be good.

And the apostle seems to recognize the relation between this great doctrine and a holy life; for, speaking of the appearing of Christ and our being made like him, he says, "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. And Peter witnesses to the same truth when he says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Pet. 3:11.

The same may be said of other great cardinal features of the truth for this time, such as the true Sabbath vs. the false, the sanctuary question, conditional immortality as an antidote to Spiritualism, the two-horned beast, etc. The sanctuary subject is often alluded to as the great center and citadel of that prophetic system of truth which we advocate, as indeed it is; it sets forth the position and work and future movements of Christ in as vivid a manner as language and object lessons can do it, and shows the startling fact, which no other subject brings out, that we are now in the first division of the last judgment. Yet how many are thoroughly familiar with this most fascinating portion of the gospel? We have just received a letter from a

brother who says that he attended six camp-meetings, covering a space of five years, and yet never heard a sermon on that subject. This may account, in part, at least, for the fact that, though he is a Sabbath-keeper, he takes the position that the church is the sanctuary!

The third angel's message bears upon its front very prominent features: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God;" and "Here are they that keep the commandments of God, and the faith of Jesus." When the time has come for any special message to go forth, as we believe is now the case with this one, it is practical work to present every feature of that message to all the people. So the commandments of God must be kept at the front. It was not without significance that Christ at the beginning of his gospel, drew the line at the doing and teaching of the commandments, declaring that they who would not do this, should have no part in the kingdom of heaven, and that they who would do it, should be called great therein (Matt. 5:19); and at the close of the inspired volume, left for his people this declaration: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

But whatever may be the cause, the fact remains, that many connected with our people, are not so familiar with the reasons of our faith as they ought to be. And to call attention to this fact, and suggest a remedy, is the object of these remarks.

IN THE QUESTION CHAIR.

113.—WHOSOEVER WILL MAY COME.—REV. 22:17.

Will you please harmonize through the REVIEW the two scriptures, Rev. 22:17, last clause, with Rom. 9:15-23? The first teaches that our acceptance and salvation depend upon our own will; while the second seems to teach that it all depends absolutely on the will of God. The explanation usually given of Rom. 9:17, moreover, is not satisfactory to me, in view of the obvious meaning of verses 20 and 21.

A. L. A.

Answer.—The two scriptures referred to relate to subjects entirely distinct. Paul, in Rom. 9:16, says, "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." and his subject, as shown by the context, is the purpose of God in bestowing mercies and favors upon individuals according to his good pleasure, and his foreknowledge of results. No man has a right to demand of God more than he receives. Life and its opportunities are mercies to all living; and if God sees fit to bestow special favors and blessings upon some, the others are not thereby wronged, but the recipients have more abundant reason for thankfulness. But no man can determine these matters by his own will or his own efforts. He cannot say, I will have this blessing or that, and I will be put into such or such a position, or I will secure this or that end, thus bringing God to his terms in that realm of his providence where he acts not according to our determinations, but according to his own pleasure.

On the other hand, Rev. 22:17, which reads, "Whosoever will, let him take the water of life freely," refers to the offer of eternal life, which God holds out freely to all men. But whether we have this life or not depends entirely upon our own will. God will not force any man to accept the boon. There is a sphere in which man acts for himself alone. He is the arbiter of his own destiny. It is a thought of awful weight and solemnity that before this free will of man, this free moral agency with which God has endowed him, he abdicates his own omnipotence. He will not compel any one in reference to his free moral action, which is to determine his eternal destiny. He places before us the facts of life and death, and gives all inducements to accept life, by offering it to us, and earnestly inviting us to receive the gift. But this is as far as he can go, consistently with our own free-

dom which he has given us in the matter. He can neither use us as instruments of righteousness in his service, nor give us the reward of obedience, unless we do something ourselves. We must respond to the influences he brings to bear upon us. We must surrender our wills. We must yield to the conditions offered. Christ said to the obdurate Jews, "Ye will not come unto me that ye might have life." Not that they *could* not come, but they *would* not. Some seem to ignore this important factor of man's free will, and free moral agency; but all such teaching is misleading. Whosoever will, may have eternal life, but whosoever will not, will never receive it. The difference between the two scriptures, may therefore be defined as follows: Romans refers to the providential working of God among men, to carry out his purposes; while Revelation refers to the field of moral action, and the consequent results of receiving life or death, which depends upon our own will.

GOD'S WAYS NOT MAN'S WAYS.

(Concluded.)

THE education and results wrought by sorrow, affliction, and suffering are not naturally appreciated by the human heart. Yet they are most important in connection with the plan of salvation. There was perhaps no harder lesson for the disciples to learn than this which our Saviour made so prominent. "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee [or *pity thyself*, margin], Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense [stumbling-block, R. V.] unto me: for thou savorest not the things that be of God, but those that be of men." Matt. 16: 21-23.

Perhaps there was never given to his disciples a severer rebuke than this. He terms Peter in this instance "satanic," an "adversary," one who was advocating principles opposite to those of the gospel Christ came to preach. Peter, like most other mortals, wanted outward prosperity, present happiness, worldly exaltation, a kingdom to be set up in this world where he and the rest of the twelve would enjoy high honor, wealth, and position—such a kingdom as the Jews believed in, something similar, perhaps, to David's or Solomon's. To think of his beloved Master being abused, persecuted, put to death, become unpopular and generally hated, was more than this ardent disciple could think of. It seemed impossible to him, as it was contrary to all the natural feelings of our human hearts. Yet it was the plan laid in infinite wisdom. Christ was to be made "perfect through suffering." Heb. 2: 10. He was to be despised and rejected of men, and acquainted with grief, to bear the woes and sorrows of the world, endure anguish, and drink the bitter cup of earthly woe to its dregs. The salvation of sinners, lost and ruined, was in this way to be made possible.

Peter could not see how this was possible. He understood it better after passing through the experience of denying his Lord in his self-confidence, then realizing his awful sin, weeping bitterly, and repenting of his great sin in sorrow and anguish. He was a much better man after that. Our Saviour recognized the principle which prompted Peter thus to rebuke him, as the one which led Satan to take the stand of an arch-rebel against God's government—his selfishness and desire for his own gratification. Satan was the first one who manifested this principle. Peter was in this case adopting the same, in complete opposition to the Saviour's whole life. Hence he identifies Peter with Satan's work, calling him an adversary. "Thou savorest not the things that be of God, but those that be of men." Here is plainly brought to view the two

great lines of conduct, and why man's ways are different from God's ways. They are founded on two different sets of principles; love and selfishness. Our Saviour continues to impress this upon his disciples. "If any man will come after me, let him deny himself, take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." The true disciple is not to look for his happiness in this world, where Satan reigns, the curse exists, sin and misery, sickness, death, and evil of all kinds hold sway. This is not his home. He must be a pilgrim, stranger, and sojourner. Just as sure as he seeks to "save" this life, *i. e.*, make his main effort to secure its good, just so certain will his future life be lost to all eternity.

It is hard for human nature to learn this lesson. So God by his providence must needs teach it to us in ways of sorrow and affliction, loss of property, friends, health, children, and various things which cut the cords that bind us to this earth. We must look elsewhere for our home, as Abraham did when he beheld the city which hath foundations, whose builder and maker is God. Instead of looking down to earth like the "man with the muck-rake" of whom Bunyan speaks, we must look up to Him from whence cometh our treasure.

When these messengers of God come to us in affliction, we feel as if some strange thing had happened unto us, as if perhaps our rights had been interfered with, as if we had a right to have everything in this world as we like it. Job had a better view of Providence. "What? Shall we receive good at the hand of God and shall we not receive evil?" Because evil came pouring in, his wife, like many another one whose main thought is this world, said, "Curse God and die." There is no use, no hope. Job very well knew that in this world of mixed good and evil, we have no reason to expect nothing but comfort, joy, prosperity, and happiness. Why shall we always look for these things? Would it be best for us to have them? Should we be as desirous of a better and eternal world? When we come to realize that sorrows are God's messengers to lead us upward, to wrench us from a world of sin, to cause our minds more clearly to see what is for our good, to wean us from the world, to make our hearts humble, tender, sympathetic, trustful, hopeful in God, then shall we see more as God sees; then will our ways be more like his.

G. I. B.

"HAD A BATTLE ROYAL."

THE subject of the closing of the World's Fair appears to be attracting constantly increasing attention. The following is a reporter's introduction to an account of a discussion of the question before the Sunset Club, in Chicago recently, as given in the Chicago *Herald* of Oct. 23, 1891:—

"From the day the Sunset Club started, it never had such a jolly meeting as that which filled one of the big dining-rooms at the Grand Pacific Hotel, with screaming shot and bursting shell of argument last night. It was the opening meeting of the fourth year of the famous organization, and the cause of war was this innocent question, 'Shall the World's Fair be closed on Sunday?'

"The beginning of hostilities found the stanch Presbyterian doctor, Rev. Herrick Johnson, firmly intrenched behind the battlements of Sunday closing, with Judge McConnell before the wall, ready to apply the match to a long and particularly wicked-looking cannon. The shot was fired, and presently from the smoke the white head of the Doctor emerged as defiant as ever. Then from this tower issued a shower of large and small shot that tore up the brush, and kept his besiegers for a while hopping about nimbly and dodging behind stumps and hay-stacks. But when they were rallied, they poured in a fire of all sorts of missiles. Everything known to warfare, from chain shot to Hotchkiss shells, was hurled at the man in the fortress, and presently re-enforcements had to be rushed in. Between them and the besieging party, the fight was a smashing one, and it continued till both sides were ready to suspend hostilities and sleep on their arms.

"As any one can imagine, the debate was a mighty hot one. It was pursued by some of the debaters with reckless disregard of whose head might be hit, and it reached as near actual personalities as any after-dinner debate could reach."

Judge McCormick touched the real point at issue, when in the course of his remarks, he said:—

"Is it not the old fight waged so long in the world—the fight to make one set of men think, or at least do, as another set of men think they ought to think or do? Is there any room in the world for a question of that sort? Have we not grown so much, that it seems strange that such a question should even be debatable? Is not the controversy mainly a religious one, and might we not as well be discussing whether some of us should be made to go to some particular church, as to be discussing whether some of us should be prevented from doing on Sunday something that others think we ought not to do? It is surely a religious question, and I think that we are through for awhile with coercive measures in making conversions to our religious beliefs, or even enforcing observance of matters which are part of our religious beliefs."

