

# The Advent Review and Herald

HOLY BIBLE  
IS THE FIELD  
IS THE WORLD

MORRIS SOCIETY

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

VOL. 68, No. 4.

BATTLE CREEK, MICH., TUESDAY, JANUARY 27, 1891.

WHOLE No. 1900.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

## PRECIOUS PROMISE.

BY E. J. JOHNSON.  
(Hart's Road, Fla.)

"I go to prepare a place for you. And . . . I will come again, and receive you unto myself." John 14:2, 3.

Long years ago we heard the Bible story,  
The glorious truth—Jesus is coming soon.  
With all the angels in great power and glory,  
To give his people life, their heavenly boon.

Even then we hailed with joy the welcome tidings  
That sin and death and woe would shortly cease;  
That all the turmoil, bitter strife, and sighings  
Of earth would soon give place to endless peace.

Onward through pathways often dark and thorny,  
We've traveled, hoping, watching, waiting still.  
At every stage throughout the weary journey,  
Our eyes with longing fixed on Zion's hill.

No earthly joy or friendship, love or treasure,  
Hath e'er been to our hearts so blest a boon;  
Hath ever brought to us so pure a pleasure,  
As have the proofs that Christ is coming soon.

And as the years go by, the light grows clearer  
That for the watching ones doth ever burn;  
And ever seems the precious promise dearer—  
"And if I go away, I will return."

## 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.

(Concluded.)

THOSE who are sanctified through the truth, should with pen and voice testify what is truth, what Christ is to them. There are many branches of the work. Home missionaries and foreign missionaries are needed, and there cannot be too large a number. Everything we do should be done with reference to the salvation of souls, the glory of God.

There should be no extravagance, in building fine homes, in buying costly furniture, in indulging in worldly dress, or in providing luxurious food; but in everything let us think of the souls for whom Christ has died. Let selfishness and pride die. Let none continue to expend means to multiply pictures to besent to their friends. Let us save every dollar that can be saved, that the matchless charms of Christ may be presented before the souls of the perishing. Satan will suggest many ways in which you may expend money. But if it is spent for self-gratification,—for unnecessary things, no matter how trifling their cost,—it is not spent for the glory of God. Let us look well to this matter, and see if we are denying our-

selves as we should. Are we making sacrifices, that we may send the light of truth to the lost?

How do we employ our time, fraught with eternal interests? What are we doing through personal efforts to let our light shine? We shall have to face these questions in the judgment. Have we been faithful stewards of the grace of God? Can the Lord say to us, "Well done, thou good and faithful servant"? How many have been converted through our instrumentality?

To what degree have you taxed your resources to answer the claims of God upon you? There should be but one interest in the church; one desire should control all, and that is the desire to conform to the image of Christ. Each one should strive to do for Jesus all that it is possible for him to do, by personal effort, by gifts, by sacrifices. There should be meat in the house of the Lord, and that means a full treasury, that responses may be made to Macedonian cries coming from every land. How pitiful it is that we are obliged to say to these who cry for help, "We cannot send you men or money. We have an empty treasury." Let all the pennies, dimes, and dollars that are lost to the cause through selfish love of pleasure, through desire to meet the world's standard, through love of ease, be turned into the channel that flows to God's treasury. It is the rills flowing into one that finally make the river. Let us be conscientious Christians, be laborers together with God.

Why is it that there is so little genuine love for Christ in the church?—It is because the love of self has taken the place of love for Him who died on Calvary's cross for the sins of the world. Let us be of one heart, of one mind, and let us draw near to God, that he may draw near to us, and fill us with his intense love for perishing souls. Let every heart beat in unison, in interest for the cause of Christ. New fields of work must be opened, souls are to be added to the faith, new names will appear on the church records,—names that will appear in the immortal records in heaven. O that we might realize what might be done with the money expended for the gratification of self!

Christ declared that the Holy Spirit should not speak of himself, but that "he shall testify of me." The Holy Spirit was to glorify the Redeemer of the world, who came to demonstrate the love of the Father by a life of suffering and humiliation, and by a death of shame. The Holy Spirit glorifies Christ by manifesting in the members of the church the self-denial, the self-sacrifice, the devotion of those who truly follow the great Exemplar. They shed a heavenly influence, and reveal in their characters the loveliness of Christ, working in harmony with the Holy Spirit. They can be silent concerning their own finite selves, but can extol the greatness of Christ, wakening an interest in others by the revealing of his marvelous love. They are able to show forth the praises of Him who hath called them out of darkness into his marvelous light.

