

The Adventist REVIEW AND HERALD HOLY BIBLE IS THE FIELD THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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OUR HOME IN HEAVEN.

BY ELDER L. D. SANTEE.
 (Princeville, Ill.)

I HAVE heard of a land up in heaven,
 Of pleasures unmixed with alloy,
 Where rapture unending is given,
 And life is a bright dream of joy.
 I have heard of the Evergreen Mountains,
 Where the feet of the weary may rest;
 Sweet valleys and murmuring fountains
 Are found in the home of the blest.

Oh! the darkness ne'er falls on those mountains,
 And the clouds never wreath them with storm,
 But their brows, like a rainbow gilt fountain,
 Are lit with the splendors of morn.
 And those headlands gleam ever above us,
 Where sin enters not, and no stain;
 Where are waiting the angels who love us;
 Where death cometh not, and no pain.

The "mansions," in high, holy places,
 Will be shared by the friends that we love;
 And bright eyes and fair, shining faces
 Shall welcome the weary above.
 And my heart, looking up, thrills with pleasure
 As I dream of the city so fair—
 Oh! there is my home and my treasure,
 And the love of my heart is all there.

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.

CO-OPERATION WITH CHRIST.

BY MRS. E. G. WHITE.

In company with Bro. George Amadon, and Bro. Sanford Rogers and his wife, I left Battle Creek, Sept. 27, 1890, to attend meetings at Ceresco, Mich. We were agreeably surprised to see so many assembled as were present. Several had come from Battle Creek, among them Elder Sands Lane, who assisted in conducting the meetings.

The Spirit of God touched my heart as I looked upon this little flock, and I had perfect freedom in presenting before them the many evidences of God's love for man, and the duty of co-operating with God in the work of saving souls for whom Christ died. The people responded to the message, and I thanked God for the privilege of speaking to those who appreciated his truth. We had a precious social meeting, in which all united, giving heart-felt testimonies.

It would be an encouragement to the smaller churches if members of the large church at Battle Creek would oftener visit their less privileged brethren. Those who would engage in this good work of strengthening their brethren, would find their own souls refreshed. If those who desire to

move to Battle Creek, would go into some of these neighborhoods where there are small churches, instead of coming to swell the membership of a church already larger than it should be, they would be blessed themselves, and would be a blessing to others. I cannot think that it is in God's order for so many to move from smaller churches to Battle Creek. The weaker churches need help; and in the church at Battle Creek, these who could be a blessing in their forsaken fields, are practically lost to the work; for they do not feel any special burden to labor for others. Their testimony is seldom heard in the house of God. Would it not be well for those who think of moving to Battle Creek, to inquire, "Lord, what wilt thou have me to do? Can I do as much good in Battle Creek as I can in this little church where the brethren need all the help they can get?" Brethren, I hope you will seek counsel of God in regard to coming to Battle Creek. If you are coming in order to lay off your responsibilities, to have an easier time, it is at your peril. Do not follow selfish inclination; for in so doing, you may place yourselves in the way of temptations which you will not be prepared to resist.

If you want to move, why not go to some place where your influence and ability will tell in the advancement of God's work? Why not bring self-denial into your life-experience? Suppose that residence in the country or in a village is not as favorable for obtaining a livelihood, not as conducive to advancement in temporal things; would not God honor your trust in him? and would not self-denial for Christ's sake make your lot a blessed one? The truth must be communicated to those who are in the darkness of error, and these are questions that believers in present truth should carefully weigh before leaving their home fields if there is need of labor there, or before settling down in comfort if another field is destitute.

We all have something to do in the vineyard of the Lord, and no one can sit down in idleness, and be spiritually strong. Christ has given to every man his work, and it is an evidence that you have lost your connection with Christ, if you feel no burden to be a co-laborer with God. Jesus was a worker, and he is the Christian's example. Christ did not fail nor become discouraged, neither will his followers if they have his spirit. The Lord has made you partakers of his grace, he has given you his truth, and now you are to diffuse the light; and as you do this, it will increase. You are to keep in exercise the ability God has given you, that you may convey to the world the blessed treasures of knowledge concerning Christ and his love. He would have you spare no effort, withhold no sacrifice, but do all in your power to give the truth of God to the world. He says, "I have given my life for the world, I have given it for you. I have purchased you for my service, and I give you to the world, as God has given me to the world; you are to be my representative, as I was the representative of the Father."

I am at a loss to understand the attitude of those who claim to have great light, who claim to believe in the soon-coming of Christ, when they have so little interest in his appearing. It was necessary that the Son of the infinite God should come to be the light of the world, to be the fountain of healing mercy to a lost race. Every one en-

gaged in the service of Christ should have the heart filled with mercy and tenderness, that he may be able to reveal Christ to the world. We cannot be justified in withholding from him our highest, noblest service, and giving our ability to self-service. Those to whom God has revealed the treasures of his love and grace, are to be representatives of his mercy; and he has commissioned his angels to be ministers unto them, that they may be co-laborers with himself. When Jesus was about to leave his disciples, he said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And what is the special work of the Comforter? "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

After the outpouring of the Holy Spirit, thousands were converted. Angels of God that excel in strength, clothed with the brightness of heaven, came to the help of the church, and swept back the forces of Satan. The work of the Holy Spirit was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministration is the world. "He will convince the world of sin, and of righteousness, and of judgment." But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel is to be carried to all the nations of the earth.

(Concluded next week.)

—God knows us so well that he distinguishes between our real wants and our fancied ones; and he so delights in giving that he moves us to ask, that he may have the joy of giving.

PREACH CHRIST.

BY ELDER O. A. JOHNSON.

[In reading a book entitled, "Atonement and Justification," by A. Fuller, I found some very good thoughts on preaching Christ, which I thought might edify and instruct others, as I felt they did me; hence I send these thoughts for the Review. They will be found on pp. 207-211 of the work mentioned.]

In view of this grand doctrine and its results, let the constant theme of Christian ministers be "Jesus Christ, and him crucified."

Exhibit his divinity and glorious character. The New Testament dwells much on his being the Son of God—equal with God. It was this that hightened the gift of him. John 3:16. Hence the efficacy of his blood. 1 John 1:7. Hence the condescension of his obedience, and the dignity of his priesthood. Heb. 4:14-16. Hence the greatness of the sin of rejecting him (John 3:18), and of apostasy. Heb. 10:9.

Hold up his atonement and mediation as the only ground of a sinner's hope. It is the work of a Christian minister to beat off self-righteous hope, which is natural to depraved man, and to direct his hearers to the only hope set before them in the gospel. Be not concerned merely to form the manners of your congregation, but bring them to Christ. That will best form their manners. The apostles had no directions short of this: "Repent, and believe the gospel." They never employed themselves in lopping off the branches of sin, but laid the ax to the root. Your business with the sins of mankind is to make use of them to convince your hearers of the corruption of their nature, and their need of a radical cure.

Never, brethren, let us forget that the person and work of Christ must be the leading theme of our ministry. In this, if we be Christians, we have believed; and this we must preach to others. We must preach him as divine. How else could we know whom we had believed? We must preach him as having assumed our nature, and thereby qualified himself to be our Saviour. Heb. 2:14, 15. We must preach him as dying for our sins, etc. 1 Cor. 15:1-4. We must preach him as the Saviour of the lost, taking the place of the chief of sinners. We must preach him as the only way of acceptance with God. "Being justified freely by his grace," "we have peace with God, through our Lord Jesus Christ." In short, he is united to all our wants. To whom else shall we go? He has the words of eternal life. So preach Christ.

Every sermon should, more or less, have some relation to Christ, and bear on his person or work. This is the life of all doctrine, and it will be our own fault if it is dry. Do not consider it as one subject among others, but as that which involves all others, and gives them an interest they could not otherwise possess. Preach not only *the* truth, but *all* truth, "as in Jesus." However ingenious our sermons may be, unless they bear on Christ, we do not preach the faith of the gospel.

Again we repeat, that the doctrine we teach must be that of Jesus Christ and him crucified. The person and work of Christ have ever been the corner-stone of the Christian fabric: take away his divinity and atonement, and all will go to ruin. This is the doctrine taught by the apostles, and which God in all ages has delighted to honor. It would be found, I believe, on inquiry, that in those times wherein this doctrine has been most cordially embraced, the Church has been most prosperous, and that almost every declension has been accompanied by a neglect of it. This was the doctrine by which the Reformation was effected; and to what is the Reformation in those communities where it is rejected? This was the leading theme of the Puritans, nonconformists, and Pilgrim Fathers; and what are their descendants who have renounced it? Many of them rank with infidels, and many who retain the form of Christianity deny the power thereof.

If it be alleged that the church of Rome retains this doctrine amid its greatest apostasy, and that some Protestant churches do the same, which, notwithstanding, have exceedingly degenerated, I answer, **It is one thing for a community to retain**

doctrines in its decrees and articles, and another for ministers to preach them with faith and love in their ordinary labors. Divine truth requires to be written, not merely with ink and paper, but by the Spirit of God upon the fleshly tables of the heart. If the church of Rome had retained the doctrine of Christ's divinity to any purpose, its members would have worshiped him, and would not have turned aside to the adoration of saints and relics; and if his atoning blood and only mediation between God and man had been properly regarded, we had never heard of mediators, pardons, and penances of another kind.

Christ crucified is the central point in which all the lines of evangelical truth meet and are united. There is not a doctrine in the Scriptures but that bears an important relation to it. Would we understand the glory of the divine character and government? It is seen in perfection "in the face of Jesus Christ." Would we learn the evil of sin, and our perishing condition as sinners? Each is manifested in his sufferings. All the blessings of grace and glory are given us in him, and for his sake. Practical religion finds its most powerful motive in his dying love. That doctrine of which Christ is not the sum and substance, is not the gospel; and morality which has no relation to him, and which is not enforced on evangelical principles, is not Christian but heathen.

I do not mean to be the apologist for that fastidious disposition apparent in some hearers, who require that every sermon shall have Christ for its immediate theme, and denominate everything else legal preaching. His sacred name ought not to be unnaturally forced into our discourses, nor the Holy Scriptures turned into allegory for the sake of introducing it; but in order to preach Christ, there is no need of this. If all Scripture doctrines and duties bear a relation to him, we have only to keep that relation in view, and to urge practical religion upon those principles. If I leave out Christ in a sermon, and allege that the subject did not admit of his being introduced, I fear it will only prove that my thoughts have not been cast in an evangelical mold. I might as well say there is a village which has no road to the metropolis, as that there is a Scripture doctrine or duty which has no relation to the person and work of Christ. Neither can I justly allege that such a way of preaching would cramp the powers of my soul, and confine me to four or five points in divinity: we may give the utmost scope to our minds, and yet, like the apostle, determine to know nothing but Jesus Christ and him crucified. There is breadth and length and depth and height sufficient in his love to occupy our powers, even though they were ten thousand times larger than they are.

In all our labors, brethren, in the church or in the world, in our native country or among the heathen, be this our principal theme. In this case, and not otherwise, the Lord will delight in us, will bring us into the land, and will give it to us for a possession.

PRESENT TRUTH.

BY F. PEABODY.
(West Valley, N. Y.)

WHAT is it?—It is truth for the present time. Truth is "exact accordance with that which is, or which has been, or shall be."—*Webster*. Then present truth is that which accords with what now is and that which shall be. It includes both periods. It has always been so. Noah preached present truth, and we see it accorded with the present and also spoke of the future. It taught present obligations, and the duty to prepare for the coming events. So John preached reformation to the Jews, and to have faith in the coming Messiah. Present truth always teaches the necessity of faith in things to come. If it had to do only with the present, with what might be seen and known, it might not be so unpopular. Present truth in Noah's time required faith in the coming flood; in John's time, faith in a coming Redeemer; and now, faith in

the second coming of that Saviour. "All men have not faith;" therefore present truth is always unpopular. It is never in harmony with the natural desire of the human heart. It always recognizes a necessity of reform in order to escape coming judgments. To reform is not in harmony with the masses in this or any other age in the past. To believe what the Bible says will come, will never find lodgment except in comparatively few hearts.

There is a present truth now as verily as there was in Noah's or John's day. It has come in the very time when the prophets said it would. It has come demanding the very reforms specified by them. It has come notifying the world of events to come which can be seen only by faith in God's word. As in the past, so it is now: but few will reform or believe. As in the past present truth has never failed, so faith assures us that it will not now fail. As in the past present truth has been opposed, rejected, and scorned by the masses, so it must be expected that it will be now. As in the past, when the work was done and the victory won, it was seen that those who embraced present truth worked for it and in it, and were on the right side and the strong side, so it will be (faith says it will) by and by, when the last act is done, the mystery (the gospel) is finished, and God's people are saved. The present truth says the Lord is coming very soon—coming! yet but very few believe it. It says, Reform; but very few will do so. As Noah's message condemned the world, and John's message caused the proud Jews to reject the counsel of God against themselves, so the present truth in our day will vindicate God's character in all his dealings with his creatures in the past, present, and future. What a grand opportunity for men and women in this generation, to show faith in God and his word, that they may be counted worthy to stand with all the faithful of all ages!

BLUSTER.

BY H. V. ADAMS.
(Davis City, Iowa.)

THERE are many things in this world more useful than bluster. In the month of March we often have what is called "blustering weather;" and who enjoys it?—About as many as admire the same quality in men. Yet how often we see men assuming this garb, in the vain effort to hide some defect which they fear others will discover in them. And this but makes it the more readily discerned. For bluster is merely an outward indication of a man's weakness or inability, which he thereby seeks to hide.

All opponents of the truth are generally well supplied with this article. Realizing the weakness of their positions, they thus seek to cover them up, but to little avail. For most people know that it is not the man of real power that boasts of his strength. Real ability does not advertise itself on flaming show bills, but is content with a more modest appearance.

Bluster is not argument. It is poor material with which to build; it is not calculated to stand; in fact, it is never used with that object in view. It is used merely to make a smoke, in the hope of blinding people's eyes; and smoke is all it is. It needs no refutation, needs not to be met, for it soon vanishes of itself. It is only "profession"; but "possession" is an entirely different matter. The first may be found with the comparatively untutored, who having chanced to ascertain a few facts, conclude that their equal in wisdom is not to be found. Blusterers are members of the same family. They are as "sounding brass or a tinkling cymbal."

He who constantly professes his ability to accomplish a certain thing, but whom we never see making the attempt, excites neither fear nor admiration. He is a nonentity. He can do nothing against the truth. The best way to meet such is to ignore them, and let their work entirely alone. It will soon die a natural death. A blusterer is neither useful, ornamental, nor dangerous.

CONSECRATION.

BY ELLA C. ECKERT.
(Ravenna, Ohio.)

My past is safe under the blood;
My present is sweet in His arms;
My future is hidden with God,
Where never a danger alarms.

Wherever He leads I will go—
The path is so easy to find;
'T was mercy the way did bestow,
And love has that mercy outlined.

So willing to save if I fall,
So ready to keep if I stand—
O help me such care to give all
Who come within reach of my hand.

My Saviour, my Love, and my King!
How fair are thy glories I see—
Come hither, thy crucible bring,
And perfect thine image in me.

LIGHTNESS AND TRIFLING.

A Reading—With Answers from the "Testimonies."

BY J. W. RAMBO.
(Camden, N. Y.)

1. How may we deny Christ?

"We may deny Christ by our worldly conversation." No. 32, p. 193. "We may deny him our words by speaking evil of others, by foolish talking, jesting, and joking." Vol. 3, p. 22.

2. Have we any time for such actions?

"It is no time now for lightness, vanity, or trifling. The scenes of this earth's history are soon to close." Vol. 3, p. 474.

3. What is the result of lightness and trifling?

"Your light and trifling conversation disqualifies you to exert a good influence." Vol. 2, p. 22. "Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God." Vol. 2, p. 236. "Bro. B, be encouraged to arise and cast aside your doubts. What makes you inclined to doubt?—It is your life of departure from God, your life of unconsecration, your jesting and joking." Vol. 2, p. 224.

4. How do the angels regard a light and trifling spirit?

"I saw that the angels were grieved with the trifling frivolities of the professed followers of Christ." Vol. 3, p. 191.

5. Should ministers be guilty of lightness and trifling?

"When a minister bearing the solemn message warning to the world, receives the hospitable courtesies of friends and brethren, and neglects the duties of a shepherd of the flock, and is careless in his example and deportment, engaging with the young in trifling conversation, in jesting and joking, and in relating humorous anecdotes to create laughter, he is unworthy of being a gospel minister, and needs to be converted before he should be intrusted with the care of the sheep and lambs." Vol. 3, p. 233.

6. Is this testimony in harmony with the scriptures?

"A bishop must be blameless, . . . a lover of hospitality, a lover of good men, sober, just, holy, temperate." Titus 1:7, 8.

7. Will a minister be inclined to lightness and trifling who has a true sense of the importance of his work?

"You have yet to learn the work of a true shepherd. When you understand this, the cause and work of God will rest upon you with such weight that you will not be inclined to jest and joke, and engage in light and frivolous conversation. A minister of Christ who has a proper burden of the work, and a high sense of the exalted character and sacredness of his mission, will not be inclined to be light and trifling with the lambs of the flock." Vol. 3, p. 228.

8. How do unbelievers look upon lightness and trifling in professed Christians?

"You have sometimes been careless in your words, and reckless in your conversation, and have regarded yourself as a Christian in the opinion of unbelievers. You have sometimes spoken of the truth; but your words have not borne that seri-

ous, anxious interest that would affect the heart. They have been accompanied with light, trivial remarks, that would lead those with whom you converse, to decide that your faith is not genuine, and that you do not believe the truths you profess." Vol. 3, p. 247. "Your conversation with unbelievers has been of such a low order, and so light, so filled with jesting and joking, that your influence could never elevate them?" Vol. 3, p. 246.

9. What influence does lightness and trifling exert on religious gatherings?

"There can be no influence so detrimental to a camp-meeting, or any other gathering for religious worship, as much visiting and careless conversation." Vol. 2, p. 597.