Rev. Herrick Johnson, in his remarks, very clearly revealed the fact that this demand for Sunday closing is made with a distinctive end in view, making use of that argument which is resorted to when all others fail—the plea for custom and tradition. He said:—

"This is a Christian nation. We do not, like the materialist, worship a blind, impersonal force, nor, like the theosophic Spencerians, bow before the 'transcendental unknowable.' We are Christians, recognizing and invoking the God of the Scriptures. Christianity exists in our national usages and laws. We open our legislatures with prayer, and appoint chaplains for our army and navy. What a shock it would be to the nation, what a twist out of our historic life, if any other god than the God of the Bible and the Sabbath, were to be appealed to: The opening of the World's Fair on Sunday would be going counter to the best memories and traditions and usages of our national life."

Upon the plea for custom and tradition, Mr. Thomas Morgan, another speaker, said: "The road to progress is strewn with broken precedents and tradition." And a Mr. Darrows gave a center shot to the whole business, when, in a vein of sarcasm, he said: "The system of protection is at the base of the whole argument. Wool and hens' eggs are protected. Why not protect the saloon and the church! Why keep open the Fair and draw from these infant industries!" This is the secret of the whole matter. The system of protection is at the bottom of the whole clamor for closing. And it is not the people that the clamorers want protected either, but the churches and the Sunday. But on the whole this meeting seemed to be quite a disappointing affair to those who are seeking for a national precedent for religious legislation.

W. A. C.

Editorial Notes.

THE problem of life is a problem in profit and loss, which will be solved for every individual in the great day of final reckoning. The result will be determined by an examination of each individual's account in the bank of heaven. Then will be seen the force of the Saviour's words, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Well would it be if, in acquiring the things of this world, these solemn words were made the guiding principle of every transaction. The world, and its riches, honor, and power, will pass away, but the soul will remain, to face alone the issue of life or death, eternal profit or eternal loss. How many will then despairingly think of the true riches, which in their eagerness for worldly wealth, they neglected to secure.

It is not always best, in religious matters especially, to pay too much attention to the opinions of others. Religion is a matter between the individual and his God, and demands, therefore, the exercise of individual independence. Nor have the great

majority of people so related themselves to God as to be always reliable sources of information upon the question of what is pleasing to him and in harmony with his will. They are apt to become wedded to established forms, and to view with disfavor any departure from precedent. This has always been so. As an illustration, we may take the case of blind Bartimeus (Mark 10 : 46-50), who, when the multitude bade him hold his peace, cried out the more urgently, "Jesus, thou Son of David, have mercy on me!" and received the reward of his faith. The reader will call to mind other instances of like nature. The people, and even the disciples, felt that such proceedings were not in accordance with their ideas of propriety, and accordingly endeavored to have them stopped; but well was it for the poor blind man that he did not give heed to their opinions. Upon another occasion the disciples, probably conceiving that it was not in accordance with precedent or good taste that mothers should bring their infant children to Christ to receive his blessing, or at least not seeing any particular good in it, forbade them; and how contrary was this to the Saviour's will! It is not different today. When the Spirit of God speaks to you to make an earnest effort to seek him, or to do some particular work for the advancement of his cause, there will be those who will not see any particular good in it, and would dissuade you from it, as being something which they fear is not quite respectable, or a departure from established forms and customs. Their views do not determine your duty and privilege in the matter. If you are in harmony with the word of God, you need not fear being out of harmony with men's opinions.

It is the Christian's privilege to be always cheerful; not that a Christian is not subject to all the ills and vicissitudes of life, as are other people, or that he does not sense trial and misfortune as keenly as do others; but he has ever before him, in whatever position he may be placed, that which gives him sufficient cause for joy and thankfulness. This is the Christian's hope. In the darkest hour of affliction, the light of faith and the "blessed hope" shine brightly down upon him, and like Paul and Silas in the dungeon, he can sing praises to God. We hear much nowadays about the Christian's secret of a happy life, as though there were some mystery about it which Christians generally would not discover. There is no such thing. Happiness is the Christian's natural state. "The fruit of the Spirit [which every Christian possesses] is love, joy, peace,"—three things from which happiness is inseparable. Christians will "show forth the praises" of the One who has "called them out of darkness into his marvelous light." When a Christian is seen going about continually surrounded by a cloud of unhappiness and gloom, it may be set down as certain that there is something the matter with his Christianity.

Whether outward actions and conditions are right or wrong, depends very largely upon the condition of the heart; and for this reason, among others, we are not prepared to judge fairly our fellow-men. Even the prophet Samuel, when he looked upon the fair exterior of Eliab, the eldest son of Jesse, thought that he surely beheld the Lord's anointed; but the Lord said, "I have refused him, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The outward appearance may be all right while the heart is evil, and on the other hand, the outward appearance may sometimes seem to be evil while the heart is right. God looks at the *intent* more than at the act. The intent, the motive, is the vital thing. This is why it is that murder and lust in the heart make the individual just as guilty in God's sight as would the actual commission of the acts to which they lead. Vanity and pride, also, are conditions of mind, and sinful as such, no matter in what outward forms they may find expression. The standard of rectitude is in the mind, and the degree of conformity to that standard is what God looks at, and not the outward appearance and acts, which, in the great diversity of individual beliefs, views, and circumstances, can have for us no certain signification.

L. A. S.

Religious Liberty.

THE METHODIST EPISCOPAL ECUMENICAL COUNCIL ON CLOSING THE WORLD'S FAIR ON SUNDAY.

THE Ecumenical Council of the Methodist church in Washington, D. C., at its meeting Oct. 14, received the following report from its committee appointed to draft resolutions in regard to closing the World's Fair on Sunday. Rev. Dr. Curtis of Chicago, in presenting the report of the committee to the council, said that the local directory of the World's Fair was under the control of the great stockholders. These stockholders represent the railroads, street-car companies, and brewers, and are all clamoring to have the Exposition opened on Sunday, and everybody knows why. He further stated that the only hope of success for the conference, lay in the United States Commission which is in some sense responsible to the people. The report of the committee is as follows:—

To the United States Commissioners of the World's Exposition:—

"The Ecumenical Methodist Conference, composed of 500 ministers and laymen, and representing the Methodist churches throughout the world, respectively petition your honorable body to prevent the proposed opening of the World's Columbian Exposition on the Lord's day. We make this petition for the following reasons:—

"*First*, It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of a Sabbath.

"*Second*, The opening of the Exposition on Sunday would violate the Sabbath-keeping traditions of the American people and their Anglo-Saxon ancestry, and is in direct violation of the laws of the States of the Union and particularly of the State of Illinois.

"*Third*, The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday, rather than a weekly secular holiday.

"*Fourth*, The proposed opening on Sunday would deprive the thousands of employees in the service of the Exposition of their right to one day in seven for rest and worship. The same injustice would be done to the many thousands in the service of the transportation companies. It would also furnish an excuse to employers for refusing to grant holidays for the purpose of visiting the Exposition, which would otherwise be given to their employees.

"*Fifth*, The spirit of the movement to open the Exposition on Sunday, is not philanthropic, but mercenary. It is not primarily to give the workmen a chance to visit the Exposition, but to increase the gains of the transportation companies and others, who are large stockholders in the exposition.

"*Sixth*, As an offset to the plea that the stockholders will lose money if the Exposition is not opened on Sunday, we beg leave to remind you that the Centennial Exposition at Philadelphia was a financial success with the gates closed on Sunday.

"*Seventh*, We have reason to believe that many of the exhibitors from Great Britain and other Christian lands will refuse to expose their exhibits on Sunday, thus rendering the Sunday exhibit very unsatisfactory to visitors, and at the same time silently rebuking the mercenary spirit that would open the gates on that day.

"*Resolved*, That a copy of this petition, duly certified, be forwarded by the secretaries of this conference to the secretary of the United States Commission of the World's Columbian Exposition.

(Signed.) LEWIS CURTIS.
W. J. GAINS.
THOMAS SNAPE.
JAMES C. CARLISLE.
HENRY J. FARMER-ATKINSON.
O. B. FITZGERALD.

Bishop M. E. Church South.

It will be seen from considering the resolutions of this council, representing one of the largest Protestant bodies in the United States, that they are very strongly in favor of having the great Exposition at Chicago closed on Sunday; and while the advocates of these Sunday laws would leave no stone unturned in their efforts to convince us that it is only a civil Sunday that they want, we cannot

read the foregoing without being quite thoroughly convinced that there is a little religion back of it. And if the curtain could be lifted so that we might see everything in connection with it, we would see that the whole scheme has a purely religious background with a little civil veneering to the front.

Sunday, having no foundation in the word of God, may need civil laws to maintain it, but the Sabbath of the Lord, which has the authority of the Creator of the world, needs no such support. It would be impossible to give additional strength to a divine command, but human ordinances need all the help they can get.

We can see in the action of this great body the rapid strides that are being made toward the accomplishment of the scenes depicted in Rev. 13 : 11-17. May the Lord help us to be ready for the issue, and to labor with earnestness to bring the light of truth before the people while there is an opportunity.

A. O. T.

THE WORLD'S FAIR AND SUNDAY.

JOHN McMILLAN has the following to say in the *Argus* of Fargo, N. Dak., Sept. 22, in regard to the active part the member of Congress of his district is taking in the agitation to secure the closing of the World's Fair on Sunday:—

"If M. N. Johnson can produce no better argument for his position—as our representative—than he has for Sunday closing of the World's Fair, we will wish we had elected somebody else.

"In his gratuitous advice to Commissioner Rucker, he says: 'I earnestly protest against North Dakota's going on record in favor of desecrating the Christian Sabbath. American civilization cannot afford to celebrate its fourth centennial with a backward step toward paganism and barbarism.'

"Now Mr. Johnson must know, if he has read history, that the institution of Sunday observance was a pagan institution pure and simple. And in A. D. 321, when a pagan emperor issued his edict for its observance, he claimed no other reason than 'that was the day that ancient pagans worshiped the sun,' and to this agrees the *North British Review*, which says that 'Sunday is the wild solar holiday of all pagan times,' and its observance in the nineteenth century is but a relic of 'barbarism.'