O, let the tongue be silent concerning the pictures of self! let there be shame that the money expended in this way has not gone into the treasury to reproduce the likeness of Christ, to set forth his matchless charms. Jesus alone should engage the attention. Those who have attracted attention to self should change this

course of action, and turn the minds of men to Him who is deserving of the whole heart's love. They should see the sinfulness of aiding the enemy of God and man by placing objects before the mind to divert the attention from Christ and heaven.

This work of selfishness grieves the Holy Spirit of God. Did not Christ have travail of soul that the redemption of a lost world might be made sure? Then shall not the followers of Christ, those whom he has left as his representatives, be moved with soul anguish, and travail in spirit that souls may be brought to Christ? "We are laborers together with God." Christ worked unceasingly for the souls of men, and why are the members of the church standing all the day idle? Go, work in the Master's vineyard. Repent with tears and humiliation that you have wasted so much time upon unimportant matters when souls were perishing.

As stewards of God's grace, have you not a personal interest in the work of saving your fellow-men? Shall Christ have died in vain for them because he does not have the co-operation of his professed followers? God requires that you shall be filled with the Holy Spirit. The work of Christ is sacred, and the command is, "Be ye clean, that bear the vessels of the Lord." He requires perfection of character in his agents. The influence of his church must all tend toward the building up of his cause in the earth.

Each member must co-operate with the Holy Spirit in his office work. Let no one feel that he must engage in a warfare at his own charges. To neglect a single means which God has provided, is to exclude the rays of light that should shine forth to the world, and to rob the souls for whom Christ died, of the light of life. Human effort must be combined with divine power.

Stumbling-blocks are placed before those who are looking for light, because the professed followers of Christ are devoid of the power of the Holy Spirit.

The professed people of God do not study the life of Christ as they should. Satan has filled their minds with interest in things of minor importance, and the eternal realities are set aside. It is this that makes so great a dearth of laborers; this is why the sowers and reapers are so few. The fields already white unto the harvest, call for workers from every walk in life. There is so much, O, so much undone that should be done for the benefit of humanity! The widows, the fatherless, the poor, the helpless, are all around us; and can we expend money in selfish thoughtlessness when so much needs to be done? Christ will give us grace to do the work next to us; he will help us to use our time with wisdom, to give our means to unselfish projects. But he declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The absence of the heart-felt religion, the love that purifies the soul, places the professed followers of Christ with his enemies.

When Christ gave his final commission to his disciples, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with

you alway, even unto the end of the world." This commission is for us; then let us work in the Spirit of Christ for our fellow-men. In great cities and smaller cities, in highways and by-ways, let us go forth to hold up Jesus as the one able to cleanse from sin. Every member of the church may be a working member, if he can do no more than say, "Come." For the word declares, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

#### EARLY IMPRESSIONS.

BY ELDER J. N. LOUGHBOROUGH.  
(Battle Creek, Mich.)

"Bless the Lord, O my soul, and forget not all his benefits." Ps. 103:2. We judge from these words that it is the pleasure of the Lord that we, from time to time, call to remembrance his providential dealings with us. Not only does this lead out our own hearts in praise, but, as David said, "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad." Ps. 34:2.

Being requested to give some remembrances of early times, and manifestations of the Lord's dealings with his people, I will first call attention to some things in my own early life and experience. I was born in Victor, Ontario Co., N. Y., Jan. 26, 1832. My parents were Methodists. My father was an earnest local preacher in that connection. When I was in my eighth year he died a poor man. Being the third of five children, my mother placed me in the family of my grandfather, where I remained about eight years. My grandfather was a devout Christian. He was a class-leader and a steward of the same church as my father. I have much reason, when thinking of that time, to call to remembrance the words of Paul, when he says, "We have had fathers of our flesh which corrected us, and we gave them reverence." Heb. 12:9. If there is anything I can thank God for, it is that I was left to form impressions of true religion by being associated with those so devout as my grandparents. No matter how busy the season, my grandfather always had time for morning and evening worship in his family. This, in his house, was not a mere form. Hundreds of times have I seen him rise from prayer with his face bathed in tears, under a sense of God's presence. If he had threshers, or harvest hands, or other workmen who might be ungodly men or scoffers, he would take time, not only to read a chapter from the Scriptures, but to make appropriate remarks on the same; and in his earnest prayer which followed, his heart seemed to take them all in. On such occasions, some who were full of jesting and oaths before breakfast and worship, were thoughtful and sober the rest of the day.