10. Instead of spending the time in visiting and careless conversation, how should it be spent at these meetings?

"If all who profess to be followers of Christ would improve the time out of meeting in conversing upon the truth, in dwelling upon the Christian's hope, in searching their own hearts, and in earnest prayer before God, pleading for his blessing, a much greater work would be accomplished than we have yet seen." Vol. 2, p. 598.

11. How may the standard of religion be lowered?

"Bro. B . . . has been trifling and boyish, and by his example has lowered the standard of religion." Vol. 3, p. 27.

12. How may the conscience be blunted?

"In order to kill time, you have indulged in a spirit of trifling which has done positive injury to you by blunting your conscience." Vol. 3, p. 225.

13. Where do jests and jokes belong?

"Jesting, joking, and worldly conversation belong to the world." Vol. 3, p. 241.

14. What does the apostle James say of worldliness?

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

15. Is lightness or trifling necessary to one's happiness?

"Christians who have the peace of God in their hearts, will be cheerful and happy without indulging in lightness or frivolity." Vol. 3, p. 241.

16. What are our young people exhorted to do?

"How can I endure the thought that most of the youth in this age will come short of everlasting life! . . . O that they would devote less time to dress and vain conversation, and send forth their earnest, agonizing prayers to God for a sound experience!" Vol. 2, p. 144. "It is the duty of the youth to encourage sobriety." Vol. 2, p. 236.

17. Are these testimonies in harmony with Bible teaching?

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:3, 4.

18. Then instead of being light and trifling, how should we be?

"Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:6. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8.

CHRISTIAN FELLOWSHIP.

Thoughts on the First Epistle of John.

BY H. J. FARMAN.
(So. Lancaster, Mass.)

ONE object in the writing of this epistle was evidently to set forth the fellowship existing between the Father, the Son, and the children of God. To do this, the apostle presents the Son of God as the "Word of life," which Word they (the disciples) had seen, heard, and handled with their own hands (1 John 1:1), and were, there-

fore, reliable witnesses of him. This Word of life they declare to be "that eternal life" which was with the Father in the beginning. John 1:1-3.

Christ co-existed with the Father. Micah says of him, that he existed from the days of eternity. Micah 5:2 (margin). The "Spirit of Prophecy" says "that he was with the Father before the angels were created" (vol. 1, chap. 1, ¶ 1); and John says he was "the Lamb slain from the foundation of the world." Rev. 13:8.

"Fellowship," says Webster, means to be a partner, or an associate; to be associated with, or to be in partnership with. This was the relation that existed between the Father and the Son from the foundation of the world, from the days of old. They were associated together, even before the angels were made. The Father bestowed upon the Son the power and honor of a creator, and made him the active agent in the creation of the worlds. Heb. 1:2; Col. 1:15-17; John 1:10. The most intimate relationship that could exist between a father and a son, existed between them. They consulted together with reference to the creation of man. God said, "Let us make man in our image." Gen. 1:26. To whom did God speak?—To his Son,—"Let us make man." The entire record shows this fact. Verses 3, 6, 9, 11, 14, 20, 24. God spoke, and the Son performed the work. Compare Heb. 11:3 with Heb. 1:2, substituting "command" in the place of "word" in chap. 11:3. Macknight so translates it, and the Emphatic Diaglott gives the same thought. Thus the worlds were framed by the command of God. This accords with the other scriptures making the Father the great architect, the chief designer, and the Son the master-builder. What fellowship, what mutual companionship, existed between them! Yea, they consulted together with reference to the redemption of man. Eph. 1:3-5, 9-11. Says Zechariah, "The counsel of peace shall be between them both." Zech. 6:13.

Well might the apostle say, classing himself with the other disciples, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Consequently a threefold fellowship exists between us and heaven; yea, a fourfold, being associated with the angels. Remembering that fellowship means to be in partnership with, to be associated with, it is evident that we are thus associated with God, with his Son, and with one another; and a threefold cord cannot be easily broken. The cord that binds us together is love—love to God, to his Son, and to one another. If we lack this love for another, then the cord is broken, and the fellowship is severed (1 John 4:20, 21), and we are left in darkness (chap. 2:9), to walk in darkness—we know not where. Chap. 2:11. But what is worse, we are murderers, and the penalty of death hangs over us. Chap. 3:14, 15. Here is where the new commandment comes in, "That ye love one another; as I have loved you, that ye also love one another." John 13:34. "By this," said the Saviour, "shall all men know that ye are my disciples, if ye have love one to another." Verse 35. If this love for one another be in us, then we have the evidence that we are born of God. "And every one that loveth is born of God, and knoweth God." 1 John 4:7. "If we love one another, God dwelleth in us, and his love is perfected in us." Verse 12; see also verse 16. The love of God to us has been revealed in the gift of his Son, who "laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3:16. Yea, more than this, we ought to lay down our lives for others, if need be; for such was the love of God to us. Rom. 5:7, 8. If our love be that of word, deed, and truth, then we have confidence toward God. 1 John 3:18-21. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Verse 22.

These things were not written for the disciples alone, but for us who should believe on him

through their word. John 17:20, 21. And thus this epistle was written to set before us our relationship with one another and with Heaven, that we might have courage, strength, hope, and faith; that our joy might be full. 1 John 1:4. Said another, that we might "rejoice evermore." The apostle continues in verse 5 by saying that "God is light, and in him is no darkness at all." God is the author and source of light. "God said, Let there be light: and there was light." Christ is the embodiment of light; in him we see the light and glory of God.

To say we have fellowship with him (Christ), and at the same time walk in darkness, we place ourselves in a very bad light; it makes us void of truth. Verse 6. But how may we know that we are not walking in darkness?—By comparing our walk and conversation with that of the great Exemplar, Christ. Of him, it is said that he was without sin: "Who did no sin, neither was guile found in his mouth." He in every respect walked according to his Father's law (John 15:10), which was his Father's will, (Ps. 40:8); the law being the transcript of God's character, or God's righteousness. Ps. 119:172. And as God is light, it follows that the law is light. Prov. 6:23. Christ was the perfect photograph of the law, a living likeness of it in every respect; and thus he became the true light that lighteth every man that cometh into the world. John 1:9. Then, to walk after the law, is to walk after Christ. And "he that followeth me," said Christ, "shall not walk in darkness, but shall have the light of life." John 8:12. Then comes in the promise of cleansing us from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Here is true fellowship with heaven and with one another, on the condition that we walk in the light.

By thus walking in the light, we may claim the promise that the blood of Jesus Christ his Son cleanseth (or is cleansing) us from all sin. Thus we have a present cleansing, a present salvation. And as fast as we walk in the light, so fast we are cleansed from sin, and no faster. When the law discovers to us sin, and we turn from it (Prov. 28:13) and walk in the light that the law gives us, then we walk at liberty. Ps. 119:45. In other words, we are free from condemnation, and can say, "O happy condition!" because we "walk not after the flesh, but after the Spirit." Rom. 8:1. The law being spiritual (Rom. 7:14), by our keeping it we shall be spiritual, because we shall be following the same Spirit that Christ followed. We will then stand perfect before God through Christ, as though we had never sinned; because Christ's righteousness is imputed to us, and through him we are counted righteous, and are brought into fellowship with all heaven, and are associated together with the Father, the Son, and all the angels, yea, and every saint on earth, and are made workers together with them in the salvation of others. 1 Cor. 3:9; 2 Cor. 5:20, 21; 6:1. What an exalted position the Christian holds! What a responsibility is placed upon him, yea, what a privilege he has to be a worker with God! In view of this, how earnestly, how zealously, we ought to labor, to watch, and to pray! If we are true Christians, we will not boast of our righteousness. All the righteousness we have is of Christ, who loved us and became sin for us. 2 Cor. 5:21.

Says the apostle (1 John 1:8), "If we say that we have no sin," that we are not committing some error which is sin (James 5:19, 20), or that we may not be doing some wrong in thought, word, or deed, "we deceive ourselves, and the truth is not in us." To say we have not sinned, would make him a liar (verse 10), because he says, "All have sinned." Rom. 3:23. "If we confess our sins [and forsake them, Prov. 28:13], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Thus we are brought into fellowship with all heaven through our Lord Jesus Christ, to whom be all the glory!

SPIRITUALISM AND THE BIBLE.

BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

SPIRITUALISM, being simply a grandiloquent reiteration of the statement made by the serpent in Eden, that man should not die, but "be as gods," cannot do otherwise than reject the word of God by denying *in toto* the inspiration of the Bible. Though Spiritualists try to clothe their dogma in a religious garb, to hide, if possible, its deformity, its cloven feet will occasionally protrude from beneath its garments, and reveal the "power behind the throne."

Some among its most blasphemous statements against the Bible are found in the *Religio-Philosophical Journal* of July 19, 1890. This journal is devoted to propagating the dark sayings of Spiritualism. In an editorial, entitled, "A Rational View of the Bible," the editor essays to set forth reasons why many Spiritualists and liberals exhibit hostilities to the Bible. He says:—

The explanation of this is obvious enough. The most irrational claims have been made as to the origin, character, and authority of the collection of books called the Bible. It has been declared absolutely infallible, entirely free from defect and error of every kind; to have been written by the direct inspiration of God, unsurpassable, unapproachable even, perfect in all its teachings, and in science, history, philosophy, and poetry, as well as in religion and morals, incomparably superior to any and all other productions in the languages of antiquity and of the present day. . . . Against these false and preposterous claims, reason, honesty, and common sense have protested.

Again he says:—

They have met the "believe-or-be-damned" argument with demonstrations that the collection of books called the Bible contains numerous historical mistakes, many anachronisms, unscientific statements, bad moral teaching and examples, and a multitude of absurdities of one kind and another.

Further on he says again:—

We can honor the motives, the spirit, and the courage of the brave iconoclasts who refuse to worship the Bible, and who dared, when they had everything to lose and nothing to gain by so doing, to show that the collection of Jewish pamphlets was no revelation from God.

Further on he says that the "old claims for the Bible are untenable; that as a history it will not compare with Thucydides, Xenophon, or Tacitus, not to speak of Gibbon and Macaulay." Then he says: "The various books of the Bible were written at different times and under different circumstances, and very naturally contain incongruous and contradictory statements and expressions. In them are fact and fable, reality and romance, truth and error."

Near the close of his article he speaks of how the gospels and epistles have revolutionized the world, and admits Christ to be the central figure. He then says that "Buddha was a similar personal, moral, and religious force in India."

These statements should be preserved for reference. No comments are necessary. They plainly define the attitude of Spiritualism toward the Bible. We are told that it contains "anachronisms," "bad moral teaching and examples," and "absurdities," and that we can honor those who dared to show the different books to "be no revelation from God;" and the writings of Gibbon, Macaulay, and others are exalted as its superior.

In the same issue of the *Journal* from which we copy the above, Hon. F. H. Bemis has an article on "Christianity and Modern Spiritualism." In it he seeks to set forth the harmony between religion and Spiritualism, and his rhapsody is filled up with the same sentiments. He tells us that the "Jewish Scriptures are filled up with tradition, myth, and legend;" that we cannot tell who wrote the book of Numbers, and refers to the transfiguration as a "séance."

These statements from a journal devoted to an exposition of the teachings of Spiritualism, must be regarded as representative, and show the animosity which it holds toward the Bible. And the above *Journal*, though breathing out such sentiments of the most rank infidelity, receives many flattering indorsements from the public

press, and in a recent issue contained a high encomium from Miss Frances Willard. Thus Satan's last and greatest deception is spreading to earth's remotest bounds. While the world sleeps, Satan, with hellish enmity, weaves round it his fatal snares. How thankful we should feel for light which exposes this work of darkness to be from the nether regions, that we may be saved from "fellowship with devils."

"TRY THE SPIRITS."

BY ELDER I. E. KIMBALL.
(Northfield, Vt.)

CHARITY should never fail us. But fidelity to God will not allow us to tolerate error in others. Our love for God and them will make us hate their delusions. Many shout and sing in what they call the "Holy Ghost revivals" of to-day, and carry at least an outside showing of sanctity, but their hearts are as tightly closed against what we call present truth, as was Jericho to the hosts of Joshua. Shall we say theirs is a spurious work? Some will think this akin to blasphemy. For they hold it to be the direct work of the Holy Spirit; others hold it indifferently, but say of modern evangelists, "They are good Christian men;" and even many professing the truth think great and good works are being wrought in this way.

Deferring all hasty judgment, let us first have the testimony of the word by which to formulate our opinion: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Religionists are here placed under two heads, and the connection shows them to be dominated by two spirits,—one of Christ, the other of Satan. And so the Spirit spake expressly that there would be a revolt from the faith in the latter times, wherein seducing spirits and doctrines of devils would be received. A lawless departure from truth would cause the temple from which the devils had been cast out, to be again polluted by them, so the last state would be worse than the first. 1 Timothy 4; 2 Thessalonians 2. It would not have been thus if the Spirit of God had been cherished. The word will go out against her, "Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit." Here Satan is an angel of light, and his apostles are in the guise of the apostles of Christ. 2 Cor. 11:13-15. It has been believed in the past by Protestants, that "many false prophets had gone out into the world," even in John's day, by whom gospel truth was soon corrupted.

We must try carefully to discern between the false and the true. The Saviour spoke of ravening wolves coming to us as lambs of the flock; professing to be the heralds and ambassadors of Christ, saying, Lord, Lord; howbeit, they were not doing the will of the Father. In the final day of accounts they will say to Christ, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:15-29. Evidently they are under great delusion, thinking their mighty works are wrought in Christ. In his name they have cast out devils, and showed great signs and wonders, insomuch that, had it been possible, they would have beguiled the very elect into the belief that God was with them.

Nevertheless Christ will say, "I never knew you;" you were destructive to the flock; your work was wrought by the power of lawlessness. It is evident, therefore, that by works or belief, so far as our feelings guide, we cannot discern the way of life. We may see added to the wonderful works now seen, the casting out of devils, the healing of the sick, and great signs, and yet it may all be of Satan in the name of Christ.

But we have an infallible detector in this matter, which Christ gave when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The will of God is made known in his law and by his holy prophets and apostles; hence, "to the law and to the testimony: if they speak not according

to this word, it is because there is no light in them." The fruits of true love toward God and toward our fellow-men, which lead us to attend to every word of God, rejoice in the truth, believe all things, hope all things,—this shows what spirit we are of.

But another test is given: "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." A superficial glance would lead us to think this not an infallible test; for false prophets will preach Christ. But it is quite evident that the test lies in "the present truth" for the time, and that to acknowledge Christ as come in the flesh in John's day, was the same as to acknowledge the truth to-day. To acknowledge is, in such times, to accept and believe. For no one truly accepts Christ as come in the flesh, without accepting and believing his word. False prophets may profess to do this, and yet be in the condition of the Jews, who said: "We know that God spake unto Moses," but Christ said they would not believe Moses. They mystified and perverted and virtually rejected Moses, notwithstanding their lying professions. If they had lived in Moses's day, they would have rejected him as they did Christ.

So to-day the father of lies will speak in his children,— "We know that God spake by Christ." But they reject his written testimony by misconstructions, and are haters and rejecters of Christ's truth, whether spoken by himself or his servants. They do not keep his word, hence do not love him. John 14: 21.

Christ is "the truth," and God is a "God of truth;" but these have not the "spirit of truth," but the spirit of error, which will lead them to "love and make a lie," hence to be damned. Rev. 22: 15. "No lie is of the truth;" and when truth is exalted, loved, and sought with all the heart, it will lead us to hold fast that which is good, and to prove all things. Thus we may discern between false and true. By this "we do know that we know him [God], if we keep his commandments." "He that saith, I know him [judging by his feelings], and keepeth not his commandments, is a liar, and the truth is not in him."

The Sermon.

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

WHO WILL STAND?*

BY ELDER R. C. PORTER.

THE particular thought to which I would call your attention this morning, is in the words, "Who may abide the day of His coming?" found in Mal. 3: 2. This prophecy relates to a time just before the judgment. This is the time in which we are living. A more solemn time, a time demanding more Christian activity, has never been seen.

All heaven is astir, and watching with intense interest. There have never been so many prophecies centering in one common point as at the present time. Take this hour, this morning, and I ask, "Who may abide the day of His coming?"

Two classes will examine this question; one will do so before the judgment comes, the other will look at it altogether too late. One class asks the question during probation's hour, with a desire to know how to stand; the other asks it when there is no mercy.

In Rev. 6: 17, the same question is asked, but it is too late for those who ask it. They have had too many cares in this life, too much selfishness in their hearts. They have had no time to consider this all-important question. "Who shall be able to stand?" Brethren, what can I say this morning, to help us to sense this before it is too late? I ask, What will be the work of those who shall abide that day?

Revelation 13 and 14 bring before us a great crisis. We have long been looking for this time to come. We believe that the crisis is just before us: The conflict is nearing. Trials and difficulties are before us. But amid all these conflicting scenes of earth, some will be found going to all parts of the earth, giving the message of warning. We shall need to give up all for Christ, that he may go with us in the work. Who will do this? We must do this in order to stand. But why do we not do this now? why do we not see more of the power of God among us? Some of us are surely standing in the way of the work of God. If we do not come to that point in our experience where the Spirit is more powerfully manifested in our midst, God will pass us by, and others will be raised up to do our work; and they will take our crowns.

God has come near to us in the past. We have felt some of his Spirit in these meetings. But are we doing our very best to abide the day of His coming?

All heaven is looking upon our hearts to see if we will come up to the help of the Lord. While this is so, what kind of work are we doing? Are we sitting in cold criticism upon the work of the minister? are we sitting in judgment upon our brethren,—judgment of which we would be ashamed if we should see them in their coffins, their voices hushed in death? Is this the work to do, to abide that day? But who will be ready?—It will be those who by pen and voice, and by every act, will be saying, "My Lord is coming." How many of us will really sense this work? While the prophecy gives decisive testimony in regard to the struggle before us, and we are upon the very eve of its fulfillment, we should be doing all in our power to get ready.