"It is strange that there are so many men who can intelligently grasp progressive ideas in secular things and defend them consistently. But when they enter the dominion of religion, they have nothing to offer but stereotyped dogmas of the Dark Ages.

"The reason assigned by Constantine for Sunday observance, is the only consistent reason that has ever been offered or ever will be. Its name unmistakably shows its parentage, and its adoption by the papacy, as a substitute for the Sabbath, was a daring insult to the Creator who instituted the Sabbath as a memorial of his creative work.

"Christian Sabbath.' Christ said he was Lord of the Sabbath, and for man to take some other day and dub it Christian Sabbath, is offering Christ a counterfeit. 'In vain do ye worship me, teaching for doctrines the commandments of men.'

"But 'American civilization' should take a forward 'step' to have nothing to do with religious matters in 'its fourth centennial.' But it should show to our foreign visitors that we are not only a republic in name, but in fact, and that our Government lords it over no man's conscience, but every man can worship as many 'strange gods' as he chooses.

"But Mr. Johnson shows his intolerance and egotism in telling Mr. Rucker: 'You will have much to ask of the Fifty-second Congress; I may have to support your measures,' etc. This straw shows how M. N. Johnson will stand on the religious amendment to our national Constitution when Sunday observance is the leading issue, and its enforcement by the national Government is the object sought.

"If all the members of the Fifty-second Congress were of the same mind as our M. C., it would be a foregone conclusion, and then we would be on the down grade to 'paganism and barbarism.'

"Sabbath-keeping is a religious observance, and pertains to the conscience of the individual, and is of weekly occurrence. National holidays are appointed to celebrate some event of national importance, and are of yearly occurrence, but their individual observance is not compulsory. So that Sab-

bath-keeping and the World's Fair are as separate as God and mammon."

The great efforts throughout the country to secure the closing of the Fair on Sunday, as well as the discussion of Sunday laws in general, should be a source of great encouragement to us. If Representative Johnson was not making an effort to influence Sunday closing, an article like the above would not be published. And the publication of such articles in the secular papers cannot fail to set some honest souls to inquiring further after the truth. The time in which we live is freighted with important responsibilities and privileges. May the Lord help us all to see every opportunity to advance his truth.

A. O. T.

THE NON-PARTISAN WOMAN'S CHRISTIAN ALLIANCE, AND THE SEVENTH-DAY ADVENTISTS.

ALL are familiar with the fact that there was a split in the Woman's Christian Temperance Union a little more than a year ago, a part of them maintaining that it was not right to mix their work up with politics, and the rest holding that they should ally themselves with that political party that would the most fully indorse the principles of temperance and other of their political schemes in its platform. The branch that split off because of these political tendencies on the part of the main body, has taken the name of the Woman's Christian Temperance Alliance. The position taken by the Alliance is certainly the more correct of the two. It has always been our position that persons working in the capacity of Christians, cannot resort to political methods to carry on their work. If they are going to depend on the power of Christ, they should not forsake that power by affiliating with and depending upon some other power. Christians know that Christ is the only power that can lift men out of drunkenness, and they should work with that thought in view all the time. Civil law may roll back the tide for a time, but only the regenerating power of Christ can work any permanent reforms among those who are addicted to strong drink. Those who do not believe in the renewing power of the gospel may, with propriety, make use of other methods, but those believing in the all-sufficiency of Christ, will find enough to occupy all their time without departing from the methods followed by the Master. We find Christ recognizing the civil power as being useful in civil things, but in the realm of morals and the great work of lifting men out of sin, the gospel, and the gospel alone, is his remedy.

The readers of the REVIEW will doubtless be glad to know something in regard to the positions taken by some of the leaders of the Non-partisan Alliance. This they will be able to do from the following extracts from a letter just received from brother Ballenger of Chicago. He says:—

"The Non-partisan Woman's Christian Temperance Alliance of Illinois is in session in this city. I attended its meetings yesterday, and met Miss Lathrop, Vice-president of the national organization. She immediately recognized my card, and was very friendly, said she had met our people in California, and was greatly indebted to them in many ways. When I asked with reference to their Sabbath department, she said that she was opposing it wherever she went; that she considered this branch a violation of their constitution, which declares them non-partisan. She said that in all of her organizing work, she explained to her people the position of Seventh-day Adventists, that they regard the observance of Sunday as without Bible foundation and disloyal to God, a mark of the beast. This she represents, not from a standpoint of a critic, but as one who respects the position, if she does not indorse it.

"As she related her method of representing the views of Seventh-day Adventists, I was deeply moved. Think of this noble young woman, with the standing she has in her organization, going from Maine to California, pleading the cause of Seventh-day Adventists, and representing them to the world in their true character, that of friends to temperance, but enemies of religious legislation.

"I was invited to attend the reception in the parlors of the Grand Pacific Hotel in the evening, and was requested to say a few words after the address of Miss Lathrop. I explained the position of our Religious Liberty Association and the *American Sentinel*, and stated that we had been compelled to criticize the political tendencies of the old organization, but hailed with pleasure an organization which stood aloof from these legal reforms.

"At the close of my remarks, Miss Lathrop again arose and narrated with earnestness the reception given her by Seventh-day Adventists on the Pacific Coast, stating that in her darkest hours they gave her cheer and encouragement."

We are glad to help on any good cause that is working by Christian methods, but when asked to aid anything that allies itself with the much-to-be-questioned methods of common politicians, we beg to be excused. We are doing a greater work, and cannot come down.

A. O. T.

"QUESTIONS FOR MR. CRAFTS."

To assist Mr. Crafts in his lecture at Hillsdale, Mich., Sept. 30, 1891, which we attended, we had 1,000 leaflets printed, containing the following "Questions to Mr. Crafts," which were handed to every individual in his congregation, while on his way to the lecture:—

"1. Is there not less Sunday work done on a Sunday morning newspaper than on a Monday morning newspaper?"

"2. Are not the large Saturday editions issued largely for Sunday reading?"

"3. Will any newspaper hurt anybody on Sunday, who does not read it?"

"4. Cannot all refuse to read it who choose to do so?"

"5. Has a minister or any one else a right to take any forceful means to compel those to stop reading newspapers on Sunday, who choose to do so?"

"6. Is there anything uncivil about reading a newspaper on Sunday? How can it interfere with a 'civil Sabbath'?"

"7. In your 'Sabbath for Man,' pp. 442, 443, you say: 'Neither Sunday newspapers, nor Sunday trains, nor any other Sunday business, except trades of vice, could live if all Christians withheld their patronage.' Are not Christians then responsible for their continued existence? and is not the proper remedy a regeneration of the church, and not a resorting to the forceful requirements of law?"

"8. Is not the only way to make this a truly Christian nation, to make the *people* Christians?"

"9. Can men be made Christians by law?"

"10. Is not the best way for each individual to preserve the Sabbath, for him to keep it?"

"11. Do those who keep the seventh day keep the fourth commandment of the decalogue? and if so, why do you wage war against them, unless it is that both their keeping of it and the commandment itself condemn your theory and practice in this respect?"

"12. When did Christ, as carpenter, lay down his saw after six days of toil? Was it every Saturday night or every Friday night? Which day did he keep as Sabbath, Sunday or Saturday?"

"13. In your 'Sabbath for Man,' p. 258, you say: 'It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work.' Is not every other man just as free to observe the first day? Cannot every person who desires to keep Sunday, close his shop and refuse to work? Where, then, is the need of Sunday laws? What more can consistently be asked than absolute freedom?"

Although Mr. Crafts received a copy of the questions with the rest, and the minister who introduced him, called attention to them, for some wise reason he did not deem it prudent to attempt to answer them. We had the satisfaction, however, of knowing that the congregation had the questions and of knowing that they knew that they had not been answered. While he made his customary display of his little old Oriental saw which he claims to have brought from Nazareth, for some cause he made no allusion, as he usually has heretofore, to the time when Christ took it up, and when he laid it down.

The leaflet above referred to, and also a new tract on "The 'Civil Sabbath,' or Disguised Religious

Legislation," which should be in the hands of every one, can be had by making application to the Corresponding Secretary of the Religious Liberty Association, Battle Creek, Mich., or to the State tract societies, as soon as they are supplied.

W. A. C.

24

"COMPULSORY SUNDAY OBSERVANCE."

THE Sunday agitation deepens and widens in Chicago. Brother Ballenger just writes us that the Baptists will discuss the Sunday closing of the World's Fair at their ministers' meeting, Monday, Oct. 26. The Baptist minister at Hyde Park, a suburb of Chicago, spoke on the subject of compulsory Sunday observance Oct. 17. Brother Ballenger was present, obtained an introduction to the pastor and many of his congregation, and found the sermon so straight on the question that he got the privilege of writing a report of it for the Chicago papers. He sent the following to the Chicago Associated Press, and it appeared in many of the leading papers of the city:—

"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 laws 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 in 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 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 arises not from the State, but from Christ, the living head of Christianity."

Thus we see that the truth on some of the points touching this question, is being brought out by those who have not as yet accepted the true Sabbath. This Sabbath question in its various phases is one of the leading topics of discussion, and we can see in it an important sign of our times.

A. O. T.

25

PRAYERS FOR SUNDAY DESECRATING CHURCH MEMBERS.

THE following from the *Sioux City Journal* of Oct. 17, is quite suggestive:—

"Rev. W. F. McMurray, of Quincy, Ill., uttered the following prayer at a recent Sunday morning service:—

"O Lord, we pray that the excursion train going east on the Hannibal and St. Joseph Railroad this morning may not run off the track and kill any church members that may be on board. Church members on Sunday excursions are not in condition to die: and in addition to this, it is embarrassing to a minister to officiate at the funeral of a member of the church who has been killed on a Sunday excursion. Keep the train on the track and preserve it from any calamity, that all church members among the excursionists may have opportunity for repentance, that their sins may be forgiven. We ask it for Christ's sake. Amen."