If any ask, Whence came his courage and zeal? the answer is, He trusted in God for his help and strength, and God gave it richly unto him. During the entire year he was the first in the house to rise. The first part of his morning hour was spent in prayer; and at the close of the day, when his labors were over, he resorted to his secret place for devotion. Many times after seeing him go to the place, have I cautiously drawn near to hear him pray. That spot where he so often prayed, to me seemed sacred. We may well understand why his morning was filled with calm trust, his day with careful words, and his evening with instructive counsel or cheerful song. He trimmed his lamp at God's throne in the morning, and lighted the same at his sanctuary by night. Many of my early religious impressions were deepened by the example of that devout man of God.

In those early days of my childhood, it was not a very popular thing to be a Methodist. My grandfather had some neighbors who were very bitter in their opposition and persecution. More than once have I heard them exclaim, after we had passed by in the wagon, returning from meeting, "Old Methodist," and other slurring expressions. Sometimes they would let down the

fences while our family were away to meeting, letting the stock from pastures into grain fields. My grandfather would carefully drive out the cattle, put up the fence, and pray for his enemies.

Sometimes they would cut off large branches of ripe cherries from the trees, and hide them away in the deep woods. He was very well aware who was doing this, but thought it better to treat them kindly than to employ any harsh measures. These enemies claimed to be Universalists, but they did not make a very fair representation of what even their own preachers taught them. At one time grandfather had disposed of the bell pears from a large tree, to be picked on Monday, but when he returned from meeting on Sunday, not a pear was to be seen. They were found some days after, hidden in a haymow. Before the pears were found, a devout Methodist minister called upon our family. He took quite a literal view of events in the final judgment, claiming that in the judgment the guilt of every person would be made manifest to such an extent that all beholders would know of just what crime the person was guilty. If, for instance, a person was guilty of theft, he would appear before the assembled universe with the stolen articles placed upon him.

Having heard a relation of grandfather's loss of the pears, and of the supposed depredators, it was too much for the old minister. In the earnestness of his soul he exclaimed, "How—they—would—look! coming up to heaven, with all of Father Loughborough's pears on their backs!!"

The last act of their depredations and persecution upon grandfather was on this wise: He had a field of ten acres of wheat on the farther side of his farm, out of sight of the house and the public road. The wheat was not fully ripe, but grandfather had decided to try an experiment that year, and cut his wheat before it became "dead ripe," believing it would be better than to let it get so ripe that much of it would shell out while gathering and moving it. He had made a bargain with my uncle to come the next Monday morning to cut the wheat. His neighbors knew not of this. While he was at meeting all day on Sunday (the place of meeting was three miles from where he lived), they cut down the whole ten acres of wheat. As he was a very strict Sunday-keeper, they supposed this would greatly annoy him, and that it would be a great injury to the wheat to cut it before it was "dead ripe," thinking that the kernels would shrink.

When grandfather with his men reached the wheat field on Monday morning, what was their astonishment to find the whole field of wheat nicely cradled and lying in swaths. He smiled, and said, "The Devil has overshot his mark this time. We will at once go to work and bind up this grain." His experiment was indeed a success. His wheat, when threshed, was the finest and plumpest grain in the neighborhood. Even his persecuting neighbors had gained a nice point on the best time to harvest the grain. From that time they ceased to persecute, and they became his warmest worldly friends. How strikingly true is the scripture, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7.

#### FAMILY PRAYERS.

BY ELDER R. A. UNDERWOOD.  
(Milton, Oregon.)

"WHEN the Son of man cometh, shall he find faith on the earth?" This question is asked by Christ in connection with a parable set forth by him to show the importance of prayer. Luke 18:1-8. One of the surest evidences that men lack faith, is the absence of "the effectual fervent prayer." God invites his people to "ask" with the assurance that "it shall be given." Again, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." One of the things that God has expressly revealed as his will concerning men, is that they should *ask in prayer believing*. Matt. 21:22; John 14:13-15. Se-

cret prayer is very important, and the Christian will find it difficult to live if secret prayer is neglected. But the object of this writing is to speak of the often-neglected family prayers.