If we turn to 2 Tim. 3: 1-3, we can see the very work some will be doing before that day comes. Some will be covetous, so covetous as to be appropriating to their own use the tithe which belongs alone to God. Some will be boasters. Some young people will be disobedient to their parents, and God cannot use them in his work. At the same time there will be another class who will be studying God's word. They will come into harmony with his word and work. They will put away everything that will hinder their standing in the day of God. Are we standing where God can use us?

In James 5: 1, and onward, we find a faithful picture of the last day. It tells us that some will be doing work that will positively prevent their standing in the day of God. Then follows the sweet promise, "The coming of the Lord draweth nigh." Next follow the words, "Grudge not one against another, brethren."

Now, if there is one soul here that has a grudge in his heart, that soul is in darkness; that person stands where he cannot be a help in the cause of God. Such have sins to confess; and every true-hearted child of God will do just this kind of work. If we stand in a place where we will not do this, God will soon pass us by; but the work will go onward still. The Spirit desires that we apply his word to our hearts this morning. The day of God is at hand. Zeph. 1: 14-17. The day will soon pass as the chaff, and the decree that will forever fix our destiny will go into effect. Chap. 2: 1, 2. But while this is so, we are invited to seek the Lord. Verse 3.

Joel 2: 1, 2 also tells us that the day of God is at hand. But while some are walking in carelessness and pleasure, some robbing God, the true position of the minister is to be weeping between the porch and the altar. Verses 12-17.

1 Thess. 3: 2 also sets before us the work of the true minister. And what is this work? Is it going about settling little difficulties that rise among brethren because of the selfishness of their own unsanctified hearts? Such cause grief and unnecessary burdens to the minister of Christ. If there be any such here to-day, let them rise in the strength of God, and confess their sins, and put away these evils, that they may be a help in the cause of God. As I read verses 7 and 8, I see courage in them. Give me the testimony

that your hope is in God, give me to know that my brethren stand fast in the Lord,—then let persecution come, let trials come, I can bear them. I would that there might be a preparing for the day of God.

I find something in "Early Writings" which I think may be a help to us. On page 129 I read:—

As the servants of God appoint meetings, Satan is on the ground to hinder the work. He is constantly putting suggestions into the minds of God's people. He leads some in one way and some in another, always taking advantage of evil traits in the brethren and sisters, exciting and stirring up their natural besetments. If they are disposed to be selfish and covetous, Satan takes his stand by their side, and with all his power seeks to lead them to indulge their besetting sins. The grace of God and the light of truth may melt away their covetous, selfish feelings, for a little, but if they do not gain an entire victory, Satan comes in when they are not under a saving influence, and withers every noble, generous principle, and they think that too much is required of them. . . . I saw there were some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not. God cannot approve of the least degree of covetousness or selfishness, and he abhors the prayers and exhortations of those who indulge these evil traits.

A shaking time is coming. On pages 131, 132, I read:—

I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. . . . Some I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. . . . The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves, by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them. . . . I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it. And they were left behind in darkness, and their places were immediately filled by others taking hold of the truth, and coming into the ranks.

This earnest work will bring the latter rain. What next? On page 133 I read again:—

I heard those clothed with the armor speak forth the truth with power. It had effect. . . . They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."

This is the spirit that brings the latter rain. We must humble our hearts, and confess and put away our sins. Again, on page 20, Supplement to "Experience and Views":—

Let each one find out where he fails, and then faithfully watch, that his sins do not overcome him, but that he gets the victory over them. Then can we have confidence toward God, and great trouble will be saved the church. The messengers of God as they leave their homes to labor for the salvation of souls, spend much of their time in laboring for those who have been in the truth for years, but who are still weak, because they needlessly let loose the reins, cease watching over themselves, and, I sometimes think, tempt the enemy to tempt them.

Here is work for every one to do who has anything of this kind upon his heart. This is his work. It must be done. There is danger that we may not be ready. There is danger that some of these ministers will not be ready. It is certain that those who do not overcome, will not be ready. In this solemn, awful time, shall we not ourselves enter into the work as never before? Shall we not from this time press onward, looking to Jesus? I desire that all here to-day may be ready. I desire to be willing to do anything for the Master. May his Spirit help all to-day. Amen.

"To try too hard to make people good is one way to make them worse: the only way to make them good is to be good, remembering well the beam and the mote. The time for speaking comes rarely; the time for being never departs."

*Synopsis of a discourse delivered at the Minnesota State meeting, Sabbath morning, Nov. 1, 1890, reported phonographically by H. F. Phelps.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

—Something laid by on every first-day, for foreign missions, is a good motto for every one, and accords with 1 Cor. 16:2.

—The report of first-day offerings as published in the *Home Missionary* Extra, shows an increase of \$379.60 for the third quarter of 1890, over the amount given during the corresponding quarter of 1889.

THE "HOME MISSIONARY."

THE year 1890 was a good year for the *Home Missionary*. Its list of subscribers has grown to nearly 8,000. The January number of 1891, just issued, is unusually full of interesting matter, and is accompanied with an eight-page extra, devoted to foreign mission work. The subscription price of the *Home Missionary* is twenty cents a year.

MISSIONARY STUDY FOR 1891.

THE following subjects have been selected for special study during 1891, and will be taken up in the *Home Missionary*, as follows:—

- January, "The World."
- February, "Russia."
- March, "South Africa."
- April, "Central and Western Africa."
- May, "Spanish America."
- June, "Brazil."
- July, "Oceanica."
- August, "Scandinavia and Finland."
- September, "Papal Europe."
- October, "Germany and Switzerland."
- November, "Syria and the Jews."
- December, "The United States."

From time to time, articles will be found in this department of the REVIEW, bearing directly on these subjects; and no month will pass but something will be found in the REVIEW that will add to the interest of the foreign mission meeting.

HELPFUL BOOKS.

THE following books, which can be obtained from the International Tract Society, will be found especially useful for study in connection with the subjects selected for the January and February study on foreign missions:—

"Open Doors," by J. T. Gracey, D. D., President of the International Missionary Union. This little pamphlet affords a great amount of valuable information as to Christian opportunity in Africa, Japan, Burmah, Mexico, South America, and the islands of the sea. It is brimful of information calculated to stir the heart to zeal for missions. Price, 15 cents.

"China," by the same author as "Open Doors." This is one of a series on mission fields, prepared for use among all denominations. It presents the leading facts about China and her people in a clear, concise, and forcible manner. Price, 15 cents.

"The Land of the Nihilist," by W. E. Curtiss. A record of travels, containing a great amount of general information regarding the Russian Empire. It cannot fail to be useful to those desiring to know more of Russia and her people. Price, 50 cents. W. C. W.

MOHAMMEDANISM AND ITS FOUNDER.

(Continued.)

AT the time of the birth of Mohammed, his countrymen, the Arabians, although they had a nominal belief in "Allah" (one supreme God), combined with his worship that of angels and men. Their idolatry included also the worship of the stars. The number of idols in the temple at Mecca was 360; the exact number of days in the Arab year. About the year 600 A. D., there had arisen in

Arabia, men who were nothing more nor less than forerunners of Mohammed. They preached the futility of the pagan creed and star worship, and promulgated the unity of God, the "religion of Abraham." They desired to establish a religious system which would embrace the purer views of Christianity, and yet have the pagan forms.

Mohammed was forty years old when he had his first "revelation," or in other words, when he first became aware that he had a "mission." There is a legend that he was spending the month of Ramadhan in the cave of Hira near Mecca, when in the night the angel Gabriel came to him, holding in his hand a silken cloth covered with writing. He commanded Mohammed to read the writing. Mohammed replied that he was unable to do this, whereupon the angel spoke again, uttering the following words, which are recorded in the Koran: "Read, in the name of the Lord, the Creator of all things. Read, by the most beneficent Lord, who taught the use of the pen, who teacheth man that which he knoweth not." Then the angel left him, and the words were as though they had been engraven upon his heart.

Some time is supposed to have intervened before the angel visited Mohammed again; but on the second occasion Gabriel is represented as saying, "O Mohammed, thou art the apostle of God, and I am Gabriel." At first Mohammed made known his "new light" only to his relatives and most intimate friends, so that during the first four years of his "ministry" only forty embraced his views. These were mostly slaves and members of the lower ranks of society. At the end of this time he had another "revelation," and was charged to *preach openly* the things which had been committed to him. A goodly amount of scorn and derision was heaped upon the adherents of the new religion, and bitter was the persecution which they suffered. In this respect Islamism passed through an experience very similar to that of the early Christian Church. The priests of the idols in Mecca commenced a fierce opposition, for it was the determination of Mohammed to destroy every idol. To avoid the indignities and persecutions to which many of his followers were exposed, he advised them to seek shelter in another land. A small party took his advice and sailed for Abyssinia, where they stayed for awhile, but ultimately returned to Arabia.

At the end of the fifth year Mohammed took up his abode close to the idol temple in Mecca, and there received all who resorted to him for instruction in the principles of his new belief. From the important conversions there made, it was afterward styled the "House of Islam." He now publicly declared that he was possessed with the power of working miracles. Abubekr, his wife's father, a man of great influence, announced that he had implicit faith in every word that came from the lips of Mohammed, in whose favor the tide of public opinion soon turned, and multitudes flocked to his standard.

Shortly after, he commenced to assume sovereignty over his converts, and forced them to take an oath that they would renounce idolatry, stealing, fornication, and the putting to death of their female infants, and that they would pray five times a day.

Many and fierce were the battles which he fought with the idolaters before they were completely subdued. Finally he took the city of Mecca, and then passed a decree that none but Mohammedans should enter there. Flushed with the triumph of martial victory, he incorporated in his creed that whoever fell in battle would have his sins forgiven; that at the day of judgment all wounds would be resplendent with vermilion, and be odoriferous as musk; and that the loss of limbs would be supplied by the wings of angels and cherubim. The Arabs listening to such doctrines, were fired with enthusiasm; and thirsting for the blood of infidels, they rushed fearlessly into battle. Since that time Mohammedans have ever sought to propagate their creed by means of the sword.

The prophet rose rapidly in power and influence among his countrymen in Arabia, and, proud of

the distinction he had won, dispatched missionaries to three foreign potentates, inviting them to accept the Moslem faith. These were Sapor, king of Persia, Heraclius, the Eastern emperor, and the prefect of Egypt; and by the last two his missionaries were treated with respect, and dismissed with presents. But the former tore the letter to fragments, and ordered that immediate steps be taken to punish the impostor. In the campaign which followed, however, Mohammed triumphed over the king, till finally the whole of Arabia and large portions of other countries lay at the feet of the new religion. Since that day to the present time, Islamism has been propagated by the sword, and to-day its followers would use the same measures if they dared.

Those who have written upon the character of Mohammed differ widely as to his motives. Luther looked upon him "as a devil and the first-born child of Satan." The gentle Melancthon considered that "Mohammed was inspired by Satan, because he does not explain what sin is, and showeth not the reason of human misery." Critics of the present time exercise more charity, and weigh in a more lenient balance the motives and deeds of this mighty man who has engraven his name on the page of history.

From the most reliable information concerning his early life, he cherished religious feelings, and had a deep desire to know a purer religion than that practiced by his idolatrous ancestors. He saw a holier creed in that of the numerous sects of Christians with whom he came in contact. But the time of this contact was the turning-point in his career. Had he continued to seek for light, the spirit of truth would not have abandoned him to darkness and error. He might have been an ambassador for Christ to the idolatrous tribes of Arabia. But by the power of Satan his spiritual vision was blinded, and he was seized with a worldly ambition for his own self-exaltation. His soul was taken captive by this infatuation of Satan, until he became chained by a terrible deception which bound him till the day of his death. He took some of the pure truths of Christianity, and added them to certain forms of idolatrous worship; and together with a low standard of morality, which would give free rein to the passions of the men whom he desired to make adherents to his creed, he brought into existence a creed dictated by Satan. P. T. M.

(Concluded next week.)

—A Chinese Christian recently asked Archdeacon Moule how many clergymen there were in England. Being desired to guess, he said, "It's a little country; perhaps 1,500." And being told that there were 23,000, said, in astonishment, "Twenty-three thousand! Then you can well spare 1,000 for China."—*Spirit of Missions*.

Special Mention.

THE YEAR IN EUROPE.

Unexampled Unrest Abroad.

The Specter of Socialism Haunting European Governments—Influence of Religious Under-currents—Universal Male Suffrage in Italy.

THE dawn of the last decade of the nineteenth century finds the politics of continental Europe in a state of peace so far as the relations of the governments to each other are concerned, and at the same time in a state of unrest which is entirely without precedent, not alone in modern, but in all European history.

It is true that all Europe is under arms, and the people groan under the terrible burden of taxation for the maintenance of enormous standing armies, which their governments claim are needed to preserve the peace of Europe; but the real motive for the existence of standing armies in Europe, and for the constant, almost feverish activity of the military authorities, is not the fear of war, but the discovery that the army is a most excellent means for the absorption of revolution-

ary energy, which the much-governed peoples of Europe are producing at an alarming rate. The struggle for existence among the European nations has long ago become a struggle for existence between governments; it created the standing armies, and it was the source of political action. The struggle still continues, but it is now one between the governments and the governed, although the former try with all their might to make the latter believe that no such struggle between them exists.

SOCIALISM RAMPANT.

There is not a government on the European Continent, not excepting republican France and the Swiss Republic, whose greatest care and anxiety is not the specter of socialism. It is a specter; for that which is known as the socialistic movement forms but a very small portion of the troubles socialism causes the rulers of Europe. It is the secret, insidious working of socialism which has brought the governments of Europe so near the verge of total prostration that a recognized socialistic party organization would be a tonic rather than a dreaded circumstance.

This is the secret of the attitude of Germany's emperor toward the social democracy. He rescinded the May laws because he expected that such an abandonment of the policy of suppression would lead to the formation of a regular socialistic party, by which all the socialistic movements might be absorbed; and he followed this, only a few days ago, by refusing to permit his police authorities to suppress a socialistic manifesto calling upon the farm laborers to join with the factory operatives and other wage slaves, in the crusade against capital.

GERMANY'S EMPEROR IS CRAFTY.

That the interest taken by the emperor in the German school question, and the decided stand he has taken upon the same, to the surprise of Europe's intellectual aristocracy, springs from no other source than the emperor's desire to attack socialism at its source, cannot be disputed. His example is sure to be followed by other governments; if it has not, indeed, been anticipated already by the Russian Government. Statesocialism—that is, the assumption of economic functions by political governments—has been developing more or less rapidly all over Europe; and as it cultivates, to a considerable extent, racial and national prejudices, it may, in many instances, prove effective in at least retarding the development of socialism proper.

FRENCH VS. GERMAN SOCIALISTS.

As an instance of this kind may be quoted a late manifesto of the French socialists, who complain of the disloyalty to the cause of socialism on the part of their German brethren. They accuse the latter of being too patriotic to be socialistic, and predict that, should war again break out between France and Germany, German socialists would not refuse to take up arms against their brethren in France. It must not be thought, however, that the French socialists are less patriotic than the objects of their attack. On the contrary, the restoration of Alsace and Lorraine to France, is one of the principal aims of the French social democracy, whose hostility to the republican government rests on nothing more than on the latter's delay to wage a war of revenge upon Germany.

RELIGIOUS UNDER-CURRENTS.

The present situation of Europe is full of symptoms indicating a similar state of affairs—in the abstract, at least—to that which preceded the great upheaval of European society by the reformation. The discovery of a new world, which played such an important part in the era of reformation, corresponds to the discovery or utilization in the service of mankind, of natural forces which form a new world in themselves, and which are hastening a social revolution wherever civilized humanity exists.

The shifting of the points of political gravity has not been more pronounced and frequent during the last half-century, than it was during the fifty years preceding the birth of Protestant-

ism, if the difference in the extent of the political world of four centuries ago, and of to-day, is taken into consideration. But the greatest and most interesting point of similarity between now and then, is the prevalence of a strong religious under-current in the social movement of to-day. The struggle of the State against this undefined and vague something which is called socialism in a general way, although it includes much which socialists profess to abhor, is no more intense and bitter than the effort which the Church, or religious power, is making to recover and re-assert its old-time supremacy over the affairs of the Old World. Both branches of the great Catholic Church—the Russian, or Grecian, and the Roman—are straining every nerve to obtain recognition as supreme forces, whose human representatives should be exempt from all duty toward human or secular government, and whose spiritual authority over mankind should have no limitations save those of its own creation.

THE GREEK CHURCH.

In Russia and the other Greek territory controlled by the Greek Church, this religious movement has an open political character, because of the claim of the Russian czar, but little disputed, to be the highest human functionary of the church. It is this religious, or perhaps sectarian, side of Russian diplomacy which makes its influence in Turkey and in the Balkan countries, including Greece, so very powerful.

In the domain of the czar, this religious movement culminates at present in persecutions of the Jews, and in many restrictions of Christian denominations not in accord with the czar's Christianity. The movement finds its greatest strength, however, in the almost complete identity of race and religious sentiment, which latter, through the operation of the former, is hardly ever permitted to rise above the fatherhood of the czar and the brotherhood of the Slavic races claiming consanguinity with him.

ACTION OF THE POPE.

Socialism being largely an intellectual movement, the pope, in his latest proclamation, claims for his church the only power to deal successfully with this enemy of all existing institutions. It is true that the German Protestant State Church anticipated Rome to some extent in this move, but the next few months will show how much more powerful the Catholic Church is as a social factor, even in Protestant Germany, than any organization of which Protestantism can boast.

At no time in its history has the Catholic Church permitted its clergy to be so active in scientific research, as at present. The history of Protestantism is subjected to a most merciless criticism, for the purpose of "rectifying" history, as the learned priests call it. Volumes have been written to prove Martin Luther a profligate and a suicide, not to speak of the tremendous efforts to demolish every claim which martyred Giordano Bruno has heretofore been accorded by the grateful recognition of the scientific world. The literatures of Germany, of Italy, of France, of Spain, and of the Netherlands are teeming with pamphlets and voluminous treatises published under authority of the church, and all written for the sole purpose of showing that the "church" holds the key, and the only key, to all questions which interest and trouble human society.