The pastor of this church seems to have lost most of his anxiety for sinners in the thought of the danger of some of his own flock. It is certainly very inconsistent for ministers to be asking for Sunday laws when their own members do not keep Sunday themselves. To compel the unbeliever to obey what the Christian professes, but does not practice, is the farthest extreme of absurdity; and when the church is consistent with its own profession of faith, it can have a power that is far superior to anything that can be obtained by human enactment, and hence Sunday laws and kindred legislation are entirely out of place.

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.

TEXAS.

NAVASOTA.—We pitched our tent and began meetings at this place Oct. 15. The attendance has varied from 75 to 300. Good attention has been given to the word, and God has given liberty in presenting it. The people, as a rule, appear friendly, and welcome us into their midst. We hope for fruit, that God may be glorified in our labor.

W. S. HYATT.

Oct. 19.

W. A. McCUTCHEN.

IOWA.

ALTOONA.—We closed our efforts in this place the 11th inst. About fifty discourses were given during the seven weeks of our stay. Five dollars' worth of books were sold, and about an equal amount was received in donations. Five persons are now keeping the Sabbath as the result of these meetings, four of whom signed the covenant. May God ever keep them and fill them with his own fullness. We are of good courage, and feel that God is good and that his work will soon triumph.

Oct. 14.

H. NICOLA.

R. M. CAVINESS.

UTAH.

SALT LAKE CITY.—It was my privilege to spend the Sabbath, Oct. 10, with the little company of Sabbath-keepers at this place. The brethren have a neat and comfortable hall on Second street south, and between Second and Third streets east. Meetings are held here each Sabbath at 2:30 P. M. On the occasion of my visit, twenty-five were present, several of these were canvassers with their families. Some have accepted the truth there, and others have moved in from other parts of the country. The canvassers have met with exceptionally good success in the city and vicinity, and as a result of their work, many have become interested and are inquiring for the living preacher.

The brethren and sisters in this place would be glad to have the ministering brethren who are passing through the city, stop off and meet with them, when it is practicable to do so, especially on the Sabbath. If those who wish to stop, will address a card to Jay McCulloch or to E. W. Hampton, they will be met at the depot and cared for while in the city.

DAN. T. JONES.

MICHIGAN.

DIST. No. 2.—Soon after our good camp-meeting at Lansing, I began labor in this district, and have since then been pressing the work forward as rapidly as possible, so as to get over the district before cold weather. I find the brethren all thankful for the privilege of assisting in formulating plans for more active and thorough labor, and nearly all whom I have visited, are responding with an interest and zeal which is truly commendable and encouraging. I have found a few who were nearly discouraged, and who had slackened their hands in the Lord's work, and were about ready to lay down the armor. Most of these have been encouraged to take hold anew in the work of the Master. And while assisting with their talents and means to labor for others, a personal blessing will come to them.

Our publications have been receiving considerable attention, and an effort is being made to get a copy of each of our valuable periodicals in the home of every Sabbath-keeper. I cannot understand how any of our brethren or sisters can live spiritually, and retain their interest in the third angel's message without these helps. Every Sabbath-keeper in the world needs the REVIEW; for it is the church paper; it is the home paper. All of our people need the Signs; for it is valuable as a church and missionary paper. They need the Sentinel; for it considers the living issues of the day. They need the Good Health; for it is the right arm, and at this point of the work we need to have the right arm strong, to wield the sword of truth; in fact, we need all the helps God in his merciful providence has given us. I find that those who do not have these valuable helps in their families, are, as a rule, the ones who possess the least spirituality.

We are also giving special attention to the financial part of the work, considering particularly the N. R. L. A. and foreign mission work. All are responding nobly. May the tender love of a precious Saviour reward them for their noble sacrifices, and for the interest they express in the Master's work by giving of their means.

Our Sabbath meetings have been precious seasons, and the Spirit of the Lord has been present in a remarkable degree. I spent last Sabbath with the little company of commandment-keepers at Union City. There were about twenty present. I was never of better courage, and I praise the Lord for his presence and power.

Oct. 18.

O. F. CAMPBELL.

WISCONSIN.

FT. HOWARD, FLINTVILLE, LENA, ETC.—Since my last report, I have been with the Fort Howard church at their two last quarterly meetings. I also visited the company at Flintville. Satan has sown seeds of discord here, which our mighty Helper and Saviour can soon destroy, and love and prosperity can be established, if Jesus is made welcome to the hearts, homes, and meetings of the dear little flock. I began to give a series of lectures at Lena, under circumstances in which the Lord's workings could clearly be seen. The feasibility of finishing the house of worship which was only inclosed, and had remained so for nearly six years,—a standing reproach to the cause,—was made plain, although but a few Sabbath-keepers resided there. We undertook the great task; for an outlay of over \$300 was required, and I continued the meetings. I labored with my hands, pushing the work, and to the praise of the Lord, the house is finished and seated. It is neat, substantial, and comfortable. A Sabbath-school of fifteen or twenty members is established and a tract society started. I attended our camp-meeting at Reedsburgh, and am now laboring in the French church at Robinson, where the enemy has striven to divide the brethren and sisters, but where Jesus has given the victory, uniting hearts for the great and final conflict just before us. I am going to Sturgeon Bay to labor for the church next week, and from there will go to Battle Creek to take the Medical Missionary course at the Sanitarium. With God's dear people and his glorious angels, I exalt the name above every name—Jesus!

PAUL E. GROS.

MONTANA.

BOZEMAN AND LIVINGSTON.—We began meetings at Bozeman July 10, and continued for about ten weeks, during which time seventy-five discourses were given and quite a number of other meetings held, a goodly number of Bible readings were also given; book sales amounted to \$19.10. The attendance was not large at any time, owing, no doubt, to the influence of the ministers of the various denominations who did what they could to keep the people away. We felt anxious to have a church at this place, as it is one of the most important points in the State. As a result of our efforts, a church of twelve members was organized. Five others will unite soon, which will give us a membership at this place of seventeen. Others are interested, and we hope they will accept the truth soon. A good hall was secured at a very reasonable cost, in which to hold Sabbath meetings during the winter. We hope to build a house of worship at this place next summer. Brother Williams will remain at Bozeman to follow up the interest for a while. Brother Warren has taken a school for the winter, while I shall look after the work in other parts of the field.

I came to Livingston, Oct. 3, and have spent the time in visiting and preaching. But as it is a very busy time just now, we could not have meetings all the while. The quarterly meeting at this place was a good season. Two persons united with the church, and two have been baptized. One family has recently accepted the Sabbath, but has not yet united with the church, and others are interested. Thus the good work goes on. We can but say, Praise the Lord for what he is doing in this field. Brethren, pray for the work in Montana.

J. W. WATT.

INDIANA.

WEST POINT.—After six weeks' labor at this place, we closed our meetings Oct. 18, with a full house of attentive listeners. As a result of the efforts put forth here, sixteen are observing the

Sabbath. We have organized a Bible class, which will meet from Sabbath to Sabbath, to study the word of God. The people regretted very much to have the meetings close, but as we expect to attend the ministers' institute, it became necessary to do so for the present. May these that have decided to obey, follow on to know the Lord more perfectly. We have enjoyed much of the blessing of God, and our labors together have been pleasant. To the Lord be all the praise.

H. M. STEWART.

I. M. ELLIS.

BOURBON, NAPPANEE, PLYMOUTH, ETC.—Since the camp-meeting I have labored at these and other places. We had our tent pitched in Bourbon from Sept. 10 to Oct. 5. About sixteen or eighteen years ago Elder Lane held a series of meetings in a tent at this place, and as a result, a small church was organized. Some parties who began to keep the commandments and faith of Jesus at that time, but had not united with the church, fully identified themselves with us in church fellowship, during our recent tent effort. One man who had never belonged to any church, and had felt quite opposed to our views, became fully convinced of the present truth. He was baptized, and united with the church. Another who had received baptism at the camp-meeting, also united with the church. All were much encouraged. The Lord was present by his Spirit abundantly to bless. Personally, I never experienced more of his power in my work.

I was with the church five miles south from Nappanee, Oct. 6-13. Nearly all of this company was brought out by brother Roberts, a few years ago. As they had not been thorough in the testing facts of the gospel and of temperance, I felt impelled to present them plainly. Some thought we were too strict, as they had not been accustomed to such plain preaching. Some were still using tobacco. It is high time intemperance, lightness, and frivolities were banished from us. I fear there are those who will renounce their Saviour before they will a perverted appetite. We are to preserve our "whole body, soul, and spirit" blameless unto the coming of Christ, and to "cleanse ourselves from all filthiness of the flesh." One of the brethren was ordained as elder. Six new ones united with the church, who embraced our views while the tent was at Nappanee. We hope for better times now for this church. The Lord is ready and anxious to bless. Oct. 14 I baptized one at Plymouth who will unite with the church at that place. Sabbath, Oct. 17, I was with the church at New London. Three sisters who embraced the message under the labors of Luzern Thompson, at Michigantown, were present to unite with the church. After baptism, they were received into full fellowship. To the Lord belongs all the praise and glory.

VICTOR THOMPSON.

INDIANAPOLIS.—There is some encouragement in the work here of late. We have been holding meetings in our commodious church building on Central Avenue, with an unusually large number of strangers in attendance. Dr. Jenckes, a prominent Episcopal minister of this city who has recently been converted to the theories of Prof. Totten, on the millennium, has been boldly proclaiming the same, and has greatly stirred the ministry and a large number of residents of this city. Dr. Jenckes claims that the lost tribes of Israel are represented by England and the United States; that the remarkable prosperity of these nations is due to the temporal blessings bestowed by the dying Jacob upon Joseph and his two sons, Ephraim and Manasseh, recorded in Genesis 49; and that Ephraim is England, or the English people, and Manasseh is England, or the English people, and Manasseh, the native sons and daughters of the United States. He also holds that Judah, or the Jews, will soon be restored to Jerusalem, and that a millennium of righteousness and the reign of Christ with his saints for 1000 years will begin upon the earth Easter Sunday, 1899.