STRENGTH OF THE CHURCH.

Naturally this movement, which gradually extends into the English-speaking world also, has not been permitted to remain without opposition. The "kulturkampf," that great religio-political struggle by which Bismarck, hoping to eliminate the Catholic influence from Germany, brought the church only to a better understanding of its real strength, has not been abandoned, except in form; it is raging with greater force than ever among the people, and ripens all kinds of fruit. Mysticism and pietism are attracting followers in all Protestant countries. Religious and philosophical stand-points are taken all over the continent for political and social questions, and the time seems not far off when it will be impossible

to keep religion out of politics. That politics has openly interfered with religion on the European Continent for centuries, no one can deny.

BISMARCK IN A NEW RÔLE.

Next in interest to the religio-political movements, comes the new position which Bismarck seems making ready to assume. Advocate, that he has been, of the most pronounced imperial absolutism which the nineteenth century could bear, he now seems to be a moving spirit in an effort of the Prussian conservatives, to restrain the German emperor's reformatory enthusiasm.

Aiming to stop the source of socialism, the emperor proposes to curtail the privileges of the landed aristocracy, because under their pressure the agricultural population is developing germs of socialism independent of the efforts of the social democracy. But, as the landed aristocracy knows enough history to know that these privileges and powers have always been more stable and enduring than the thrones of monarchs, they can claim to be actuated, not by selfish interests, but by pure and noble patriotism, when they decline to submit to the emperor's wishes, and Bismarck is upholding them in this. It seems as though this new decade, the last of the century, is to be opened with the fiercest electoral contest continental Europe has ever known; for should the conservatives insist upon their refusal, the Prussian *landtag* will certainly be dissolved, and then the people will be called upon to judge between the emperor and the landed nobility. Were it not for the close alliance between the latter and the religious power, the result would, undoubtedly, be favorable for the emperor; but under the present conditions, a many-sided contest is unavoidable, of which no one can foretell the final outcome.

UNIVERSAL SUFFRAGE IN ITALY.

The people of Italy have become so well accustomed to universal suffrage, that the church found it advisable to instruct the clergy to participate, in the hope of forming a vigorous clerical party. But the result has proved the church to have been mistaken for once, and Italy will not have a clerical political party until the people have gained absolute confidence in the belief that the Vatican desires no other political or secular power than absolute independence from royal or other secular authority.

In Spain, the tactics of the church were different. There an experiment was made with universal suffrage, in the election of provincial counselors. It was not a success, for the mass of the people, kept for centuries under spiritual authority which suppresses all self-government and every other political instinct than that of submission to divinely sanctioned authority, showed no desire for the ballot. However, the socialistic agitation, which has taken considerable root in the larger cities, promises to awaken an interest in the coming general parliamentary elections, and then the church influence, here closely allied with the Carlist pretensions to the Spanish throne, may be put to an actual political test.

SCANDINAVIAN COUNTRIES.

The movements of continental Europe find but little echo in Denmark, Sweden, and Norway, although the governments and the privileged classes of these countries are by no means free from socialistic troubles. But the absence of conflicting religious influences, and the absolute rule of Protestantism, have kept the social questions here free from any other admixture. Politics and religion have been rather stagnant in the Scandinavian kingdoms, and this condition has forced the formation of conventionalism, under whose protection social vices have made great inroads upon social virtues. Henrik Ibsen is the natural product of Scandinavian society, and the leaven of his work may produce, before the close of the century, a wonderful change, by which Scandinavia will become a more important factor in European life than it has been since the death of Gustavus Adolphus, the hero of the Thirty Years' War.—*Chicago Morning News*, Jan. 1, 1891.

The Review and Herald.

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

BATTLE CREEK, MICH., Jan. 20, 1891.

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THE BIBLE IN ROME.

WHILE antichrist sits in Rome, claiming to be Christ's vicegerent, but denouncing the Bible as the most pestilent of books, and aching to burn every copy of it, as he would be glad also to burn every one who will read it, it must be to him a terrible affliction to see 21,000 copies of it freely circulated in half a year in Rome and the surrounding provinces, as stated in the following paragraph, which we clip from an exchange. "The entrance of thy words," says the psalmist, "giveth light." Let us pray that many souls, through the light of these precious volumes which have fallen into their hands, may receive the light of truth:—

"During the first six months of 1890, the sales from the Roman Depot of the British and Foreign Bible Society, including those effected by three colporteurs in the provinces, were 21,000 copies, exceeding the sales of any previous half-year by 6,000 copies. The schools for teaching foreign languages for the benefit of Italians in Rome, adopt the New Testament as a reading-book in the second course classics, both French and English. The great depot of the Romish Propaganda provides no Gospel or any Scripture portions for the use of the people. But the fact that so many copies of the word of God have been sent out this year, is an immense encouragement to all Protestant work, and to the Bible Society.—*John Thomas, 51 Via Capo le Case, Rome.*

ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 7.

THE day of small things is not to be despised. A small beginning is no evidence that a movement is not divine. The time was when all there was of the great movement Christ came to introduce into the world, was the voice of one lone man crying in the wilderness of Judea, "Prepare ye the way of the Lord, make his paths straight." And in the movement which we denominate the third angel's message, it is easy to go back to the time when there were but two public advocates of its doctrines, and they not in circumstances to promise a very great work.

As we have now considered what the third angel's message is, and have glanced at the conditions under which, as a separate movement, its work began, it only remains that we pass onward into its history, and note the chief features which have characterized some of the years of its progress.

In the year 1847 Elder James White and Elder Joseph Bates stood forth as the only public advocates of the Sabbath reform in connection with prophecy. The former was dependent on what he could earn chopping cord-wood at fifty cents a day, and the latter sat down in the autumn of that year, with only a York shilling at his command, to write a tract on the Sabbath question. Elder Bates had invested a handsome fortune in the preceding Advent movement, and this being known to some of his former friends, they felt a little curiosity to know how he now secured a support. One of them approaching him one day on the subject, said: "Elder Bates, when they ask me how this is, what shall I tell them?" "Tell them," said Elder Bates, "that you don't know!" He felt that he could trust God to sustain him in his work without revealing his situation to those who were unfriendly to the truth, and were seeking every pretext to reproach him for his faith. Means soon came in by mail sufficient to meet his then present necessities.

He knew of parties in Vermont who he thought could be reached with the truth, and he wished very much to visit them, but knew not where or how he

could procure the means to do so. He had therefore resolved to start from his home in Fair Haven, Mass., and make, on foot, the long journey to Vermont. A sister who had come from Maine to Fair Haven to labor at housework, for one dollar a week, to earn money to help on the cause, hearing of his determination, went to her employer and procured advance pay for five weeks' work, and gave it to him to help him on his way. The trip was greatly blessed of the Lord. Important accessions were made to the truth; and the fruit of it is seen to this day. Such was the spirit of consecration and sacrifice with which this work was started.

In the spring of 1848, Bro. and sister White and Bro. Bates called, at Rocky Hill, Conn., the first general meeting ever held by S. D. Adventists. The entire company assembled numbered less than thirty; but in point of influence, and consolidation of the work, it marked a new era in the cause.

In the summer of 1848, a second conference of believers was held in Western New York. Notice had been given to all in the Empire State who were known to be favorable to the Sabbath truth, and there was a general rally from the whole State; but not over forty were present. But though few in numbers, not so in sentiment. The utmost diversity of views prevailed. This, in that period of transition, was perhaps not strange. But every one was disposed to contend for his own ideas. A spirit of discussion was fostered, and the time was being frittered away to no purpose. The brethren would have gone home in confusion, had not the Lord interposed at that important crisis. The Spirit of the Lord came upon sister White, and to her was revealed, in vision, the errors in which some were enveloped, and the danger of their situation. The necessity was pointed out of dropping minor, non-essential, or erroneous points, and uniting on the great principles of the third angel's message. None of the congregation could doubt the genuineness of the work, and they accepted it accordingly. The result was that harmony was brought out of confusion, and souls began to flock to the standard of the truth.

Thus early was the utility and necessity of this gift in the church demonstrated. But for this, disunion would have set its blighting seal upon the very threshold of this message, to scatter its members, and divert and dissipate their efforts to useless ends. And what has tended more than anything else to keep this people in union and co-operation, and so to strengthen this cause (for without unity there can be no strength), is the general acceptance by the body of believers, of this gift of prophecy which the Lord, from its earliest stages, has connected with this work. Union has characterized this work more than it has any other movement connected with the fulfillment of prophecy in these last days. It has been the remark and the envy of those who have opposed this work. And if we are glad for this union, and rejoice in the oneness of this work in whatever continent or island of the sea it may be found, ought we not to appreciate and honor with thankful hearts that gift which is designed to secure this very end (Eph. 4: 11-13), and the fruits of which we have ourselves seen so largely manifested in this direction? And this will become more and more important, and should be valued more and more highly as we pass into the perils that ever increase in number and danger as we draw nearer to the end.

The mighty agency of the press was one of the first brought into requisition for the advancement of this work. In 1849, Bro. White started, in Middletown, Conn., a little sheet called *The Present Truth*; and this little paper, as a medium through which precious doctrines could be from time to time brought out, and believers could speak to one another, was a great help in the work.

In November, 1850, the paper in an enlarged form, and called the *ADVENT REVIEW*, was issued in Paris, Me. Aug. 5, 1851, the first number of the second volume of the *REVIEW* was published in Saratoga Springs, N. Y. It was not, however, till

1852 that the office assumed substantial and tangible shape, by owning the material for its publishing work. In that year the paper was moved to Rochester, N. Y., and between \$700 and \$800 were raised by the friends to purchase material with which to issue it. This marked another important era in the cause. About this time appeared Elder J. N. Andrews's famous letters to O. R. L. Crozier, completely demolishing that subterfuge to which Adventists were resorting to evade the claims of the Sabbath; namely, the no-Sabbath theory. This is the most plausible defense they can set up for their rejection of the Sabbath and the law. And as their last resort, many cling to it still. But since those letters, they are simply clinging to the worthless fragments of an exploded rampart.

Meanwhile marked success was attending the efforts of the laborers east and west. Bro. Waggoner in Wisconsin, Bro. Cornell and Cranson in Michigan, Bro. Bates in Canada and other places, and others in other States, were reporting most encouraging success. It proved to be that the growth was more rapid than healthy, and some unconsecrated ones came into the truth, whom it was necessary to discipline or reject. This brought the first severe trial upon the cause; of which, in our next.

IN THE QUESTION CHAIR.

FLEEING FROM PERSECUTION.

MATT. 10: 23: "But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Does this instruction apply to our own time? S. M. C.

Answer.—The words were evidently spoken with direct reference to the circumstances of the disciples at that time. But like most of the instruction of the Scriptures, they doubtless contain a principle which would be applicable to other people in other ages. Under some circumstances it might be prudent, and the best course to pursue, for the persecuted to retire before opposition to some place where they could live and labor on unmolested. In other cases it might be cowardice to do so. The movements of those concerned must be governed by circumstances. Both courses were pursued by the reformers on different occasions. Both will, doubtless, be followed in future persecutions. If the Lord, according to his promise, is ready to teach us what to say when brought before courts (verse 19), he will also, if we live in communion with him, teach us when to stand persecution, or when to flee from it.

WHO IS NOW OUR MEDIATOR?

I understand that during the antitypical work of atonement, which has been in progress since 1844, Christ ministers in the second apartment, or "holy of holies," of the heavenly sanctuary. Are ministrations also carried on at the same time in the first apartment? If not, by whom are our prayers now received, or in other words, who is our intercessor? * * *

Ans.—Christ is our mediator in the most holy place as well as in the holy place of the heavenly sanctuary. He pleads the same sacrifice—his precious blood—in both apartments; and it avails for the forgiveness of sin in the most holy as well as in the holy. In the type, which contained "a shadow of things to come, but not the very image of the things" (Heb. 10: 1), the arrangement was necessarily different. There, on account of the imperfection of the sacrifices they had to offer, that which the sinner had presented in the first apartment could not be preserved and used in his behalf in the second apartment, on the day of atonement. On this day, therefore, there was a special sacrifice provided, which was for all the people, and which covered all the offerings and reached all the sins of the preceding year. And any one could avail himself of the virtue of that offering, by afflicting his soul while it was being presented. But all these offerings, both in the holy and the most holy, typified the one offering of Christ, showing that his mediation avails for the sinner in both apartments of the heavenly sanctuary, and he is the mediator

in the second as well as in the first. The same fact is also clearly taught in the Scriptures. Heb. 10: 9: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The word "holiest" here is plural, meaning the *holy places*, both of them. And in whichever place the ministry is being carried on, as it is now in the most holy place, there the sinner can enter, in faith, by the blood of Christ, and find forgiveness for his sins.

WHO CHANGED THE SABBATH? AND IN WHAT DID THE CHANGE CONSIST?

MANY are the evasions made by those who seek to cling to that broken reed, the Sunday Sabbath, in view of the claim that it has been instituted by other than divine appointment.

It is said by some that Seventh-day Adventists claim that the pope changed the Sabbath. To offset this, it is affirmed that there was no pope before the fifth or sixth century, but that there is abundant proof that Sunday was observed long before this; and consequently they pronounce this claim to be false. Others say we hold that the Sabbath was changed at the Council of Laodicea in A. D. 364, and then produce evidence that Sunday was observed prior to this time, and consequently condemn this position. Still others say we claim that Constantine changed the Sabbath by an edict passed in the year 321 A. D., and then read testimony from Tertullian, Irenæus, Clement, Justin Martyr, and others of the early fathers, showing that long even before this the first day of the week was observed by the majority, at least, of professed Christians, as a day for meeting together for religious worship.

This is stating the case as plainly as we are able to state it in few words. To the superficial reasoner, or to the individual whose mind has been clouded with Sunday fog, this might seem a sufficient statement of the case, however, to put the matter at rest, and to forever silence Seventh-day Adventists on this question. But we think the matter will bear a little further consideration.

It will be observed that in each case the fact that meetings were held on the first day of the week before a certain time, is offered as sufficient evidence to disprove the claim that the change of the Sabbath occurred at or subsequent to that time. But is such the case? Meeting together on the first day of the week for certain religious services, though done regularly, in itself considered, proves nothing in regard to the change of the Sabbath, any more than the fact that regular weekly prayer-meetings are now held on Wednesday or Thursday proves a change from Sunday-keeping. The change of the Sabbath did not consist in the mere holding of meetings on Sunday. Meetings could have been held on that day, or on any other day, regularly, and not have affected the Sabbath in any way whatever. This leads us to inquire in what the change of the Sabbath did consist.

We have no disposition to deny that the practice of meeting together on the first day of the week in honor of the resurrection of Christ, very early obtained among Christians. There was no sin in their meeting together on that day for religious services, any more than there is in Christians now meeting together regularly in the middle of the week for prayer-meeting. In Acts 2: 46, we learn that the early Christians celebrated the Lord's supper and had religious meetings daily. Neither did the change of the Sabbath, as we have already observed, lie in the practice of meeting together on the first day of the week. The change consisted in transferring to the first day of the week the honor which God had put upon the seventh day,—in making the first day take the place of the seventh. Herein lay the change. But neither the apostles nor the Christians of the first century did this. No apostle ever said that the first day of the week is a sacred day, or that it should be observed as a rest (Sabbath) day, or in the place of the Sabbath. It was the recognition of this patent fact that caused Neander, in the first edition of his Church History, to say:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by this time to have considered laboring on Sunday as a sin."—*Neander's Church History*, translated by H. J. Rose, p. 186.

It is in recognition of this fact that Lyman Abbott, in the *Christian Union* of June 26, 1890, says:—

"The current notion that Christ and his apostles substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."

It is in acknowledgment of this fact that the Catholic Church says:—

"Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church."—*Catholic Christian Instructed*, p. 203.

In like manner Mr. Dana, in the *New York Sun* of Nov. 10, 1889, said of the Sunday institution:—

"It is simply one of the many holy days of the church, and the obligation to observe it is no greater than to observe the others. . . . There is no injunction with regard to it in the New Testament, from which the Christian Church derives its law.

These are truthful statements. But the very transfer of which Neander speaks, and says the apostles and early apostolic church did not make, has been made. The very substitution which Lyman Abbott affirms there is no New Testament authority for warranting a belief that Christ and the apostles made, has been made. Sunday has been made a day of rest. It has had transferred to it the laws of the Sabbath, and has been made to take the place of the seventh day. The question, Who has done this? very naturally arises. If it was not Christ nor the apostles, who was it? Was it Constantine, some particular pope, or some ecclesiastical power?

The circumstances which brought about this change we believe to have covered a considerable length of time. The change, as we have explained it, took place gradually. As Neander observes, the sabbatical idea of the observance of the first day had begun to obtain at the end of the second century, as some appeared by this time to have considered labor on Sunday to be a sin. The seventh day had by no means wholly ceased still to be regarded as the Sabbath, as is evident from abundant testimony stating that both days were observed; but a change was taking place. As Rev. George S. Mott, of the American Sabbath Union, in *Pearl of Days* "Leaflets," No. 3, says: "Already in the Christian heart, the seventh day was receding and the first was assuming its place."

Coming down to the time of Constantine, we find that this idea of the sabbatical observance of the first day had increased, so much so that, in deference to the sentiment, Constantine passed the following edict in support of its observance as a day of rest:—

"Let all the judges and towns-people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."—*Schaff's Church History*, vol. 2, chap. 2, sec. 17.

This, says Chambers's Encyclopedia, is "unquestionably the first law, ecclesiastical or civil, by which the sabbatical observance of that day is known to have been observed." No Seventh-day Adventist claims that this constituted the change of the Sabbath, but it is one of those great land-marks which show that a change of this kind was taking place. This edict, however, does not directly show that Sunday was taking the place of the Sabbath, but simply that it was beginning to be observed as the Sabbath. But we come down half a century later, and we find direct and unmistakable proof that it was

assuming the form of a supplanter of the seventh-day Sabbath, the day blessed and set apart by God. The twenty-ninth canon passed at the Council of Laodicea, in A. D. 364, reads as follows:—

"Christians shall not Judaize, and be idle on Saturday, but shall work on that day. But the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, let them be shut out from Christ."—*Hefele's Hist. Councils*, vol. 2, p. 316.

This clearly indicates the character the man-made institution was assuming at this time,—an antagonistic supplanter of the divinely appointed day of rest. It will be observed that the canon is itself an evidence that the keeping of the seventh day had not, even at this late date, wholly ceased. There would have been no occasion for the passing of such an order, had there not been Christians who still had respect for the Lord's Sabbath. But the two institutions could not well occupy the same field at the same time. One must retire. Notice the antagonism. Of the seventh day God said, "In it thou shalt not do any work." This canon of the same day says, "You shall work on that day." Of the first day, included with the other of "the six working-days" (Eze. 46: 1), God said, "Shalt thou [thou shalt] work." Of the same day, this canon says, "Do no work on that day."

Thus was the change slowly but surely, step by step, being brought about, until finally Sunday observance among the professed Christian Church had wholly supplanted the keeping of the Sabbath of the Lord. Thus did a practice, at first simple and apparently innocent, develop, under the direction of the enemy of all righteousness, into a vain tradition and commandment of man, and become a positive and monster evil.

And by whom was this change made? It is said by some, If there was such a change as Seventh-day Adventists claim there was, they ought to be able to tell just when it was made, and by whom. In reply, we might ask when the apostasy took place. Paul said there should come a "falling away." Just when did this occur? Can any one tell? All must admit that it was gradual. A change was likewise made in the ordinance of baptism, sprinkling taking the place of immersion. When did this occur? Again all are forced to say, It was gradual. And so it was with the change of the Sabbath,—it was gradual; but it is none the less a fact. The change was made, and was made by that power that was to "think to change times and laws" (Dan. 7: 25); by that church among which there was to come "a falling away," and in which "that man of sin [was to] be revealed." 2 Thess. 2: 3. Alexander Campbell well expressed it in the *Bible Advocate* of January, 1848, when he said:—

"If it be changed, it was that august person changed it who changes times and laws, *ex officio*. I think his name is Dr. Antichrist" W. A. C.

UNION COLLEGE.

THE improvements being made at College View have progressed as favorably during the past year as could have been expected. It has been just one year since the committee selected to make the location first visited the grounds now being occupied. It was on our first trip, even before we had seen them, that the writer met with an accident which came very near costing his life. About the first of April last, the first work was done in an open field which had been used the previous year for raising grain. Now we have two pressed brick buildings erected, one 142 x 85 feet, and the other 104 x 104 feet on the ground, inclosed, and the scaffolding taken down, and are ready to commence finishing them inside as soon as some twelve cars of lumber arrive, which have been bought for this purpose.

Excavating has been done for another dormitory larger than the one now up. The stone is being hauled onto the ground, and work will go forward as soon as the weather will permit, if sufficient means are provided to do so. Some grading, of the

streets has been done, also considerable work on the campus; as soon as circumstances will permit, much more must be done. About forty dwellings have been erected on the grounds or adjacent thereto during the year. We have sold property to the amount of nearly \$40,000. Many of the purchasers are making preparations to build before the College opens. An electric motor line will be built from the city to the College campus early in the spring, the contract for the same having already been closed. There is also to be a second line of the same character under contract, to be built near by on the north, which runs from the city to a Normal School which has been lately located near us, and in plain view, on which work has already begun. This last enterprise will much enhance the value of our property, especially the tract which we bought late in the fall, it being located less than half a mile from it.

We have always spoken with caution when giving advice in reference to investments here, but it now seems safe to say that our future prospects look very flattering. The States which we had expected would furnish the means to carry on this enterprise, have not nearly come up to our expectations; and what we would have done had not our real estate helped us out to some extent, we do not know; nor do we know what we shall do in the future, unless we can continue to get money from the same source, as we are receiving next to nothing from any other quarter. So far we have met all our bills and expenses, which have amounted to nearly \$50,000. Nor can we stop here; fully this much more must be spent before we can be ready to open the College by the first of September next.

We wish to express our gratitude to those who have so kindly given us assistance during the past year, and shall hope to find others the coming year to whom we will be equally grateful. We would ask those who are willing to help on this enterprise, to buy of our property; as it seems the sale of this must furnish a large share for our future improvements. We shall be glad to furnish information to those who may be interested. No doubt many have been anxious to know how well we were filling our contract with those who furnished the subsidies as an inducement for us to locate here. We sometime since passed the point where this should give us any great anxiety. Unless some unforeseen circumstance arises, we shall more than complete our contract within the time limited July next. But we hope none will relax their energies in the least, as we will have all we can possibly do to meet our own demands for the opening of the institution as announced.

A. R. HENRY, Agent.

Lincoln, Neb., Jan. 18.

EDITORIAL NOTES.

ONE of the characteristics of God most forcibly depicted upon the pages of inspiration, is the immutability of his word. Upon all that God has said, man may rely with the utmost possible assurance. "Thy word is truth." It is superior to all finite forces and circumstances. "Heaven and earth shall pass away: but my words shall not pass away." Nor will they fail through any vacillation on the part of God himself; for he has testified, "My covenant will I not break, nor alter the thing that is gone out of my lips." When he would show unto Abraham, and to all his children the "immutability of his counsel," the record is, "He swore by himself." He has pledged his very existence to the fulfillment of that which he has spoken.

This characteristic of truthfulness, which in God appears in perfection, is the unflinching accompaniment of moral excellence in all his creatures. The person whose word is known to be reliable, is very certain to possess those traits of character which command the respect and admiration of mankind. "If any man offend not in word," says the apostle James, "the same is a perfect man, and able also to bridle the whole body." On the other hand, the person who is careless in this respect, neither commands the confidence of men nor enjoys the favor

of God. God wills that every person should utter the truth and fulfill that which he has spoken; and of those who make this a matter of no importance, he says: "He hath no pleasure in fools." He alone who "speaketh the truth in his heart," who "sweareth to his own hurt, and changeth not," comes up to God's approved standard of probity. No one is wise who utters words to be lightly disregarded. By their words are men judged here, and by their words shall they be justified or condemned at the last day.

THE most essential thing, spiritually, for every individual to possess, is a converted heart. The first step in the Christian life is repentance, and the second is conversion. If an individual has not surrendered his will to God, he is not in a position to take any of the succeeding steps along the Christian pathway. It is useless to present new truths to one who refuses to heed the light he already has. It is vain to set before him doctrinal truths, while he pays no attention to the practical admonitions of God's word. This is why so many individuals are to be found who acknowledge the various points of present truth when they are presented before them, but refuse to obey them. It is very much easier to find those who will say, "I believe the seventh day is the Sabbath," than it is to find those who are ready and willing to keep it. The truth is, the vast majority of people in the world to-day need a change of heart much more than a theoretical knowledge of truth. This is something which may well be kept in mind by those who are laboring to bring souls into the faith. When the heart is converted, new truths need only to be seen to be obeyed; but where this is wanting, there will be only an intellectual assent to the truth, or at best a formal obedience, which does not sanctify the individual.

It is the privilege and the duty of all Christians to be home missionaries. There are always those around us for whose salvation we need to labor. It must, however, be borne in mind that this is a work which requires tact and a knowledge of human nature. It is a work which none should think of undertaking without the guidance of superior wisdom. It is easy to take a course which will repel individuals instead of drawing them toward us. It can be laid down as a general principle that no person should be made the recipient of continual thrusts on account of his short-comings, or his failure to take an interest in religious matters. This is too often the course taken by those who have a zeal that is not according to knowledge. A few earnest words, judiciously spoken, can manifest to others our deep interest in their spiritual welfare, without causing feelings of aversion. These are the words that are "like apples of gold in pictures of silver." But this is not all that is necessary. The life must correspond with the speech. The duty of the Christian is to "show forth the praises" of Him who hath called him "out of darkness into His marvelous light." This means that he must make Christianity attractive to others. Souls are to be attracted to Christ, not driven to him. When they see that the Christian faith is something more than earthly beauty, that it confers benefits the highest and most desirable in nature, they will be drawn toward it with an almost irresistible power by the divine Spirit which works through those who thus make themselves channels of light.

THERE is an absurd idea which bids fair to prevail generally, that the training of young minds ought to be left almost wholly to those who preside over the school-room. The child is hardly old enough to speak before it is sent to the kindergarten, and from that time forward almost to the age of maturity his education is likely to be left in the hands of school preceptors. The now seriously considered proposition to teach religion in the public schools, is but the logical outcome of the idea that the school is a better place for the training of the child than the home. In too many instances, indeed, this idea

expresses the truth; but it is to the shame and condemnation of parents where it is true. The most proper place in the world for a child is, or should be, at home. No place can take the place of the home; no influence can take the place of home influences; no person or persons can supply to the child the place of parents. The home influence is the most powerful that can be exerted upon him, be it for good or ill. Where this influence is wrong, where parents discourage and dishearten their children, or countenance their evil ways, there is little to be hoped from the influence of others on the outside. And on the other hand, where the home influence is what it should be, the child can endure much from the outside world without being swept from the path of rectitude. The lives of Moses, Timothy, Wesley, Washington, and many others opened before us in both sacred and secular history, attest the supreme power of the home influence. The kindergarten and the school have their place; but they most emphatically do not and cannot relieve fathers and mothers of parental responsibilities.

L. A. S.

Ministers' Department.

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

QUESTIONS TO MINISTERS.

Is it not a fact that, on general principles, the members of a church reflect the character of their minister? If he is an earnest, humble, devoted Christian, will not much of the same spirit be manifested by the members of his church? but if he is a careless man, given to jesting and merry-making, neglecting devotional duties, and caring apparently but little for the spiritual upbuilding of his church, then will not the members of his church partake of this same spirit and be much like him, so that it may be truly said, "Like people, like priest"?

If this principle be true, then is it not equally true that the Laodicean church reflects the condition of its ministry (Rev. 3:14-21)? or can it be that the lay members alone are to blame for this lukewarm condition? But if the church is, on general principles, but a reflection of the character of its ministry, then must not the ministers of this Laodicean church be in a lukewarm state?

Now, if the ministry of this church are in such a state, then should we not expect the reproof of the True Witness to fall most heavily upon the ministry? But what does this expression of Rev. 3:14 mean, which says, "Unto the angel of the church of the Laodiceans write"? Does not the angel of the church represent its ministry? and if that be so, are not the ministers especially addressed and reproofed by the True Witness in his message to this church? If this rebuke and call to repentance be especially addressed to the servants of this lukewarm church, then would it not be the duty of these ministers to repent of their lukewarm state before preaching so much to the lay brethren on their lukewarmness?

O. A. JOHNSON.

ONE THING THAT IS NEEDED.

"BACKBONE" is greatly needed among the professors of the religion of the Lord Jesus Christ. Especially is it needed to-day. A little of the "John the Baptist" spirit, that was not afraid to rebuke a king, though it took his head; or of the Daniel spirit, that would not cease to pray to the living and true God as his custom and duty were, though the lion's den stared him in the face. Some preachers ought to starve to death to make room for those who will preach the truth, salary or no salary. It grieves the heart of every true saint of God, to hear of one of his prophets compromising because he does not get a sufficient support. God will find the home with the meal and the oil in it, if the preacher has got the stamina in him to be loyal, come life or death.—Sel.

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.

OUR CONSOLATION.

BY WORTHIE HARRIS.
(Battle Creek College.)

In the world ye shall have trials,
Tribulations shall oppress:
Whom the Lord doth love he chastens,
Tries the gold; for nothing less
Than the most refined he wishes;
Only such he will possess.

When the winds of persecution
Blow with their tempestuous force,
If the heart is stayed on Jesus,
From the soil of trust, the source
Of our tree of hope, 't will gather
Greater strength to meet their force.

If the night of deep affliction
Settle down upon the soul,
Hiding all the stars above me,
All thy billows o'er me roll,
Comes a voice above the tempest,
Speaking peace unto my soul:

This thy comfort—I have conquered;
Grasp with firmer hold My hand;
I will guide thee and sustain thee,
In My strength thou firm may'st stand
'Gainst the powers of sin and darkness,
Till thou reach the peaceful land."

WISCONSIN.

SPARTA, LA GRANGE, ETC.—About the time of my last report, which was quite a long time ago, we commenced building a meeting-house in Sparta, Monroe Co., Wis. There are only a few Sabbath-keepers in the city. We were prompted to move in harmony with the teachings of God's Spirit found in "Testimony, No. 32," p. 25: "If there are but few believers in a place, put up a neat but humble house, and by dedicating it to God, invite Jesus to come as your guest." "God loveth a cheerful giver," and those who love him will give freely and cheerfully when by so doing they can advance his cause and promote his glory." "The house where God is worshiped should be in accordance with his character and majesty." "The house where Jesus is to meet with his people should be neat and attractive." "When churches or individuals have no heart in their offerings, but would limit the cost of carrying forward the work of God, and gauge it by their own narrow views, they show decidedly that they have no living connection with God. They are at variance with his plan and manner of working, and he will not bless them."

We commenced the work on Monday, Sept. 8. I have superintended the work, and labored on the building. The house is 28x40 feet, with basement prayer-room, 20x25 feet, all ceiled and painted in good taste.

I have attended three funerals, and spent the week of prayer with the Star and Victory churches. I have also spent two Sabbaths at La Grange. At my last visit there, several decided to obey the truth. I will visit them again in a few days, if the Lord will. We are hoping for a good work to be done in this part of God's heritage in the near future. Pray that the Lord may greatly bless the work here.

I. SANBORN.

NEBRASKA.

DIST. No. 5.—Perhaps some will be interested to know of the progress of the work in this portion of the great harvest-field. Since the district meeting at Shelton, we have visited most of the Sabbath-keepers in the district. We find that on account of drought and a desire to move to College View, our companies are somewhat weakened. This is especially so of the Broken Bow church, thirteen of the members having moved to College View, leaving but one family to be a light to that city. This we think is not as it should be. If our people would read the "Testimonies" on the subject of moving, and heed them, many of them would remain where they are, and the college would get along just as well without them. But we find that while some are moving away, others are embracing the truth.

We found a company in the Calamus Valley, at Butka, who had never before been visited. We organized a tract society at this place, with seven members. One brother here is a Bohemian, the only

one we know of in the State. He learned about the Sabbath through "Bible Readings for the Home Circle" on one Sunday, and began to obey the truth by keeping the next Sabbath; and thus the truth is going. We find that our subscription books are exerting a powerful influence in some places. We find our people more active in the missionary work than when we visited them before. They are not situated financially so that they can do very much, but we bear them record that some of them are willing beyond their power to help the cause; and although some of them are destitute of the necessaries of life, we heard very little complaining.

Our courage in the Lord is good. He is surely preparing a people to stand in the last days. We can hardly realize the influence our publications are having on the minds of the people. There has been an increased demand for books, tracts, &c., during this visit, notwithstanding the hard times. We are thankful we have a part in the work.

W. C. BOYNTON, Director.

SOUTH DAKOTA.

SIoux FALLS, MADISON, AND BRIDGEWATER.—Dec. 18 I left Battle Creek, to spend the week of prayer and also the succeeding week in South Dakota. Friday, the 19th, I reached Sioux Falls, where I met Bro. C. P. Fredericksen, who engaged with me in the work. As we earnestly sought God for his blessing and wisdom for the occasion, we both felt blessed and strengthened for the work. We remained with this church five days, and we can truly say they were days of light and blessing. A tender spirit seemed to be manifested from the first, and all seemed desirous of a closer walk with God. During this meeting, some who felt themselves backslidden started anew in the Christian life, and gained real victories by faith. Light came into their souls, and they rejoiced in sins forgiven.

Meetings were held for parents and children, and were precious seasons. The ordinances were celebrated, and the quarterly meetings of the church and tract society were held. Quite a large club was raised for the *Home Missionary*. The wants of the foreign missions were considered, and we trust our brethren and sisters will not forget the first-day offerings and other donations to this fund. Money is greatly needed now in this branch of the work. This church surely has a great field for missionary work, and we trust every member will so let the light shine that others will be led to the truth.

From Sioux Falls we went to Madison, where we spent the remaining days of the week of prayer. The brethren here have recently been repairing their church building,—lowering the ceiling, painting, staining, hard-finishing, etc. Surely it has been improved, and is far better than before. A good meeting was enjoyed here, and, as at Sioux Falls, the Lord seemed to draw near. The readings of the week seemed to reach the heart, and the church was strengthened. The ordinances were celebrated, and the church quarterly meeting was held. An excellent meeting was held here with the parents; hearts were melted as we talked of the perils surrounding the children and youth. Many resolutions were made to reach that position where real spiritual help can be given to the young. The Lord granted good freedom to us as we tried to present his word.

Monday, Dec. 29, we went to Bridgewater, where we found the canvassers assembled, and Bro. F. L. Mead holding a week's institute with them. Quite a number of the Conference workers assembled here at this time, and plans were laid for future work. Three series of meetings are now being held in new fields, with good interests. All who had been with churches during the week of prayer, reported excellent meetings and a general desire on the part of the people to occupy a better position in Christian life; and we can but believe that God is waiting to grant great blessings to his people when they learn the lessons of simple faith and trust in him. We feel that these meetings were a source of strength to all who attended them with a purpose to earnestly seek God.

I have now returned to Battle Creek, where I am attending the Ministers' School, which is very instructive and profitable. I shall remain here till after General Conference.

W. B. WHITE.

GENERAL MEETING AT WELLS, MINN.