We immediately began a series of sermons on the millennium, which were published by all the leading newspapers here, showing that Dr. J. was mistaken, both as to the nature and time of that event; that the 1000 years of Revelation 20 was a period of judgment, and not probation, that the millennium in which the saints reigned with Christ, was to be in heaven, and not on the earth; and that the 1000 years in which Satan was to be bound, was a period of utter desolation of the earth, the wicked being all dead, and the righteous in heaven, caused by the second coming of Christ; that Satan with

his evil angels is bound by the foregoing circumstances from deceiving the nations for a 1000 years. We refuted Dr. J's position as to the beginning of the millennium in 1899, by showing that all definite prophetic time ended in 1844. There was considerable interest to hear the sermons on the millennium at the church.

We joined the ministerial association here, and our first meeting was quite interesting. Immediately upon opening the session, the dragon roared by means of a resolution presented by the executive committee, to the end that the ministers of Indianapolis withdraw political patronage from the members of the city council, unless that body passed an ordinance for closing saloons on Sunday. This resolution was stoutly defended by leading clergymen here, but was finally voted down. The image of the beast of Revelation 13 is of considerable size and vigor, judging by the disposition of leading clergymen to combine politics and religion.

We are receiving invitations from ministers and people to visit them at their homes and have had, we trust, profitable interviews with some. We are trying to push the work in this great city by all means. But we must have the prayers and support of our brethren and sisters. We believe the time has come for a decided advance in the work here. Pray for us. Our permanent address is No. 175, Park Avenue. A. W. BARTLETT.

Oct. 19.

THE TOPEKA CAMP-MEETING.

THIS meeting was held according to appointment, Oct. 1-13, in Garfield Park, North Topeka, Kans. The location was a beautiful one and quite suitable for the occasion, being a natural grove, easily reached by street-cars from the railroads and different parts of the city. No workers' meeting was held, the labor of preparing the camp and pitching tents being mostly performed by hired help before the meeting began, thus leaving the people free to attend the services from the first.

About 500 were in attendance, requiring eighty tents for their accommodation, and quite a number occupied houses outside the camp. Children's and youths' meetings were held daily in tents pitched for their special use, and the public services were held in the large pavilion, which was well filled with the campers and attendants from the city. The business meetings were condensed into the smallest possible space, only occupying two afternoons for the work of both Conference and Tract Society. But little change was made in the State officers, and unity and sympathy were apparent in every department of the work. The laborers' reports showed an accession of over 200 members during the year, and ninety-five additional covenant members were also reported. The tithe has increased slightly over the previous year, the receipts being \$11,350 against \$11,000 of the previous year. The old indebtedness of the Conference has been fully met, and only the balance due on Union College is now to be provided for, and with the abundant crops of the present season, we hope soon to be able to meet that also.

Brethren Underwood and Loughborough were present at the beginning of the meeting, and brethren White, Hyatt, Donnell, Shultz, and Mc Reynolds came later; each rendered valuable assistance in carrying on the services. Brother A. R. Henry made the camp a short visit, and forcibly set forth the situation and advantages of Union College, and brother Hyatt and sister Wakeham labored in the interest of the health and temperance work. Brother Loughborough's "early recollections" of the rise and progress of the message, with the sacrifices and privations of the pioneers of "present truth," brought vividly to the minds of our older brethren and sisters, their own experiences in the earlier days of the work, and awakened in the younger members a greater degree of confidence in the message, and more faith in its divinely directed progress and final triumph.

Brother Underwood labored to set forth life and liberty, through faith in Christ, and the many touching testimonies given in the social meetings proved that his labors were not in vain, and that light and liberty had taken the place of darkness and discouragement in the hearts of many present, and we trust the victories here gained and the advanced steps taken, will be the means of advancing the cause throughout the Conference. In the closing days of the meeting the Lord came very near his people, and wrought for the healing of both body and soul, so that all rejoiced anew in his

love, and the closing service on Monday night was a season of rejoicing and praise. Twenty-three willing souls were baptized by Elder Stebbins on Monday, and early Tuesday morning the camp was astir with preparations for departure, and as we separated, it was with the unanimous feeling that this was the best camp-meeting we ever attended.

C. A. HALL.

OUR FALL CAMP-MEETINGS IN WISCONSIN.

THESE excellent meetings are now in the past. They were seasons of rich blessing and great encouragement to those who attended. The attendance was not as large as it should have been, and we are sure that many suffered a great loss by remaining away. Our love for God and his truth and our appreciation of the means of grace, are shown by the efforts we put forth and the sacrifices we make to attend such meetings. Those who allow the things of the world to keep them away from the means of grace which such gatherings afford, show that they place a higher estimate upon temporal things than they do upon eternal things, and that they prize the things of time and sense, more than they do the blessing of God. Many came to these meetings in a doubting state of mind, some were discouraged, and others were indifferent and careless; but as the goodness and love of God were presented before them, and Jesus was lifted up as the sinner's friend, and the gospel was preached as the power of God unto salvation to every one that believeth, the light and peace and blessing of God came into our meetings, and praise and rejoicing and shouts of victory were heard, which were truly encouraging. To the Lord be all the praise.

The preaching at the Menomonie and Milton camp-meetings was done by Elders S. S. Smith, H. R. Johnson, and the writer, with the exception of the labors of Elder O. A. Olsen and brother A. F. Ballenger, at the latter place, each of whom addressed three meetings. Elder Olsen was with us only one day. All our active laborers attended the State meeting at Reedsburgh, and brother Ballenger addressed the meeting three times on the subject of religious liberty, and brother Harvey A. Fuller of Milwaukee, the blind lecturer, spoke twice on the subject of temperance. Both subjects were ably discussed, and the lectures were very interesting and instructive.

Our laborers go forth to the work with renewed courage, greater earnestness, and stronger faith. The seasons of prayer and counsel among them were very precious and profitable, and we look forward to greater success in the work than ever before.

M. H. BROWN.

OHIO TRACT SOCIETY PROCEEDINGS.

AGREEABLY to appointment, the twentieth annual session of the Ohio Tract and Missionary Society was held in connection with the camp-meeting at Mt. Vernon, Ohio. The first meeting was held Aug. 18, at 4:45 P. M. The President, Elder E. J. Van Horn, in the chair. Prayer was offered by Elder H. W. Miller. The Chair remarked that all persons present who were members of the International Tract and Missionary Society, or members of the State Tract and Missionary Society, were delegates to this meeting, and were invited to take a part in the proceedings. The report of the last annual session was read and approved. The Chair being authorized, appointed the usual committees, as follows: On Nominations, E. T. Russell, Thos. Thornton, M. W. Lewis; on Resolutions, H. M. Mitchell, W. H. Saxby, J. F. Stewart.

Adjourned.

SECOND MEETING, AUG. 20, AT 4:30 P. M.—The annual report of labor, sales, receipts, etc., for the year ending June 30, was read as follows:—

REPORT OF LABOR.

No. of members June 30, 1890,	744
“ “ added during the year,	63
“ “ dismissed “ “	15
“ “ June 30, 1891,	792
“ reports returned,	473
“ letters written,	2,735
“ “ received,	274
“ missionary visits,	8,017
“ Bible readings held,	2,669
“ persons attending readings,	3,512
“ subscriptions obtained,	586
“ periodicals distributed,	10,333
“ pages tracts sold,	493,536
“ “ loaned,	113,549
“ “ given away,	73,882

SALES FROM DEPOSITORY.

No. of subscriptions to REVIEW,	256
“ “ Signs,	177
“ “ Sentinel,	472
“ “ Home Missionary,	208
“ “ Medical Missionary,	19

No. of subscriptions to <i>Good Health</i> ,	236
“ “ <i>Sabbath-school Worker</i> ,	49
“ “ <i>Instructor</i> ,	322
“ “ <i>Our Little Friend</i> ,	244
“ “ <i>Bulletin</i> ,	30
Total,	2,013

No. of orders for “Bible Readings,”	4,039
“ “ “Great Controversy,”	187
“ “ “Patriarchs and Prophets,”	190
“ “ “Eden to Eden,”	91
Total,	4,507

FINANCIAL STATEMENT.

On cash sales,	\$1,343 38
“ city mission fund,	142 95
“ tithe “	1,047 70
“ tent “	521 24
“ Christmas offerings,	755 39
“ first-day “	342 38
“ foreign missions,	39 80
“ mission ship,	20 42
“ personal accounts,	7,462 10
Total,	\$11,675 66

ASSETS.

Merchandise, as per inventory,	\$1,284 17
Bills receivable,	308 74
Expense, as per inventory,	45 21
Furniture,	142 25
Personal accounts,	3,952 12
Cash,	213 36
Total,	\$5,945 85

LIABILITIES.

Due REVIEW AND HERALD,	\$ 982 36
“ Pacific Press,	130 31
“ “ “ N. Y. branch,	11 71
“ Good Health Publishing Co.,	77
“ sundry accounts,	425 74
Net present worth,	4,394 96
Total,	\$5,945 85

The State Canvassing Agent then submitted his report of the canvassing work for the past year, showing the actual sales to have more than doubled, and the number of agents working, to have increased since September, 1889, from ten to fifty-three.

The Corresponding Secretary presented the following report:—

No. of letters written,	800
“ “ received,	300
“ circular letters sent out,	1,799
Canvassers' reports,	1,140
<i>Good Health</i> canvassers,	11

The above was presented with a verbal report of the nature of work done, which could not be represented by facts and figures, and was received with much interest, inasmuch as this is a new branch of the work in our Society, and it is confidently hoped it may prove a great benefit to the cause.

The directors present made verbal reports of their work, and of the condition of the cause in their respective fields.

Adjourned to call of Chair.

THIRD MEETING, AUG. 24, AT 4:30 P. M.—The Committee on Resolutions reported as follows:—

1. Resolved, That Article III of the Constitution be so amended as to read:—

ARTICLE III.—MEMBERSHIP.

Resolved, That all persons of good standing in any Seventh-day Adventist church, or who may be recommended by said church, who contribute regularly to the fund of the Society, shall be members.

2. Resolved, That Article V of the State Constitution be so amended as to read:—

ARTICLE V.—MANAGEMENT.

Resolved, That the President, Vice-President, Secretary, Treasurer, Corresponding Secretary, Directors of Districts, together with the Executive Committee, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society.

3. Resolved, That in harmony with the recommendations of the International Society, the following plan be adopted for the organization of church missionary societies:—

a. That each local society elect, quarterly, two persons (the first elected being considered chairman), to act in connection with the librarian, as an executive committee.

b. The chairman shall preside at all meetings of the society, when no State officers are present.

c. The executive committee shall provide for the regular meetings of the society, arrange programs for the same, and do all in their power to create and maintain an interest in the work and meetings of the society.

4. Resolved, That the recommendations of the International Society in regard to reporting, be adopted by this society. They were given as follows:—

(1.) The librarian shall collect, from the members, weekly, when practicable, and at least quarterly, the following items of work done: (a) number of missionary letters written; (b) number of letters received; (c) Bible-readings held.

(2.) The librarians shall report the above items, quarterly, to the State Secretary, and in addition thereto, the retail value of all books, pamphlets, tracts, and leaflets furnished to the members during the quarter.

5. Resolved, That in harmony with the recommendations of the International Society, the State Secretary report quarterly to the Corresponding Secretary of that Society.

6. Resolved, That the church elders be expected to work in harmony with the Executive Committee, encouraging them in their plans so far as practicable.

7. *Resolved*, That the Board of Directors provide for the auditing of the books of the Secretary and Treasurer, annually.

8. *Resolved*, That we recommend that the Board of Directors take into consideration the advisability of removing the depository of the Society from Cleveland to Columbus.

These resolutions were separately considered, and adopted.

The Committee on Nominations presented the following: For President, H. M. Mitchell; Secretary and Treasurer, L. T. Dysert; Corresponding Secretary, J. F. Stewart; Directors, Dist. Nos. 1 and 7, J. F. Robbins; No. 2, E. C. Penn; No. 3, Frank C. White; No. 4, J. N. Watros; No. 5, R. A. Boardman; No. 6, Dr. J. S. Maxon; No. 8, A. C. Shannon. These names were separately considered, and each of the persons elected to their respective offices.

Adjourned *sine die*.

E. J. VAN HORN, *Pres.*

L. T. DYSERT, *Sec.*

Special Notices.

NEBRASKA, NOTICE!

My correspondents will please send mail to College View, Lancaster Co., instead of 1505 E St., Lincoln, as heretofore. W. B. WHITE.

MICHIGAN, NOTICE!

THE General Conference has requested me to furnish their Secretary with the addresses of the ministers and licentiates of this Conference, the T. and M. State officers and directors, and the State officers of the Health and Temperance Association, for the Year Book of 1892. In order that these addresses may be correct, will all these send me their permanent address as it should appear in the next Year Book, by return mail? Let none neglect this request. Address me at Battle Creek, Mich., care of REVIEW AND HERALD. J. S. HALL.

MICHIGAN, ATTENTION!

In making arrangements for those who will attend the coming Ministers' Institute at Battle Creek, the Conference Committee has decided to make arrangements so that board and lodging can be secured on the club plan. Each one will be charged only his part of the actual expense of the whole. This plan has been arranged for the purpose of making the expense on each one just as light as possible. We request every one to bring mattresses and bedding to make himself comfortable. Remember that it is liable to be quite cool; therefore you should arrange accordingly. Where two come from the same place, they can arrange to furnish one bed.

We further request that all who intend to come to the institute, write at once to Elder I. D. Van Horn, REVIEW AND HERALD, Battle Creek, Mich., so that the Committee may have some knowledge on which to base their preparations. Let none fail to write as requested. The time is close at hand. MICH. CONF. COM.

TO MICHIGAN WORKERS.

THE institute to begin Nov. 13, and to close Dec. 15, is near at hand. We hope every worker in Michigan, whether minister, licentiate, director, Bible worker, or Sabbath-school officer, will be present. There may be special reasons why some are detained, but nothing but an interest that will suffer, and perhaps souls be lost, should hinder. At this institute we expect a fitting up to do better work. Surely we all need a new baptism of God's Spirit. Plans for our winter's work will be laid. A division of the workers to different parts of the State will be made, and this will be all the State meeting we shall have this fall. Board will be furnished as cheaply as possible.

We also invite church elders and Sabbath-school superintendents and secretaries to attend this institute. Come at the beginning and stay until the close. We would like to see a representative from every church and Sabbath-school in Michigan, at this institute. We expect rich blessings for all who come.

I. H. EVANS, *Pres. Mich. Conf.*

THE CENTRAL BIBLE SCHOOL IN CHICAGO.

WE have received the announcements for the special twelve weeks' course at the Chicago training school, for the coming winter, beginning Nov. 18, 1891, and we are especially pleased with the arrangements. We are sure that the instruction of both Dr. Waggoner and Miss Parmelee, will be of great value to those contemplating the Bible work. And as Dr. Waggoner will leave this country for his new field of work in England, the coming spring, we sincerely hope that a very large number will avail themselves of the advantage of his instructions this winter.

Bible workers are needed greatly and in large numbers. Here at Honolulu and the other islands of the Hawaiian Group, twenty-five workers could be used at once. But where are they? We hope that some will be in

training this winter. Devoted, intelligent persons are wanted—those who possess, or desire to possess and cultivate the spirit of consecration and devotion that characterized our Lord Jesus Christ and the early missionaries that first visited these countries. May the Spirit of God move upon the minds of a very large number to attend this school, this winter.

Honolulu, H. I.

GEO. B. STARR.

INSTITUTE FOR DIST. NO. 5.

THE date fixed for this institute is Jan. 13 to Feb. 12, 1892. The place, as announced elsewhere, is Moline, Kans. Moline is accessible by railroad from all parts of the district, and is as central a point in the district as could be found. Moline is located on the A. T. & S. F. R. R. in Southern Kansas, a little east of Wichita. We hope that the various Conferences in Dist. No. 5 will arrange for a full attendance of their ministers, licentiates, and Bible workers. Church elders, tract and missionary directors, and Sabbath-school workers who can attend, will find the instruction of great value to them. We expect Elders E. J. Waggoner and A. T. Jones to be present during the entire course of instruction, also Elder O. A. Olsen during part of the institute. The Moline church will do all they can to make the institute a success. The expense of those coming to the institute for board while in attendance, will not be over \$2 per week, and probably the cost can be brought down to \$1.50 per week. The Kansas Conference will do all in its power to make the expense as light as possible to those in attendance. Elder C. A. Hall will soon give instruction in the REVIEW concerning the best routes from the various States in reaching Moline. He will also give notice of what it will be necessary for those coming to bring; in the line of bedding. The President of each Conference should send in as soon as possible the number who will be in attendance from his Conference, to Elder C. A. Hall, 821 West 5th St., Topeka, Kans. Church elders or any who expect to attend, who are not employees of the State Conferences, should write Elder Hall, so that complete arrangements can be made to accommodate all who may attend. We are confident that this will be a meeting of great good to the laborers in this district. Let none allow trifling hindrances to keep them away. R. A. UNDERWOOD.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119: 133.

LESSONS FROM THE GOSPEL OF MARK.

LESSON XX.—LOVE TO GOD. MARK 12: 18-44.

Parallels: Matt. 22: 23-46; Luke 20: 27-47; 21: 1-4.

(Sabbath, Nov. 14.)

INFIDEL CAVILINGS MET.

1. After the defeat of the Pharisees, what class came to Jesus? Mark 12: 18.

2. What question did they ask him? Verses 19-23.

3. How did Jesus answer the question? Verses 24, 25.

4. How did he prove by the Scriptures that they erred? Verses 26, 27. (See note.)

MAN'S HIGHEST DUTY.

5. What question did one of the Pharisees then ask? Verse 28. (See also Matt. 22: 34-36.)

6. What was our Lord's reply? Verses 29-31.

7. From what scriptures did Jesus quote these precepts? Deut. 6: 4, 5; Lev. 19: 18.

8. What did Jesus say of these two commandments? Mark 12: 31, last clause; Matt. 22: 40.

9. What did the scribe say of our Lord's answer? Mark 12: 32, 33.

10. What did Jesus say to him? Verse 34.

11. In what is the law of God specifically comprehended? Ex. 20: 1-17; Deut. 5: 22.

12. What is the highest manifestation of love? Rom. 13: 10.

13. How only can the law be kept? John 6: 28, 29.

HOW IS THIS LOVE OBTAINED?

14. Can we love God without loving our neighbor? 1 John 4: 16, 20, 21.

15. Can we love our neighbor without loving God? Verses 7, 8, 10.

16. Through what agency is this love given us? Rom. 5: 5.

17. How willing is God to give us his Holy Spirit? Luke 11: 11-13.

18. How must we ask? Mark 11: 24.

19. By what further question did Jesus endeavor

to teach them the truth of his mission? Mark 12: 35-37.

20. What warning did he give the people? Verses 38-40.

21. What instance of self-sacrificing love did he point out? Verses 41-44.

NOTE.

The Sadducees were the higher critics, or religious infidels, of their time. They accepted the writings of Moses, but for the most part rejected the other Scriptures, holding that there would be no resurrection. They brought to Jesus one of their stock cavils, one of the hard theological nuts, so to speak, with which they had so often silenced the Pharisees. Jesus first tells them their error, and shows them that they limit God's power. He then from the writings which the Sadducees professed to believe, showed that there would be a resurrection. He takes for the basis of his argument a truth admitted by all that God is a God of the living. It would be no glory to be the God of the dead; for death came by sin. But in the writings of Moses, God calls himself "the God of Abraham, the God of Isaac, and the God of Jacob." Now all knew that these men were dead and buried; how, then, could God be the God of the living in being their God?—For the very simple reason that in God's purpose they still lived; for he would raise them from the dead. He calls those things that are not as though they were (Rom. 4: 17), for in his purpose they are. If the souls of Abraham, Isaac, and Jacob were in heaven, and God called himself their God and the God of the living because their souls were there, the words of Christ were the veriest nonsense. Jesus quoted the Scripture to prove that as touching the dead, they rise; and that he did prove it, the tacit admission of the Sadducees bears witness.

News of the Week.

FOR WEEK ENDING OCT. 31.

DOMESTIC.

—Nebraska has 792 sod school-houses.

—Wheat receipts at Duluth average 1,000,000 bushels a day.

—Wind and snow storms raged Friday in Minnesota and the Dakotas.