THE general meeting at Wells, Minn., was held according to appointment, Dec. 18-22. The weather was fine and the attendance very good. There was preaching each evening, and the time during the

day was taken up by the week-of-prayer services and in giving instruction in the different lines of work. Sabbath we had an excellent meeting. The Spirit of the Lord came in, and some good confessions were made. Bro. F. L. Mead, our district canvassing agent, was present, and held a number of meetings in the interest of the canvassing work; and it did those good that were present, to listen to the good testimonies from the canvassers, telling how the Lord had blessed and helped them during the past season. Bro. Porter gave instruction on N. R. L. work and home missionary work; and as some present had not had the privilege of donating to Union College, he presented the matter before them, and nearly \$100.00 was pledged in a few minutes.

Sister R. C. Mead, our State Sabbath-school Secretary, was present, and gave instruction in Sabbath-school work. All in all, the meeting was a good one, and we know if the instructions given are heeded, it will be of benefit to our people.

C. M. EVEREST.

GENERAL MEETINGS IN INDIANA AND OHIO.

IN going to Indiana, we went by way of Chicago to attend a meeting of the Illinois Conference Committee, and the Tract and Missionary Society Board, which was in session. We spent two days with them in considering the wants of the cause in Illinois, and planning for the future work in the State.

We arrived in Indianapolis Jan. 1, and found the meeting already in progress with a good attendance. Elder R. S. Webber arrived the day before. This meeting continued till Jan. 5. The different branches of the work were duly considered, and the importance of our time, and its demands on us, were also presented. A special effort was made to impress upon all the necessity of having an individual experience in the things of God. The Lord blessed greatly in these meetings, and all seemed to be much benefited. It is very evident that we need to be more thorough-going in our work; many have rested altogether too much satisfied with an outward profession of religion without experiencing its sanctifying power. As ministers, we have not been as faithful in giving practical and thorough instruction to the churches as we ought to have been, and as a result, they are weak where they ought to be strong; many are negligent of practical duties, because these things have not been duly impressed on the mind. The time has come when we cannot remain indifferent and be safe. Our time calls for faithful and earnest work.

We are greatly in need of earnest laborers. In every branch of the work, there is a demand for thorough-going, faithful men. But we have not felt the importance of consecrating ourselves and our children to God and his service as we ought to have done. The Lord is ready to do great things for us, if we only consecrate ourselves, and move out by living faith.

The Ohio State meeting was held at Mt. Vernon. It commenced on Wednesday, Jan. 7. While Elder Webber was there from the beginning, I did not arrive until Friday morning. This was a gathering of the laborers in the State. Nearly all the ministers, many of the Bible workers, and some of the canvassers were present. The meetings were held in the new hall in the Sanitarium, which, though not quite finished, afforded a very convenient and comfortable place for our meetings. We should have been glad if the general attendance had been larger; still, as it was, the different parts of the State were represented. Elder Webber and myself did most of the speaking. Dr. Hare gave two talks on health which were much appreciated.

The practical instruction at the meeting was well received, and all who attended expressed themselves as much profited by what they had heard. It is sad to think how much of self is mixed into our work. If we would make Christ more prominent, our labors would be more efficient, and the results of our efforts would present more of the divine characteristics.

We see many encouraging features in the work in Ohio, for which we are thankful. We can say that this was the best general meeting we have attended in the State during the last two years. In the closing meeting all expressed a determination to have a closer connection with Christ in all their labors. This is the true source of all success.

Jan. 13 was the time for the annual meeting of the stockholders of the Mt. Vernon Sanitarium. The report of the workings of the institution, by the business manager, was very encouraging indeed, and showed the past year to have been the most successful

the history of the institution. The addition of one room and better facilities, which are provided in the new building, will enable them to do still better work in the future. Our meetings closed with good interest, and all returned to their different fields of labor with renewed courage. From here we go to fill our appointments in Michigan.

O. A. OLSEN.

ATLANTIC SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE first meeting of the first annual session of the Atlantic Sabbath-school Association was called by the resident, at Brooklyn, N. Y., Nov. 14, 1890, at 12:30 M. Prayer was offered by C. L. Taylor. The President spoke encouragingly concerning the growth of the Sabbath-school work in the Conference during the past year. Interesting remarks were made by Brn. King, Taylor, Jones, and Bollman, upon the importance of the Sabbath-school work.

On motion, the Chair appointed the following committees: On Nominations, W. V. Sample, U. P. Long, W. Harris; on Resolutions, C. L. Taylor, A. E. Place, A. Neal.

Adjourned to call of Chair.

SECOND MEETING, NOV. 17, AT 3:30 P. M.—President in the chair. After inviting all members present to participate in the meeting, the President made a brief statement concerning the funds—how they are raised by the schools, how they are to dispose of them, and also the same made by the State Secretary, of the tithes coming into her hands. The Secretary reported a balance in the treasury, of \$46.00. The Committee on Resolutions presented their report, as follows:—

1. *Resolved*, That we express our heart-felt thanks to God for His blessing that has attended the Sabbath-school work in our Association the past year.

Whereas, The Sabbath-school has been instituted in the providence of God, for the purpose of more perfectly acquainting the errand people of God with the Scriptures, a knowledge of which is essential to the salvation of every individual; therefore,—

2. *Resolved*, That it is the duty of all our people in this Conference to become active members of the Sabbath-school; and that, in view of this, we urge all our Sabbath-school officers, especially our superintendents, to make all possible efforts to bring every member of their respective churches into the Sabbath-school fold, and thus make the Sabbath-school what it should be—the church, the whole church, at study.

3. *Resolved*, That we express our regret that our good paper, the *Sabbath School Worker*, has been so little appreciated, as is evident by the very few copies taken; and that we pledge ourselves to do what we can consistently to greatly increase its circulation, and awaken an interest in the important lessons it contains for our schools.

Whereas, Every school suffers greatly by neglecting to hold teachers' meetings (when it can consistently be done); therefore,—

4. *Resolved*, That we will faithfully try to bring about a speedy reformation in this matter.

Whereas, The International Sabbath-school Association has begun the publication of a child's paper, entitled, *Our Little Friend*; and,—

Whereas, This paper is especially adapted to the needs of the younger children, who comprise an important factor in the Sabbath-school work, and in this respect fills a long-felt want; therefore,—

5. *Resolved*, That this Association pledge its hearty support to the maintenance of this new enterprise, and recommend that local Sabbath-school officers provide such a number of copies of *Our Little Friend* as will liberally supply the children under their care.

Whereas, A healthy spiritual life in the church depends largely upon the work of the Sabbath-school; and,—

Whereas, Experience in other fields has demonstrated the fact that labor bestowed upon the Sabbath-schools has been productive of much good in the work of the Conference, both spiritually and financially; therefore,—

6. *Resolved*, That this Association select some suitable person to visit the Sabbath-schools in the Conference, for the purpose of instructing them in the best methods of Sabbath-school work, that our schools may be brought as near as possible to a state of perfection, and thus merit the respect and attention they should have from all our people.

7. *Resolved*, That we request the Atlantic Conference to support this laborer as long as it shall be necessary for him to continue the work mentioned.

Each of the first four resolutions was discussed in an animated manner. Attention was called to the fact that the number of copies of the *Sabbath School Worker* taken in this Conference, as given in the *Worker* for November, is not correct. It gives only eleven, while about thirty-five is the true number.

Adjourned to call of Chair.

THIRD MEETING, AT 3:45 P. M.—The Secretary's report was read and approved. The fifth resolution was read, and was discussed with much interest. After a lengthy discussion of the sixth resolution, the report of the Committee on Resolutions was unanimously adopted.

Adjourned to call of Chair.

FOURTH MEETING, AT 10:00 A. M.—Elder A. E. Place in the chair. The Committee on Nominations reported as follows: For President, C. L. Taylor; Vice-President, C. P. Bollman; Secretary, Mrs. Ida Robinson; Executive Committee, C. L. Taylor, C. P. Bollman, Mrs. Ida Robinson, Dr. Chas. Davis, W. V. Sample. The report

was adopted. As there was no further business to come before the Association, the meeting adjourned *sine die*.

H. E. ROBINSON, *Pres.*

Mrs. H. E. ROBINSON, *Sec.*

MY LABORS.

To those who are anxious to know what I am doing, I would say, By the grace of God I have done more than was embraced in the plan for French "Bible Readings." God be praised for this! My courage in the Lord is good. My confidence in present truth is unwavering. By the grace of God my hold on life is firmer than it has been for years. I have greatly enjoyed the study of the Bible while preparing literature for the French, and precious light has shone on scriptures which had been obscure to my mind. This I prize above all earthly riches. As the hart pants after the water brooks, so does my soul pant after God. I am aiming to have Jesus to me all and in all, and to live by faith on the Son of God, who died for such a worthless worm as I. Clothed with the spotless robe of his righteousness, of what should I be ashamed? Upheld and strengthened by his mighty power, of what should I be afraid?

Great victories are being gained at Battle Creek. Light and freedom are coming to the church. God is greatly blessing the Ministers' School. I have just attended one of their social meetings, and truly my soul has been fed. The hour was well filled with testimonies relating to personal experiences, victories of faith, an increase of light, and a hungering and thirsting for more truth. I heard no boasting of self, and witnessed no fanatical freaks. All seemed to be reaching out by faith after Christ's righteousness, and after strength to subdue the last remains of sin, and help swell the loud cry of the third angel's message. What a power these hundred laborers can be in the land, if they go forth clothed with power from on high. And why may not this be realized by them and by others who could not enjoy this privilege? May God clothe his people everywhere with power, and lead them on to victory.

I have lately enjoyed precious seasons with the church of Ceresco, Mich., who have passed through deep waters, but now rejoice in God, having gained precious victories through our Lord Jesus Christ.

D. T. BOURDEAU.

NOTES FROM THE WEEK OF PRAYER.

ELDER T. H. PURDON, President of the Vermont Conference, writes: "The meetings I attended were characterized by the blessing of God in a marked manner, and an earnest desire on the part of the brethren to become better acquainted with our Heavenly Father and the present growing demands of his cause upon them. The financial wants of the cause were presented, which met a hearty response from the people, so far as they were able to give. Reports from our churches show excellent meetings, with a desire to draw nearer to God, coupled with a spirit of liberality in regard to offerings. From present indications, I think our offerings for foreign missions will be much larger than last year. So far as I have been able to learn, our people are of good courage in the Lord."

Elder N. C. McClure, President of the California Conference, writes: "Up to this time only sixteen churches have been heard from. The total amount of offerings received from these is \$2,678.68,—over \$200 more than was given by all the churches and companies in our Conference last year; and there are still thirty-three churches and companies to hear from. The largest churches have reported; those still to report are smaller, and some of them are poor. A good interest is reported in all the meetings; a deeper work of grace was sought, and the blessing of the Lord came in. The churches were much revived. There is a growing sympathy throughout the Conference for the foreign mission work, and we believe that our people will do their part during the coming year, for its support."

Bro. C. H. Jones writes from Oakland, Cal.: "The week of prayer was a season of refreshing to the Oakland church, but the best meetings of all have been held since that time, and there has been a general revival of the work here in Oakland. Some have yielded to the influence of the Spirit of God, and the Lord has come very near to the entire church, for which we praise his holy name."

Elder C. A. Hall, President of the Kansas Conference, writes: "So far as I have reports, the result of the week of prayer was good, and in some instances quite marked advances were noted. The

storm and the small force of ministers at work in the State, operated against the possible good which might otherwise have resulted from a better observance of the occasion."

One German brother in Kansas writes: "The offerings for foreign missions were about \$112, against \$64.00 last year. I was very glad to receive such instructive pamphlets and letter from the Board of Foreign Missions. They were a great help."

Elder H. P. Holser, President of the Central European Conference, writes: "Our offerings to foreign missions will result better this year than last. We have already received as much as last year, and all of the churches have not yet reported. Our people take hold pretty well here. Some that earn seventy-five cents per day, live, pay tithes, and donate to the cause; and it costs almost as much to live here as in Battle Creek. They have to be pretty saving, and have some love for the cause to do that. I think that our people in this country do more for the cause, in proportion to their means, than in America."

Elder R. S. Donnell, President of the Missouri Conference, writes: "So far as I have heard, with one or two exceptions, the week of prayer was a profitable season to the churches in Missouri. I think the donations for foreign missions will be considerably in excess of last year. I have not yet heard definitely from many of the churches."

Elder J. R. Palmer, President of the Colorado Conference, writes: "The week of prayer was observed by all the churches that I have heard from, but with different degrees of interest in different places. We have been trying since camp-meeting to bring the churches up to a higher plane spiritually, and we believe our labors have not been in vain. All where we went seemed to take courage, and renewed their determination to be overcomers. Some also for the first time resolved to plead with God for power that would enable them to keep his commandments. Reports from the quarterly meetings, so far as I have heard, have been unusually good. All these good meetings where love and union prevail, are evidences to me that some have been seeking God in an acceptable way. I think that the offerings for foreign missions will not be as large as they have been heretofore. There are two reasons why this is so: first, it is hard times; secondly, there has not been such an organized effort in some places as in the past."

Elder W. J. Stone, President of the West Virginia Conference, writes: "As far as we have heard from our churches, they report good meetings. Some say they are the best they ever had. Thus far all report an increase over last year, in offerings for foreign missions."

Elder F. D. Starr, President of the Indiana Conference, writes: "Reports from different parts of the field, so far as received, are unanimous in saying that the week of prayer was a profitable occasion. The State secretary has heard from but few over half of the churches yet in regard to donations; but the amount of donations to foreign missions already received, is within about \$100 of the whole amount received last year. So we hope to largely surpass the offerings of last year. Our contribution at Indianapolis was double that of last year."

The Secretary of the Michigan Tract Society reports ninety-two churches heard from. The amount already received from these is \$4,161.25. These churches have reported \$1,111.97 which is not yet sent in, which will make a total from the ninety-two churches, of \$5,273.22. There are fifty churches yet to hear from. The total amount of offerings received last year was \$3,912.58.

From these reports it is readily seen that the week of prayer has been a profitable occasion for the spiritual interests of our churches. There has also been a very gratifying increase in the liberality of our people in giving for the support of foreign mission work. We believe that God will greatly bless his servants who seek him in faith, and who sacrifice for the advancement of his work.

DAN. T. JONES.

Bible Readings.

"Search the Scriptures."—John 5:39.

BIBLE READING ON MARRIAGE.

1. WHAT is marriage?

It is the union of one man with one woman in lawful wedlock.

2. How long is the woman bound to her husband?

"For the woman which hath a husband is bound by the law to her husband *so long as he liveth.*" Rom. 7:2.

3. Can she ever be loosed from this bond?

"But if the husband be dead, *she is loosed* from the law of her husband."—*Id.*

4. If she should marry another man while her husband is alive, what shall she be called?

"So then if, while her husband liveth, she be married to another man, she shall be called *an adulteress.*" Verse 3.

5. Is there any ground on which she may lawfully marry another man?

"But if her *husband be dead*, she is free from that law; so that she is no adulteress, though she be married to another man."—*Id.*

6. What are children born in lawful marriage called?

They are called *fruit.* Micah 6:7; Ps. 127:3; 128:3, 4; 132:11.

7. By what is the union of believers with Christ brought to view in the Scriptures?

By marriage. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2; also Eph. 5:23, 32.

8. Is Christ the first or the second husband?

"That ye should be *married to another*, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

9. Who is it that is raised from the dead?

"But now is Christ risen from the dead." 1 Cor. 15:20. "That like as Christ was raised up from the dead." Rom. 6:4. "Him that raised up Jesus from the dead." Chap. 8:11.

10. What does the expression "married to another" show?

It shows that we have been married before, and that Christ is the *second* husband.

11. Who, then, is the first husband?

"For when we were *in the flesh*, the passions [margin] of sins, which were by the law, did work in our members to bring forth fruit unto death." Rom. 7:5.

NOTE.—Beyond all question, the apostle, by the expression "in the flesh," brings to view the carnal nature, or inherited depravity, entailed on all Adam's posterity by the fall. Rom. 8:4-10. That this carnal nature is the first husband is shown by the *fruit* we bear in that union: it is fruit unto death; or our *personal acts* of transgression. "The wages of sin is death." Rom. 6:23. He calls it indwelling sin, in chap. 7:17, 20; also "the law of sin which is in my members," in verse 23; and "sin in the flesh," in chap. 8:3.

12. By what ceremony were we married to Christ?

"For as many of you as have been *baptized* into Christ have *put on Christ.*" Gal. 3:27.

NOTE.—The expression "put on Christ," in this text, is exactly equivalent to "married to another," in Rom. 7:4.

13. Is this expression used elsewhere in the Scriptures?

"That ye have put off the old man with his deeds: and have *put on the new man.*" Col. 3:9, 10.

NOTE.—As Christ is the "new man," or new husband, the first husband is here called "the old man," that we are to "put off" before we are to "put on," or marry, the new man.

14. How are we to put off this old man?

"Knowing this, that our old man is *crucified* with him, *that the body of sin might be destroyed*, that henceforth we should not serve sin." Rom. 6:6.

15. Are we free from the old man, or first husband, till he is dead?

We certainly are not. "For *he that is dead is freed from sin.*" Rom. 6:7.

16. What is the condition of a dead man?

He knows nothing, *has no emotions*, and has no part in anything done under the sun. Eccl. 9:5, 6.

17. If we struggle and contend with the old man to keep him under, of what is this an acknowledgment?

It is a frank confession that *he is still alive.*

18. If we have married Christ by baptism, and then yield ourselves to the control of the "old man," thereby showing him to be still alive, in what condition are we living?

We are living in *spiritual adultery.* "So then if, *while her husband liveth*, she be married to another man, she shall be called an adulteress." Rom. 7:3.

19. To whom did the apostle James write?

To those living near the coming of the Lord. James 5:7, 8.

20. What does he call those who are envious and quarrelsome?

"Ye adulterers and adulteresses." Chap. 4:4.

21. What does he further say of them?

That they are "double-minded." Verse 8.

22. What is it to be double-minded?

"A double-minded man is unstable in all his ways." Chap. 1:8. That is, he has no fixed purpose: he decides to do a thing, and then concludes to do another thing directly opposite. He is zealous in his efforts to serve the Lord, and then grows cold and serves sin. These are the manifest results of endeavors to live with the "new man" while the "old man" is still alive; and fully explains the crying need of repeated revivals among the professed people of God.