—The schools at Danville, Ill., were closed Friday on account of diphtheria.

—Prairie fires in Oklahoma Territory are destroying crops and farm buildings.

—At Minneapolis last week 950,000 bushels of wheat were converted into flour.

—At Bismarck, N. D., Friday night, the wind blew at the rate of fifty-five miles an hour, and snow fell.

—Ground was broken by the Cincinnati Corrugating Company for another tin-plate mill at Piqua, Ohio, on Tuesday.

—John Mattei, a Connellsville, Pa., striking miner, cut a vein in his finger and fed his babe on blood, to keep it from starving.

—From two to four inches of snow fell at Worcester, Mass., last Friday, this being the earliest snow of the season in that vicinity since 1876.

—Lee Green, who murdered the family of Farmer Lowe, near Queen City, Tex., was taken from jail, Monday, fastened to a tree, and burned alive.

—The steamer "Oliver Bierne" burned at 3:30 A. M., Thursday, at Milliken's Bend, La. About a dozen lives were lost; the exact number is not known.

—A document was found Monday at Brenham, Tex., warning the white people of the intention of the negroes to attempt to change the existing condition of affairs.

—The New York and Brazil Steam-ship Company, capital stock \$3,000,000, filed articles of association with the Secretary of State of South Carolina, Friday.

—The total wheat export from the United States and Canada for the season to date is 70,173,000 bushels as against 30,771,000 bushels for the corresponding period of last year.

—At Boston, Tuesday, Maria Kullberg, a store-keeper, sued a Catholic priest for \$5,000 damages for ruining her business, by placing a boycott upon her store, because she refused to send her children to the parochial school.

—By a decision of the Secretary of the Interior, 60,000 acres of land in Minnesota claimed by two railroads, were thrown open to settlement, neither road having a valid claim. One hundred and twenty sections of land claimed by another road were also added to the public domain.

—Fire, Friday, destroyed the Nashville, Tenn., Gas Company's building, causing a loss of \$35,000; H. Mueller & Co.'s malt warehouse at Cleveland, Ohio, causing a loss of \$100,000; nineteen buildings at Clinton, N. J.,

causing a loss of \$100,000, and the turnbuckle factory at Brazil, Ind., causing a loss of \$40,000.

FOREIGN.

Crops in Italy, it is said, are above the average in quantity and quality.

Tuesday the Chamber of Deputies voted \$240,000 for the relief of flood sufferers in the south of France.

In a railway disaster, Monday, near Moirans, France, eight persons were killed and thirty seriously wounded.

Majunga, an important sea-port of Madagascar, has been almost entirely destroyed by fire. The loss was \$200,000.

Anarchists at Barcelona, Spain, are preparing to celebrate the anniversary of the execution of the Chicago anarchists.

Severe earthquake shocks were felt along the southern coast of Nippon, the principal island of Japan. Hundreds of houses were destroyed.

The steamers "Boston" and "Charwood" were in collision in the English Channel, resulting in the loss of nineteen lives. The "Charwood" went to the bottom.

There were numerous election fights in Cork, Wednesday night, in which several thousand persons were engaged. Many were seriously injured. John Dillon was attacked and severely hurt.

On Monday Minister Egan demanded of the Chilian Junta an explanation of the recent murder of sailors of the United States steamer "Baltimore," and reparation for the injuries inflicted.

The Kolahut Secret Society has caused the walls of Woo-Chang, a large city in the province of Hoo-Pee, China, on the Yang-tse-Kiang, to be placarded with posters, announcing that all missionaries will shortly be exterminated.

The steam-ship "Oceanic," at San Francisco, last week, brought details of a terrible epidemic of cholera which is prevailing at Amoy, China. Hundreds of people and many American and English missionaries have succumbed to the disease.

At Teheringoff, Russia, fifty Jews were killed and hundreds wounded in riots. The woods are filled with starving refugees. The government has threatened with arrest any one who attempts to form relief societies in the famine-stricken districts.

Brazil's first electric railroad will soon be in operation in the city of Bahai. It will be a narrow-gauge passenger road, one and a half miles long. The whole plant and equipment were made in this country, and shipped a short time ago. It is a sample installment, and if the Brazilians are pleased with the electric method of transportation, a much longer road will be built.

RELIGIOUS.

The doctrines of Dr. Teed, the notorious Chicagoan Christ, have been indorsed by the Celibate Society of Economites of Pennsylvania, whose vast wealth Teed proposes to put to peculiar uses.

The late John T. Wilson, ex-member of Congress, and the wealthiest man in Adams County, Ohio, gave to the Methodist Episcopal Missionary Society \$10,000; to the Freedman's Aid and Southern Educational Society of the same church \$5,000; to the Elizabeth Gamble Deaconess Home, Cincinnati, \$5,000; to two churches in testator's neighborhood \$1,000 each; to Marietta College \$5,000; to the Ohio Wesleyan University \$5,000; to the Wilson Children's Home of Adams county \$85,000; also eleven farms, aggregating over 1,400 acres, to be used by the county commissioners as an endowment for the Home; \$4,000 in aid of a monument to the memory of Adams county soldiers who were killed or died during the War of the Rebellion.

Appointments.

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

MONTEREY, Mich., Nov. 7. H. M. KENYON.

APPOINTMENTS BY THE BATTLE CREEK CHURCH.

PROVIDENCE permitting, Elder A. O. Tait will meet with the church in West Leroy next Sabbath, Nov. 7.

The Lord willing, Elder D. T. Bourdeau will be in Ceresco, Sabbath, Nov. 7.

Brother C. B. Hughes appoints to be at brother O. Davis's in Athens, Friday, Nov. 6, and go with him to the meeting the next day, and preach and assist in the Sabbath-school. Should all things be favorable, brother Hughes will be either at Burlington or Union City for several Sabbaths following. CHURCH COMMITTEE.

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.]

FOR SALE.—My residence in Battle Creek, Mich. Is centrally located in the same block with the Sanitarium. Has eight rooms, cellar, cistern, hydrant, basement, store and wood house. Terms very reasonable, as I desire to move to my field of labor in the south. R. M. Kilgore, 156 Champion St.

FOR SALE.—My home at Mankato, Minn. First-class school privileges, a good Seventh-day Adventist church near, five lots, or an entire square, all planted in small fruits, plum and apple trees. Buildings in good repair. Address F. W. Morse, care Mrs. F. W. Morse, Sanitarium, Battle Creek, Mich.

LABOR BUREAU.

WANTED.—A home in a Sabbath-keeping family, for an orphan girl aged twelve years. Bright and intelligent, handy about a house. For further particulars, address, Lock Box 16, Shelbyville, Ind.

ADDRESSES.

MRS. MOLLIE RAGON, of Nampa, Idaho, wishes to learn the address of her brother, Ben Smith, aged 24, who left his home in Boise City a few years ago, and has not been heard from since. If any of our readers can assist her in this matter, address as above.

THE permanent address of Elder G. B. Starr and wife, is North Fitzroy, Melbourne, Victoria, care of Bible Echo.

THE post-office address of S. S. Shrock is now 793, First St., Milwaukee, Wis.

PAPERS WANTED.

THOSE having Swedish papers, Sanningens Harold or Zion's Vaktare, please send them, postpaid, to me, as I can find use for them. Mary B. Johnson, Box 268, Fergus Falls, Minn.

Obituary Notices.

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

COUCH.—Died Oct. 2, 1891, at Clarkson, Oklahoma, Martha C. Couch, wife of brother S. W. Couch, leaving a husband and two little girls to mourn. "Blessed are the dead which die in the Lord from henceforth." Elder J. Norman (First-day Adventist) preached the funeral sermon. S. W. COUCH.

ERRICKSON.—Died in San Francisco, Cal., Oct. 1, 1891, of pneumonia, sister Martha Erickson. She had been a consistent member of the San Francisco church for seven years. She leaves a husband and three small children to mourn her loss. We laid her away, feeling the assurance that she will come forth in the morning of the resurrection to join the redeemed throng. Services were held at her residence, by the writer. WM. INGS.

BURRILL.—Died of consumption in Fairfield, Me., Sept. 27, 1891, Julia A., wife of Benjamin Burrill, aged sixty-two years. She embraced the third angel's message about twenty years ago, and although she suffered much during her sickness, the blessed truths contained in the message caused her to rejoice in anticipation of the soon coming of Christ, to gather his saints unto himself, and give them life evermore. May God bless the husband and the children, that they may be prepared for that home where dangers never come. Remarks by the writer from words of her own selection, Job 3: 17. J. B. GOODRICH.

HARRIS.—Little Lennie, only son of brother and sister G. F. Harris, died of fever and bowel trouble, Aug. 30, at Dunlap, Tenn., aged 2 years, 10 months, and 6 days. Lennie was a bright, active child, with a lovable, tender disposition. His mother came from Iowa last May, with her parents, Elder A. P. Heacock and wife, bringing her child with her, thinking their health would thereby be improved. Here sister Harris engaged in tent work, taking charge of the singing. But sickness soon came. After several long weeks of patient watching and careful nursing, Lennie passed away. The sickness of brother Heacock, grandfather of the child, at the same time, made it doubly hard and trying, but God sustained them in their great trial. A few words of comfort by the writer, and we laid the little one to rest, to await the trump of God that will raise him to life. Then he will be brought again to the sorrowing ones who mourn the loss of their first-born. W. C. DALBEY.

DAVIS.—Died in Hamilton, Mo., Sept. 27, 1891, of hemorrhage of the lungs, sister Julia A. Davis, aged 63 years, 5 months, and 9 days. For several years she was a member of the Baptist Church, her father in his lifetime having been a minister of that denomination. About twenty years ago she heard the views of Seventh-day Adventists, under the labors of Elder J. G. Matteson in a tent-meeting at Hamilton, Mo. She gladly accepted the same, and was a consistent and an earnest member of our church there. Although a sufferer for many years from consumption, her courage in the Lord was good, and her testimonies were full of faith. As she neared the end of her life, she was greatly strengthened and sustained by the Lord to meet the change, and all fear of death's terror passed from her mind. A husband, three children, and two grandchildren deeply mourn their loss. Our church circle is again broken, but we are consoled that He who holds the keys of the grave and death, will soon exercise his power to liberate the captives. She was one of the first residents of the town, and was esteemed by all who knew her. A large number attended the funeral services, which

were conducted by the writer, from John 14: 1-3, a scripture very precious to her. N. W. ALLEE.

HOLTZ.—Died of consumption at Sinclairville, Chautauqua Co., N. Y., Aug. 17, 1891, Henry Holtz, aged 38 years. Brother Holtz went to Minnesota some twenty years ago for his health, and remained there until last October. About ten or twelve years ago he came into the truth by reading in the prophecies that the remnant church should keep the commandments of God and have the testimonies of Jesus Christ. He and his wife walked three miles to a church to inquire if they had the testimonies in their church; if they had, he wished to join them. He said the brightest spots of his life were where he had been able to place present truth before others, and they had accepted it. His wife died Aug. 1, 1888, leaving him with four children, with whom it was the hardest trial of his life to part. He finally found homes for all of them, among Sabbath-keepers. As he had lived nearly twenty years in Minnesota, he had many warm friends there. Funeral services were conducted by Elder Fenton (Methodist). A. R. WOODARD.

SHAW.—Died at his home in Otsego, Mich., Aug. 12, 1891, brother Gabriel C. Shaw, aged 66 years, 6 months, and 11 days. His wife who has been deprived of her natural eye-sight since she was seven years old, was walking with her husband in Christian fellowship, being members of the M. E. Church, when the light upon the Sabbath commandment was brought to them by Elder Kenyon. They only heard two discourses; but to them they were the word of the Lord, and like the psalmist, "they made haste and delayed not to keep his commandments." Since then they have rejoiced together in the present truth. Brother Shaw was a great sufferer during his sickness, but he bore his sufferings with Christian patience. The blow falls heavily upon sister Shaw. She will miss the kind hands that were ever ready to administer to her, but she feels that the Everlasting Arms are underneath to sustain. Her faith lays hold of the promise, "Then the eyes of the blind shall be opened." The funeral was conducted by the writer. W. OSTRANDER.

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, At'ntic Express, Eve's Express, and Kal. Accom'n. Lists departure and arrival times for various stations including Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, and Boston.

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 10:35 A. M., daily except Sunday. Trains on Battle Creek Division depart at 8:03 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. Time Table, in Effect May 10, 1891

Table with columns for GOING WEST, STATIONS, and GOING EAST. Lists departure and arrival times for stations including Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago.

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.

The Review and Herald.

BATTLE CREEK, MICH., Nov. 3, 1891.

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RUSSIA'S APPALLING FAMINE.

ACCORDING to the *Chicago Tribune* of Oct. 26, a Russian paper (although the government has forbidden the publication of all news about the famine) ventures to declare that over twenty million human beings in Russia, are already without food, and in the matter of intelligent relief, nothing is being done. Russian merchants, usurers, and small dealers, are going about trading upon the misery of the peasants, buying up for next to nothing, articles of household furniture, and thus stripping the homes of the people of everything portable, even to the relics and keepsakes of former generations.

Russian refugees in London are said to be receiving intelligence from Russia through secret channels, over which they are greatly excited. All the signs indicate that the masses, driven to desperation, will rise against their plunderers, inaugurate a wide-spread civil war, and establish a reign of terror, compared with which the French revolution of a hundred years ago would be insignificant.

The Czar, it is thought, is prolonging his stay in Denmark, through fear of his life, if he attempts to return to Russia. Thus we have distress of nations with perplexity, as the prophecy of our Lord declared it would be on the eve of his second coming.

STRAWS

Flying on the Breezes of War Rumors from Europe

—"THE importance attached by the London press to war rumors is scarcely explained by the dearth of other news, and indicates that England is sharing the general nervousness of the continent."

—"Chinese advices state that a Russian expedition has invaded the Pamir plateau, one division proceeding eastward toward that part of the territory bordering on China, and the other southward toward that portion claimed by England."

—"Egypt does not stand in the way of the Russian advance, the objective point of which is Constantinople. And if to attain that object, Russia wants to tie up the British army, she would do so by threatening India on a grand scale." [And this is perhaps the very object of the move referred to above.—Ed.]

—"The peasantry [of France] care nothing about the Nile delta, and having endured one German invasion, are determined that, until the great war is fought, France shall not dissipate her strength in lesser enterprises."

—"The next war will not be a military promenade, but a veritable duel to the death."—*Interior*.

—"A somewhat longer interval than that which separated the Crimean from the Italian, or the Austro-Prussian from the Franco-German, campaigns, has passed without the firing of a warlike shot in Europe. Suddenly this profound peace is broken, and the air is full of wars and rumors of wars, of collisions between Russian and Afghan troops, the entrance of a Russian fleet into the Dardanelles, the seizure of an island in the Ægean by a British admiral. There are in Europe, at this moment, some twenty-seven million men ready to spring to arms in a fortnight; while republican France, constitutional Italy, and despotic Russia, are outvieing each other in efforts to fill their arsenals and empty their treasuries."

—"Many things combine to make Russia essentially an aggressive power. She needs expansion toward the south; and the possession of Constantinople constitutes the goal of Russian ambition."

—"A war between States capable of mobilizing such enormous masses of men and such engines of destruction as Russia and France on the one hand, and the three central powers [Germany, Austria, and Italy] on the other, is one from which the imagination recoils."—*Contemporary Review*, London.

THE WEEK OF PRAYER.

It has become customary with us to hold a week of prayer near the close of each year, and we have no reason for thinking that the plan is not a good one. Thus far our people, wherever they have carried out the suggestion and engaged together in seeking God, have received much benefit. Especially was this the case last year. The reports that came in from many churches in our own country, as well as from foreign fields, were most cheering, indeed.

The time appointed for the week of prayer this year is Dec. 19-27, beginning with Sabbath, Dec. 19, and closing with Sunday, Dec. 27. The time is now drawing near, and it will be well for State Conference committees, ministers, church elders, and leaders to begin at once to make arrangements by which the season can be made of the greatest value to the churches and the scattered brethren and sisters.

The General Conference Committee has arranged, as heretofore, to send out readings on subjects of special importance, to be read and considered each day during this season. These are already being prepared, and will be sent out in time to reach all before the week of prayer begins.

In European countries the season just before the holidays is not favorable to the holding of a week of prayer; therefore with them it will begin the first Sabbath in January (Jan. 2), 1892, and close with the second Sabbath, Jan. 9.

The time of the week of prayer is also the time for the annual contributions to the foreign missions. In our preparations for the week of prayer, this matter should not be forgotten. The past year has brought us many and rich blessings; for all these we are indebted to God. Our possessions, much or little, as the case may be, are his; we are but the stewards of his manifold mercies. When we contribute of our means to his work, we give him only that which is his; but he has committed to us a stewardship, by which we may show our faithfulness and our loyalty to him. All over our country

we have reaped a bountiful harvest, and now a liberal thank-offering to the Lord will be a very proper thing. The cause of God is in need of funds. Both the home and foreign work is crippled because of the lack of means with which to carry on the work already begun, and to meet the most urgent calls from new fields.

In later articles we shall enlarge upon this matter. We know that all our people have the deepest interest in this work, and that you wish to know all about the workings of the different branches of the cause. If there should be a question on any matter, on which any of our brethren or laborers should wish any instruction, we should be glad to have them write to us.

We have reason to believe that the coming week of prayer will be the best we have ever experienced as yet, and also that we shall get the largest missionary contribution that we have ever yet had. We make this brief mention of this matter thus early, that all may bear in mind the time, and make all necessary arrangements for this important season.

O. A. OLSEN, Pres. Gen. Conf.

MR. CRAFTS CHARGED WITH BEING A SEVENTH-DAY ADVENTIST.

WHILE at Reading, Mich., listening to Mr. W. F. Crafts's lecture, a short time since, the Baptist minister who sat just ahead of us, showed the Presbyterian minister some of our tracts, asking him if he had seen them. "Yes," replied the latter, "Mr. Crafts says the Adventists follow him up wherever he goes, distributing their reading-matter to every house. . . . But it does not hinder his work. It only helps it along."

After listening to Mr. Crafts at Hillsdale, and hearing some remarks from the citizens, I have wondered how much his cause was advanced by our work at either place. Of course, he found a good supply of religious liberty literature at both of these places.

A few days after his lecture at Hillsdale, a gentleman said to me, "I did not go to hear Mr. Crafts, but I read with very much interest the tracts he sent (?) around, especially the one treating on the King case. I have read something about it in the newspapers, but I got a very much better idea from his (?) tracts, and think it a disgrace that a man should be dragged from court to court in this enlightened land, for simply living out his religious belief."

Mr. Crafts made frequent mention of the good qualities of the Seventh-day Adventists in both of his lectures above referred to. Speaking of their zeal and energy in pushing their work, and the self-sacrificing spirit they manifest, he said: "Twenty-six thousand Seventh-day Adventists scatter more millions of documents against the Christian Sabbath, than the twenty-six million Christians scatter thousands for its support."

To his Reading congregation, speaking of Seventh-day Adventists, he said: "They are a well posted people. It would take only five minutes for any one of them to wind you up in an argument, and you ought to be ashamed of yourselves that you are not better posted." Because of some of these remarks, a prominent Presbyterian lady in Hillsdale, who went to hear Mr. Crafts, speaking to her brother-in-law of a lady who lectured here a few days later, said: "I like Mrs. Crary very much better than I do that old Adventist, Mr. Crafts, who lectured at the Presbyterian church the other night. All he could talk about was the good qualities of Adventists."

I am becoming more and more convinced that a great amount of good may be done by the distribution of our literature under similar circumstances; and I can say that I ever want to be ready to work for the Master, whenever duty calls.

J. E. WOODWARD.

BOOK NOTICE.

ORDERS can now be filled for Elder A. T. Jones's new book, "The Two Republics." This book is a valuable and timely addition to our literature, and will fully meet the expectations of all. It comprises 896 pages of text and 67 full page illustrations, is bound in marble-edged cloth at \$2.50; gilt-edged cloth, \$3.00; library, marble-edged, \$3.50; half morocco, marble-edged, \$4.00; full morocco, gilt-edged, \$4.75. Sold only by subscription.