23. In view of this, what does the apostle call upon them to do?

To *cleanse their hands*, and *purify their hearts.* And further, "Be *afflicted*," and *mourn*, and *weep*: let your *laughter be turned to mourning*, and your *joy to heaviness.*" James 4:8, 9.

24. What gracious promises are given to those who mourn and afflict themselves? (See Isa. 61:3; Matt. 5:4; John 16:20.) E. R. JONES.

Special Notices.

NOTICE, DIST. NO. 4, MICHIGAN!

OWING to unavoidable circumstances, the place of the general meeting has been changed from Monterey to Carlton Centre, Barry Co. Every provision has been made for the comfort of those who attend, and we hope to see a large representation from all parts of the district. Those coming by rail will be met at Hastings, Thursday and Friday, in the afternoon. Provision will be made for those coming with teams.

This will be an important occasion, and we hope our brethren will avail themselves of its benefits. W. M. CROTHERS, *Director.*

DISTRICT AND STATE AGENTS' CONVENTION.

A DISTRICT and State agents' convention is hereby called to convene Sunday morning, Feb. 22, 1891, at 9 o'clock, in the vestry of the Tabernacle, in Battle Creek, Mich. All district, State, and assistant State canvassing agents are earnestly requested to be present at the opening of this convention. Those living at a distance should plan to reach Battle Creek as early as Thursday night, the 19th, or Friday morning, the 20th, so as to be able before Sabbath to complete arrangements for their stay while here. If each one will notify the writer at least a week before the convention commences, at what time he will reach Battle Creek, what arrangements he wishes made for entertainment while here, and how long he expects to remain, the committee on arrangements will be notified, and the necessary steps will be taken to provide places for all.

We hope that State Conference and tract society officers will not underestimate the importance of this convention, but will see to it that their State canvassing agents are encouraged to attend. For further notice, see article on page 18 of the January *Home Missionary.*

L. C. CHADWICK, *Gen'l Canvass. Ag't.*

GENERAL CONFERENCE DIST. NO. 2.

In addition to the secretary's report of the recent council held at Atlanta, which appeared in the REVIEW a few weeks ago, it seems necessary to notice again one point, and call the attention of the churches and scattered brethren and sisters living in the unorganized portion of the district, to it; namely, the fact that there are now several treasurers located and acting, to whom those in the different parts of the district may send their tithes. Please notice that E. R. Gillett, of Graysville, Tenn., is the treasurer for the Cumberland Mission Field. Those living in Georgia and South Carolina should send their tithes to Review and Herald, Cor. South Boulevard and Bryan St., Atlanta, Ga. The North Carolina brethren will continue as heretofore, to send their tithes to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich. All those residing in Alabama, Mississippi, and Louisiana should send their tithes to A. F. Harrison, 120 Third St., New Orleans, La. Those living in Florida should send their tithes to Irving Keck, Bowling Green, Fla., by registered letter, express money order, or draft on New York; as this is not a post money-order office. We hope that these instructions will be carefully adhered to. This has been done to accommodate as far as possible those living in different parts of the district, and we believe this arrangement will prove satisfactory.

Sister Lysle Reynolds, Cor. South Boulevard and Bryan St., Atlanta, Ga., is the acting secretary and treasurer of the Southern Tract and Missionary Society, which embraces all the territory in the district, except that included in the Tennessee River Tract Society. All the orders for books, tracts and periodicals for missionary and private use should be sent to her; also the first-day and fourth Sabbath offerings, and any other business relating to the missionary work. She will be glad to correspond with the brethren and sisters in every part of the district, and we hope there will be effort made on the part of all to do what they can to spread the light and knowledge of the present truth as far and as wide as possible. We would call attention to the article in the REVIEW of Jan. 6, written by sister White, on "Home Missions." This is wholly practical, and can be carried out by every one who has a mind to work. Those connected with, and interested in, the Sabbath-school work should remember that a district Sabbath-school was organized, and Bro. Grant Adkins was elected president, and his wife, Mrs. Lillie Adkins, secretary. All correspondence relating to the Sabbath-school work in the district should be addressed to them, Graysville, Tenn. R. M. KILGORE.

GENERAL CONFERENCE DELEGATES.

WE take this opportunity of requesting the presidents of State Conferences to forward the lists of their General Conference delegates to the Recording Secretary, Bro. W. H. Edwards, at once, that he may have opportunity to classify them, and make out his roll of delegates before the Conference convenes, and thus save time and trouble at the opening of the Conference.

DAN. T. JONES, *Cor. Sec.*

GENERAL MEETINGS IN MICHIGAN.

In the brief period of a month, several district general meetings will be held in this Conference. These meetings are appointed especially to give many of our people as possible an opportunity to become acquainted with the present state of the work. We expect to make the meetings as profitable as possible by furnishing the best laborers we have in the State. These men cannot visit every church, so the best thing we can do is to call on people together in some general meetings.

An earnest effort should be put forth by our brethren and sisters, to attend these meetings. We know it will be to your advantage spiritually to do so. While we are making an especial effort to elevate the spiritual standing of our ministers, our people should improve every privilege within their reach to make the same advancement. Our object is to do all the good we can by informing our people of the present progress of the work, and telling the of the open doors through which the truth may be carried to many parts of the world.

The advancing wave of light and blessing from the Lord that is now moving among our people, will be worth to you much more than the sacrifice and effort you may make to attend these meetings. Come, then, let us meet together and encourage one another to move forward with the message to final victory. I. D. VAN HORN.

INTERNATIONAL TRACT SOCIETY.

Fifteenth Annual Session.

THE first meeting of the fifteenth annual session of the International Tract Society will convene at the Tabernacle at Battle Creek, Mich., March 1, 1891, at 3:00 o'clock P. M. All life members of the Society, and officers of State societies will be considered delegates to this meeting, and a general attendance is requested. There will be many questions of importance to be considered at this annual session. A committee of five was appointed at the last annual session, to consider the matter of the revision of the constitution of the International Society and of the State societies, which has been giving the matter careful thought during the year, and will submit a report. Another committee has been considering our present method of reporting, and will offer some suggestions with reference to improvements that need to be made, which will be carefully considered.

The work of the International Society for the coming year needs to be carefully outlined, and some steps taken for providing funds whereby our laborers may be able to greatly extend their efforts in foreign fields. Several meetings will be held

during the time from March 5 to 25, and we would be glad to have all who have questions that in their judgment ought to be considered, submit them in writing, or have them ready to refer to the proper committees.

L. C. CHADWICK, Pres. Inter. Tract Soc.

The Sabbath-School.

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

LESSON V.—JAMES 2:8-16.
(Sabbath, Jan. 31.)

1. To what law does James now call attention? James 2:8, first clause.
2. How do we know that this is the ten-commandment law? Ans.—By verse 11, which quotes from that law.
3. Why is it called the "royal" law? (See note 1.)
4. What is meant by "fulfilling" it? Rom. 13:10; 1 John 5:3.
5. According to what scripture are we to fulfill it? Lev. 19:18.
6. Is this scripture any part of the royal law? (See note 2.)
7. Of what are they convinced who have respect of persons? James 2:9.
8. How does the law then convince us of sin? Rom. 3:20; 7:7.
9. Of what does James say one is guilty if he offends in one point? James 2:10.
10. How can this be so? (See note 3.)
11. How does he illustrate this in verse 11?
12. To what does the word "he" refer in verse 11, first clause? (See margin.)
13. What does this prove respecting the perpetuity of the ten commandments?
14. What is the law called in James 2:12? and why? Ps. 119:45.
15. What connection has this law with the judgment? James 2:12, 13.
16. What should we have in view in all that we speak and do?
17. What threatening is made against the unmerciful? Verse 13; Matt. 5:7; 6:14, 15.
18. What is the meaning of James 2:13, last clause? (See note 4.)
19. What does James say of faith and works in verse 14.
20. Are words alone a sufficient proof of faith?—Id.
21. What kind of faith is it, therefore, which cannot save a man?—Id., last clause.
22. How is this illustrated in verses 15-17?

NOTES.

1. In verse 8 James calls those to whom he writes, into the presence of a higher, a supreme law, before which all stand as equal. In its sight there are no rich or poor, high or low. Its inquiries respect only right and wrong, innocence and guilt. It is the "royal" law, because it is the law of the great King. Before this all must bow. In accordance with this, all petty difficulties must be settled, and our conduct one toward another be regulated. Thus the apostle fittingly reaches the climax of his argument.

2. The commandment, "Thou shalt love thy neighbor as thyself," is not taken from the decalogue, but is found in Lev. 19:18. Yet Christ sets this down as the second of the two great commandments in the law. Matt. 22:36-40. In answer to this question by a lawyer, "Which is the great commandment in the law?" Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." What is here called "the first and great commandment," is likewise not found in the decalogue, but in Deut. 6:5. From these facts some are disposed to argue that the ten commandments do not occupy the supreme position of "the law of God;" for if they did, they say, the Lord would have quoted them in answer to the lawyer's question; but as, instead, he quoted from the books of Moses, therefore they claim there is no distinction between the ten commandments and the law of Moses; and quotations from other parts

of the Mosaic code are put before the ten commandments. But all such false reasoning is overturned by the way in which James here presents the subject. He says that we are to fulfill the royal law according to the Scripture, "Thou shalt love thy neighbor as thyself." Then he shows what he means by the "royal law" by quoting two of the ten commandments. Thus he demonstrates the connection between that scripture and the decalogue by showing that that part of the decalogue which relates to our duties to our fellow-men, which contains the commandments, "Thou shalt not kill," and, "Thou shalt not commit adultery," is summed up in the command to love our neighbors as ourselves; and, consequently, the first table of the decalogue, that part which relates to our duty to God, is summed up in the command to love God with all the heart. What Christ said, therefore, to the lawyer was equivalent to quoting the whole decalogue, since he gave an epitome of both tables.

3. On James 2:10, J. P. Thompson, D. D., has the following pertinent note: "The law of God is not a string of precepts; it is a principle, a spirit, a unity. It encircles one like a ring of gold. If he steps over it at any point, he goes outside of it, and is a transgressor as really as though he should break it in pieces at every point. Indeed, one breaks this law by the spirit of pride, of envy, of jealousy; by any feeling which, if carried out into action, would do injury to a neighbor. Only the spirit of love pervading all our conduct can preserve intact the pure and holy law."—*The Bible in the Home*, p. 119.

4. "Mercy rejoiceth [margin, *glorieth*] against judgment." James 2:13. Various constructions are put upon this passage; but that which seems to be the most obvious design of the declaration is to show how exceedingly precious a quality mercy is in the sight of Heaven. He who shows no mercy will receive none; he who shows mercy will receive it. Matt. 5:7. "And mercy rejoiceth against judgment;" that is, it is a matter of rejoicing, one in which we may glory, and which redounds to the glory of God, that a plan has been devised whereby mercy can be consistently extended to those who are under condemnation and justly exposed to judgment. No principle of God's government has been sacrificed, no lowering of God's authority has been suffered, no indignity has been cast upon the law; and yet the sinner can be saved. Thus mercy rejoiceth against judgment.

News of the Week.

FOR WEEK ENDING JAN. 17.

DOMESTIC.

—At Dallas, Texas, Tuesday, \$106,000 worth of property was destroyed by fire.

—During 1890, Colorado mines of silver, gold, lead, and copper produced \$29,880,334.

—Official report is made that the invested funds of Harvard College amount to \$7,121,854.

—A bill has been introduced in the Senate, to extend the White House at a cost of \$950,000.

—A bill has been introduced in Congress, authorizing the construction of a railroad in Alaska.

—Jacob H. Gallinger, an old Cincinnati printer, will succeed Senator Blair from New Hampshire.

—Every Governor's message read this year has recommended a liberal appropriation for the World's Fair.

—Three men were killed and one was seriously injured by the explosion of a locomotive at Ashland, Pa., Tuesday.

—The supply of natural gas at Columbus, Ohio, is expended, and the fixtures are being taken from the houses.

—At nearly the same time Wednesday morning, three fires were blazing in New York. The losses aggregate \$435,000.

—Four farmers in a sleigh attempted to cross a track ahead of a train near Clyde, Ohio, Tuesday night. All were killed.

—Of the Senators of fifty years ago, only three are alive to-day,—Hannibal Hamlin and Mr. Bradbury, of Maine, and Mr. Jones, of Iowa.

—The report of the Iowa State Mine Inspectors shows that the coal output in the State in 1890 was 7,640,820 tons, an increase over 1889 of 320,984 tons.

—The steamship companies from South America to New York have offered to transmit exhibits for the Columbian Exposition, for the mere cost of handling.

—Directors of the Bell Telephone Company at Boston voted, Wednesday, to issue \$2,500,000 new stock. This would increase the capital stock to \$15,000,000.

—It is reported from Mount Carmel, Ill., that the air-ship has been completed, and that it will be brought to Chicago and exhibited.

—Mrs. Melvin A. White, of Wheaton, Wis., has been asleep for three weeks. All efforts to awake her have proved fruitless. It is believed she will soon die.

—*La grippe* has been paying a protracted visit to New Orleans, Biloxi, and Ocean Springs. At Ocean Springs almost every resident has had the disease, but in a mild form.

—A niece of John Howard Paine, Mrs. Cloette M. P. Hilliard, died at Los Angeles, Cal., Wednesday, where she went a week ago to write a series of articles for a Boston paper.

—There are, according to the State Commissioner of Railroads, 7,018.73 miles of railroad in Michigan. The gross earnings for the year 1890 aggregated \$96,323,071.62; net income, \$31,809,279.54.

—The visible supply of grain Saturday, as compiled by the New York Produce Exchange, was: wheat, 25,519,200 bushels, a decrease of 327,812 bushels; corn, 2,814,916 bushels, an increase of 57,411 bushels.

—General Miles telegraphed the Washington authorities, Thursday, that he considers the war with the Indians at an end, and that "a more complete submission to the military power has never been made by any Indians."

—Monday, seventy-five women of Peru, Ind., whose husbands frequent gambling dens, notified the gamblers that they must close their places in twenty-four hours, and leave the city in ten days, or their furniture would be burned in the streets.

—Fire damaged the Roberts Iron Works at Cambridgeport, Mass., Monday, to the amount of \$60,000; insured for \$27,000. The Tunis and Serpell Lumber Company's saw-mill at Norfolk, Va., burned, causing a loss of \$50,000, covered by insurance.

—The eleven-months-old baby of Oscar M. Spurrier, living near Baltimore, Ind., was, on Thursday, relieved of thirty-six different articles which he had swallowed surreptitiously, including several buttons, eight tacks, four needles, and eighteen pins. It is believed he will recover.

—The American Harvester Company has been dissolved, President McCormick announcing that counsel has discovered grave legal obstacles to the consummation of the enterprise. This \$35,000,000 trust yielded quickly to public opinion and the law. Its example should have many imitators.

—Friday the Sioux City, Iowa, Law and Order League, which has worked energetically to enforce the prohibitory law since the murder of the Rev. George C. Haddock, announced that it was impossible to make any progress so long as the officers are opposed to enforcement, and that no more prosecutions would be made.

—The will of the *prima-donna*, Emma Abbott Wetherell, which was opened in New York, Tuesday, Jan. 13, directs that her body shall be cremated after it has been tested with an electric current to see whether or not life is extinct. The cremation will probably take place at Detroit. After the members of her family and relatives have been liberally provided for, the remainder of her estate, which is supposed to amount to about \$1,000,000, is divided into a large number of charitable bequests.

—The deaths for 1890 in Chicago figure up a total of 21,856, according to the report of Registrar Tomlinson, which has been nearly completed. Of these, 9,954 were under five, and seven were over 100 years of age. Tubercular diseases carried off 2,231 persons. Pneumonia caused 2,073 deaths; consumption, 1,972; bronchitis, 1,189; accidents, 999; diphtheria, 881; croup, 380; typhoid fever, 1,008; scarlet fever, 193; malarial fever, 121; whooping-cough, 201; murder, 77; suicide, 206; *grippe*, 112; alcoholism, 114; hydrophobia, 2; tobacco poisoning, 1. The death-rate was equal to 18.21 to each 1,000 of the population.

—An estimate prepared by the statisticians of the department of agriculture, places the aggregate value of the corn, wheat, and oats crops of the United States for 1890, at \$1,311,255,615. The total number of acres planted in corn, last year, was 71,970,763. The total yield was 1,489,970,000 bushels, valued at \$754,434,451. Iowa led the sisterhood of States in corn production, having an acreage of 8,777,299, which yielded 232,439,000 bushels, valued at \$95,300,164. Illinois was second, with 7,154,424 acres, yielding 187,446,000 bushels, worth \$80,601,741. Missouri followed, with 6,796,318 acres, yielding 175,345,000 bushels, worth \$77,151,802. Texas was fourth on the list, with an acreage of 4,116,281. Indiana came next, with 3,604,252 acres, producing 89,025,000 bushels, worth \$41,841,761. Kansas and Nebraska were sixth and seventh, respectively, each planting over 3,000,000 acres. The report of the wheat crop claimed 36,087,154 acres, which produced 399,262,000 bushels, worth \$334,773,678. The Dakotas captured the wheat pennant, with 4,209,482 acres, yielding 40,411,000 bushels, valued at \$28,287,719. Minnesota grew 38,356,000 bushels on 3,143,917 acres of land, and her crop should bring \$31,068,187. Indiana was the third wheat State in the Union, with 2,493,605 acres, yielding 27,928,000 bushels, worth \$24,576,971. Kansas was fourth, with over 2,000,000 acres; and Illinois, Iowa, Missouri, Nebraska, and Wisconsin followed in the order named, with more than 1,000,000

acres of wheat apiece. The oats crop amounted to 523,031,000 bushels, worth \$222,048,486. It took 26,431,869 acres to produce the total. Illinois took the lead in oats, devoting 3,372,451 fertile acres to the production of 70,821,000 bushels, worth \$29,006,803. Iowa followed, with 2,767,330 acres, yielding 71,397,000 bushels, worth \$27,130,903. Minnesota, Wisconsin, Missouri, Kansas, the Dakotas, Nebraska, and Indiana had from 1,000,000 to 1,500,000 acres in oats each.

FOREIGN.

- An earthquake shock was felt at Brockville, Ont. Wednesday morning.
-More troops have been summoned to Buenos Ayres, where there is fear of another conspiracy.
-Up to Dec. 12, the total amount contributed in England to General Booth's scheme, was \$400,000.
-Fire at Montreal, Canada, Wednesday morning, caused losses aggregating \$100,000. The insurance is \$30,000.
-Three earthquake shocks occurred recently at Parral, Mexico, causing the gallery of a convent to give way, killing six and wounding nine persons.

RELIGIOUS.

- The Baptists have broken ground for their university at Seattle.
-On Wednesday, the Pittsburgh Presbytery of the Reformed Presbyterian Church found the Rev. J. B. J. Milligan guilty of heresy.
-The Rev. M. J. Savage, of the Church of the Unity, Boston, has received a call to the pastorate of the First Church of the Messiah, at Chicago.
-Bishop Katzer, of Milwaukee, who led the opposition to the public schools in the late election, has been rewarded by the pope by being made an archbishop.
-The American Institute of Christian Philosophy in New York has accumulated an endowment fund of \$15,000, about half of which was given by Cornelius Vanderbilt.
-The case of R. M. King, the Obion County (Tenn.) Seventh-day Adventist, recently convicted for working on Sunday, was taken up ex parte in the Federal Court at Memphis, Wednesday.
-The report of the State Board of Education shows that in Massachusetts 372,000 pupils attend public schools, and only 62,000 attend private ones; 45,000 of these probably attending Catholic parochial schools.

Appointments.

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

No providence preventing, sister White will attend the meeting at Alaledon, Jan. 29 to Feb. 3. O. A. OLSEN.

We make further appointments for general meetings in Michigan, as follows:
Dist. No. 7, Vassar, Jan. 29 to Feb. 2
" " 6, Hazelton, Feb. 5-9
" " 10, Denver, " 12-16
We hope there will be a general attendance at these meetings in the districts where they are held.
I. D. VAN HORN.
I. H. EVANS.

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.—Twenty acres, fifteen in cultivation, the rest timber. New frame buildings, good fences and well, young orchard, in good neighborhood; desirable place, near Springdale, Ark. Good S. D. A. church. Splendid climate. For further particulars, address J. M. Ford, Argenta, Ark.

FOR SALE.—One hundred and twenty acres of land suitable for growing oranges, strawberries, and other fruits, and also vegetables. Very healthy location, near two railroads. Will sell at very reasonable prices, in small tracts or to suit the purchaser. Correspondence solicited. Address, A. M. Morrill, Jeffers, Fla.

LABOR BUREAU.

WANTED.—A good man on my farm. Will give steady work to the right man. Address W. Walworth, Groverville, Calhoun Co., Mich.

PARABLE OF THE TEN VIRGINS.

A NEW TRACT, BY URIAH SMITH, designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp Price, 3 cents. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Obituary Notices.

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

ALCORN.—Died of dropsy, at his home in Waterloo, Grant Co., Wis., Isaac Alcorn, aged 50 years, 8 months, and 14 days. He embraced the present truth twenty-seven years ago, which he believed to the last. He leaves a wife and three sons to mourn their loss. Funeral sermon by the writer, from Job 14:14, to a large company of relatives and sympathizing neighbors. I. SANBORN.

OLDS.—Died of typhoid fever, Oct. 17, 1890, near Eddyville, Dawson Co., Nebr., Hattie J. Olds, in the thirteenth year of her age. Hattie made a profession of religion when quite young, and was baptized and united with the Deer Creek church in Kansas. Her life was always in harmony with her profession. She was beloved by all who knew her. Her parents do not sorrow as those who have no hope. W. C. BOYNTON.

FOSTER.—Died of old age in New Ipswich, N. H., in his seventy-ninth year, Bro. Albert Foster. He died Dec. 23, leaving five children and twenty-three grandchildren to mourn their loss. The funeral was held in the vestry of the Baptist church, the use of which is kindly granted the New Ipswich church of S. D. Adventists, of which Bro. Foster was a member, he having been an observer of the Bible Sabbath for nearly twenty years. Words of hope and comfort were spoken by the writer, from 2 Sam. 14:14. A. T. ROBINSON.

RUGER.—Died at Ottawa, Ill., Dec. 18, 1890, of cancer, Mrs. Susan Baker Ruger. Sister Ruger was born at Plattsburgh, N. Y., July 2, 1850. She went to Battle Creek some twenty-two years since, working for a time in the REVIEW AND HERALD Office. While there she made a profession of religion, and united with the Battle Creek church. Returning to her home in New York, she married, and with her husband and daughter removed to Illinois a few years since. She has been a great sufferer for about seven years. She was faithful to her religious convictions until her death, and spoke confidently of a hope of being numbered with the people of God in the resurrection. She leaves a husband, one daughter, an aged mother, a sister, and several brothers. Funeral services were conducted at the house by the writer. GEO. B. STARR.

HARRINGTON.—Died Nov. 8, 1890, at Eugene City, Oregon, of a complication of diseases, Mrs. Hannah Harrington, at the age of 80 years and 6 months. Sister Harrington was born in Fairfield, York Co., Me., where she spent her youth. About twenty-five years ago she embraced the faith of the soon coming of her Saviour. Eleven years ago, under the labors of Elder A. T. Jones, she accepted the truths of the third angel's message, to which she continued faithful. The last six months of her life were months made long by intense suffering; but through it all her faith was strong and her hope bright, which enabled her to meet the last foe with courage, only laying down the armor to rest, ready to answer when the last trumpet shall sound. She leaves several children and grandchildren to sorrow for a faithful, affectionate mother and grandmother. Words of hope were spoken according to her request, from Job 14, by the writer. W. W. SHARP.

WILBER.—Died in Eaton Rapids, Mich., of that dread disease, diphtheria, after an illness of ten days, Oct. 16, 1890, at the home of his grandparents, Norman Erwin Wilber, aged 11 years, 8 months, and 16 days. He suffered much, but bore it patiently, never forgetting to thank his attendants, although he could not speak above a whisper. He was a very affectionate child, and one who had great faith in prayer. Norman was taken sick in school, but it is not known that he had been exposed to the disease. At first he was afraid to meet the dread enemy, death, but he became resigned, and thought he would be saved when Jesus comes. His mother, sister, and two brothers had the same disease, but survive him, and with other friends mourn his loss. It was necessary that he should be buried in the night, without any services, on account of the nature of the disease, and the sickness of the remaining members of the family. It seemed very sad, but we laid him away, believing that he will come forth in the morning of the first resurrection. E. J. KELLEY.

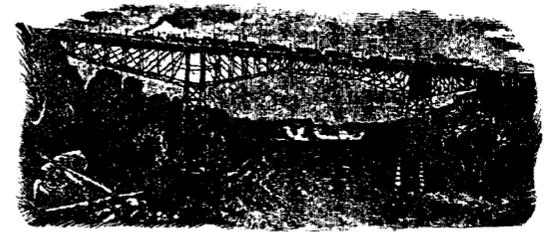
FISH.—Emory O. Fish, died at Ellis Village, Jefferson Co., N. Y., Nov. 22, 1890, aged 64 years, 7 months, and 14 days. Bro. Fish was born at Ellisburgh, Jeff. Co., N. Y., in 1826. When about sixteen years of age, he was converted, and joined the Baptist Church. About the year 1855, he accepted present truth, and united with the S. D. Adventists. A short time before this, he was married to Sally James, who accepted the truth at the same time he did. She still lives to mourn his loss. Honest and firmness were two of Bro. Fish's cardinal virtues. He was elder of the Mannsville church about two years. For several years he had suffered much with his stomach, and for nearly a year he had failed quite rapidly. On the morning of Oct. 6, sister Fish noticed that his mind did not seem to be right, and she tried to prevail upon him to remain at home; but he thought he was all right, and so started to the factory with his milk. Two hours later, however, he was brought back in a sad condition mentally. From that time to the time of his death, he was not sane, unless it was for a moment at a time. He was a great sufferer, and because of his mental condition, a great care. He utterly refused food or medicine, to the day of his death. The blow falls with great force upon his noble wife and near relatives. May the strength of the widow's God be the strength of this mourner. Funeral from the house, Nov. 26. Remarks by the writer, from Rom. 8:3, 4. A. E. PLACE.

SLOCUM.—Alamanda M., wife of Willard Slocum, died of heart disease in New Bedford, Mass., Dec. 25, 1890. Sister Slocum was on her way to the appointed meeting for prayer and the making of Christmas offerings to foreign missions. She had walked some distance, and was near the place where the meeting was to be held, when she said to a sister with her, "I shall not try to walk so far again;" and very soon she said, "I can walk no further," and was helped into a church near by,

where she was found by friends a few minutes later, dead. She was in her sixty-fifth year. She had been cheerful and, apparently, well all day, except that her head ached a little at times. She evidently died in peace, and her hope was bright. She had been a Christian for some years, and in the summer of 1885 Elder D. A. Robinson and others were holding tent-meetings in New Bedford, where she heard the truth and accepted it. From that time to her death she was an earnest, devoted Christian, one who loved the cause of present truth, and sought to advance it all she could. She was a kind and affectionate wife; she sought to make others happy, and in so doing she herself was made happy. Her place was seldom vacant in the meeting, and her testimony was full of faith and hope. Words of warning and comfort were spoken by the writer, from Job 14:14. H. J. F.

FLOYD.—Mrs. Clarissa C. Floyd, wife of J. P. Floyd, died Jan. 5, 1891, after an illness of nine days, at her home near Diamond, Newton Co., Mo., aged 39 years, 8 months, and 18 days. Sister Floyd gave her heart to God at the age of fifteen. In 1874 she embraced the principles of present truth under the labors of Elder Smith Sharp, in Osage County, Kans., and continued firm until her death. She earnestly counseled her family to keep together, and thus shield the younger ones from the dangers that gather so thickly around them. Funeral services were held Jan. 11, at 11:00 A. M. Remarks by the writer, from Jer. 22:10 and Rev. 14:13. CLARENCE SANTRE.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST and WEST stations, including Chicago, Detroit, Buffalo, and Niagara Falls, with departure and arrival times.

Daily. + Daily except Sunday. *Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6:16 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 8:00 a. m., arriving at Niles at 10:05 a. m., daily except Sunday.

Trains on Battle Creek Division depart at 6:08 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, Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R. R.

Time Table, in Effect Dec. 7, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes and stations.

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. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 20, 1891.

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The Home department is omitted this week to make room for a sermon which has been waiting some time for insertion.

The Michigan T. and M. Society has sent out a circular to the ministry of the State, in behalf of the *Good Health*, which is calculated to increase the circulation of that excellent journal within the bounds of this Conference. We trust those to whom it is sent, will interest themselves in the matter, and that the desired result may be secured.

We are happy to give this week further returns, as reported by Bro. Jones in another column, from the meetings held during the week of prayer. These reports are indeed cheering. They show that the Lord regards with favor all the efforts of his people to return unto him, and is waiting to do still greater things for them as soon as their faith will permit. Shall we not let him?

The general survey of the European Continent, and the present outlook in that quarter, copied from the *Chicago Morning News*, in our Special Mention department this week, presents much food for thought, and is worthy of careful study. It sets clearly forth the condition of unrest which prevails among the nations, and emphasizes the Lord's prophecy that in the last days men's hearts shall fail them for fear, and for looking after those things that are coming on the earth.

In response to a request for their opinion in regard to opening the Columbian Exposition on Sunday, sent them by the *New York Independent*, 119 Senators and Representatives in Congress responded. Of these, forty-six were decidedly in favor of opening the Exposition on Sunday. Of the remainder, some had no opinion to express, and others put it on various grounds of expediency. Only a few presumed to rest their opposition to opening on the Bible Sabbath law, which sets apart the seventh day as the Sabbath, not the first.

The *New York Independent* of Jan. 8, 1891, asks: "Shall we obey God's commandment? or shall we open the Columbian Exposition on Sunday?" After struggling awhile to catch our breath at such a question, we venture to ask where God's commandment is which says that the Columbian Exposition should not be open on Sunday. When and where was it given? and how does it read? If this is thought a little too definite, we are willing to submit the question in the following sufficiently general form: Where has God given any command or instruction, or the apostles any example respecting Sunday, which would indicate any impropriety in opening the Exposition on that day, or which would debar his servants from attending it, if open, on that day?

BRO. KING'S CASE.

Just before this paper goes to press, we get a report from Bro. King's case, which was tried last week before the Federal Court at Memphis, Tenn. Bro. C. Eldridge, who brings the report, says that great interest was manifested in the trial on the part of the lawyers and ministers, especially of that part of the country. The Hon. Don M. Dickinson, of Detroit, who represented Bro. King in the case, made an able speech, which will, in due time, appear in pamphlet form. The proceedings of the trial are too lengthy to appear in this paper, but will be fully given next week, when the decision of the judge, which was reserved for a few days, may have been received.

"JOTTINGS FROM THE PACIFIC."

ANOTHER volume of the *Young People's Library*, entitled, "Jottings from the Pacific, No. 2." The Tonga Islands and Other Groups," has been received. It is a book of 160 pages, illustrated, in handsome cloth binding, embossed cover in gilt and black. The subject matter of this series of books cannot be too highly recommended for the companionship of the young, while those of more mature years will find valuable and entertaining reading. This book gives a history and description of these interesting groups of islands, their peoples and productions; also the manner of introduction and growth of Christianity there. Considering the general character and make-up of this book, the price, fifty cents, is a very low estimate of its value. Address all orders to Pacific Press Publishing Co., Oakland, Cal.

THE SAME EVERYWHERE.

BRO. I. J. HANKINS sends us a copy of the *Queens-town Free Press* of Nov. 21, 1890, containing one of the usual tirades against the "Bible Readings," by one who is wedded to the fashionable religious errors of the present day. It shows that men in South Africa can hurl opprobrious epithets at views which do not happen to tally with their own, with as great facility as it can be done in America; only in this case the writer has an extra arrow in his quiver, for to his English readers he can denounce it as an American work, and a "cute canvassing trick" of the Yankees. He asks in all seriousness if subscribers cannot seek legal redress against the "cunning craftiness" of such work; that is, calling a book "Bible Readings," and so, as he says, deceiving the people. He does not show that it is not what it purports to be, "Bible Readings," but thinks it sufficient to state that it denies the immortality of the soul, and teaches the seventh-day Sabbath, and a few other things equally plain. The man evidently needs to know more himself about what the Bible does contain.

THE YEAR BOOK FOR 1891.

A copy of the new Seventh-day Adventist Year Book for 1891, has just been laid on our table. It is now ready for distribution. It contains 160 pages, and is replete with just such information as every S. D. Adventist needs for constant reference. It includes "A Complete Workers' Directory; Gen-

eral Conference Directory; State Conference, Society, Sabbath-school Association, and Health and Temperance Association directories; Addressed by the President of the General Conference; Reports from the Foreign Mission Secretary, Educational Secretary, the General Conference District Superintendents, and the General Canvassing Agent; Reports of the different Branches of Publishing Work, Health Institutions, Schools, etc., with the Proceedings of the General Conference Committee, and the Executive Board of International Tract Society, since the last Annual Meetings. It contains a large number of Statistical Reports, which have been prepared with great labor and are full of instruction and interest. For convenience of reference, the Constitutions of the following organizations are also given: General Conference Association, General Conference, State Conferences, International Sabbath-school Association, State Sabbath-school associations, and International Health and Temperance Association; General Information, including Postal Guide; Population of the Earth by Continents, and according to War Footing of Principal European Countries; Solar System; Number and Distribution of Various Religious Sects; Derivation of Names of Months and Days of Week; Strength of Religious Denominations in the United States; Population of United States by decades, 1780-1890; Population of fifty-eight Cities, each having a population of 50,000 and over, etc. And all for the nominal price of 10 cents. Address Review and Herald Publishing Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Canada; Atlanta, Ga.

BOUND CALIFORNIA SHALL HAVE A SUNDAY LAW.

How persistently and with what untiring determination some men are laboring to erect in this country a religious despotism through the "gate-way" politics,—a veritable image to the papacy,—and enforce by law that institution which the people has made supplant the Sabbath of the Lord, mark,—may be judged from the following extract from a report made by District Secretary of American Sabbath Union, Rev. Dr. Edward Thomson, of San Francisco, which appeared in the *New York Mail and Express* of Dec. 24, 1890:—

"Before the late election I secured 20,000 pledges to vote and work for the men, irrespective of party who could be regarded as favorable to Sunday legislation. I am delighted to report that a majority of the delegation from Southern California are ready to restore the Sunday law.

"The best legislature as a whole that California has had for ten years, will sit in Sacramento next winter. A strong man has been engaged to prepare and introduce a bill, and a vigorous effort will be made to secure some form of Sunday legislation the near future.

"It may take two years more of hard work before we get a Sunday law, for but little as yet has been done throughout the northern part of the State.

W. A. C.

FUNDS FOR MANITOBA.

A VERY interesting letter was received recently by one of the secretaries of the International Tract Society, from a sister in Manitoba. She said as the result of the sale of books by our canvassers in that field, there are urgent calls for missionary labor; and although she had not much means herself, she sent \$9.00, the most of which was made up by her children, who wanted it to go toward a fund for sending a minister to that field after the next General Conference.

Any others in that field who may wish to add to this fund, can send to W. H. Edwards, Battle Creek, Mich., stating their desires with reference to the use of the money sent, and it will be used for that purpose.

DAN. T. JONES, Sec. Gen'l Conf.

SPECIAL NOTICE.

ANY who wish to build at College View, Lincoln, Nebr., may have plans furnished and superintended of construction done free of charge, if the lot is bought of the Association. This offer does not apply to any buildings outside of the village plat.

A. R. HENRY, Agent.