It has been my privilege during the last fourteen years, to labor in communities where I have been at the homes of Baptists, Methodists, Congregationalists, Disciples, Presbyterians, Seventh-day Adventists, etc.; and I have been pained to see so many professed Christians who attach no special importance to the family altar. I was once stopping at the home of a member of one of the above churches, who also was deacon of the church. I soon observed that he had no family prayers in his home. When I spoke to the brother about it, he replied, "I pay the minister to do my praying. I have not the time." No wonder the Church has lost her power to convert men to God, and is asking the State to supply her lack by religious legislation, when the members of the church do their praying by proxy!

God commanded Moses to make an altar of incense. "And Aaron shall burn thereon sweet incense *every morning*: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps *at even*, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Ex. 30:1-8. It is interesting to inquire what this "perpetual incense" to be offered every morning and evening represents? We are not left to speculate upon this, with no light to make God's ways known to us. It is said of Zacharias, that when he ministered before the Lord in the priest's office, "according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were *praying without, at the time of incense*." Luke 1:9, 10. Here we learn that at the time of incense, morning and evening, the whole multitude of Israel were engaged in prayer.

The earthly sanctuary and its service was typical of the heavenly. Therefore we read of Christ and the twenty-four elders (associate priests): "When he had taken the book, the four beasts [living creatures] and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors [*incense, margin*], *which are the prayers of saints*." Rev. 5:8. From these scriptures we see that the sweet incense offered *morning and evening* at the throne of mercy, is the *prayers of the saints*. Moses, Elias, and Enoch doubtless are among the twenty-four elders. However this may be, we know that those holy beings associated with Christ's ministry as priest in heaven, are all *redeemed men*, who have known by experience the power of temptation, and the Source of conquering grace; and how gladly they fall before the Lamb, to present our requests with thanksgiving (Phil. 4:6), *morning and evening*!

But, alas! how many families who have no altar of prayer from which sweet incense ascends! The influence of God's precious Spirit sent into our homes in answer to the united prayers of the family, is absent, and the chilling influence of doubt and worldly-mindedness takes its place, to choke out the plant of faith and love.

Some may think there are no Seventh-day Adventist families where the family altar is wanting. Would to God it were so! but observation teaches otherwise. If some do not awake to their true condition, they will share the fate of those who know not God, expressed in Jer. 10:25: "Pour out thy fury upon the heathen that know thee not, and upon the *families* that call not on thy name." How can parents and heads of families expect to lead their children and the members of their households to Christ, with no altar of prayer? It was at my father's family altar, when but a boy, that I found my Saviour. And my own experience is but the experience of thousands in this respect. It is here the father and the members of the family can present their united requests to God with thanksgiving, and realize that Heaven sends angels to minister to them, and encamp round about their home. How

can we expect to be saved from the power of sin, and the final wrath of God, if we are so indifferent to our eternal welfare as to feel no need of the blessings that come through Heaven's own appointed means? At the family altar, parents, children, servants, and guests,—all bow with reverence and thanksgiving, to invoke the divine blessing upon the home. The tender mercies of the Lord are open to such as remember the time of the evening and the morning incense. And from the family altar of each home our requests are made known to Him who says, "Ask, and it shall be given you."

#### "BEGINNING AT HOME."

BY ELDER W. B. WHITE.  
(Parker, S. D.)

BECAUSE the children of Israel did evil in the sight of the Lord, and returned to the worship of false gods, the Lord delivered them into the hands of the Midianites for seven years, who oppressed them mightily, as we learn from Judg. 1:1-6. Finally the children of Israel cried to the Lord for deliverance, and God sent a prophet to them, who related to them the dealings of God with his people since they came forth from Egypt, and how carefully he had instructed them not to leave his service for that of false gods. Finally, the Lord by an angel revealed to Gideon, the son of Joash, that he was chosen to deliver Israel from their bondage.

Gideon was a man whom God could trust, being humble of heart and mind, and one who, it would seem, was distrustful of self. Such a man God could use; and without answering Gideon's excuses, the Lord said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." A manifestation of divine power was then displayed, to assure Gideon that his commission was indeed from God, after which the Lord instructed him as follows: "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down." Judg. 6:25, 26.

Now, where did God tell Gideon to commence the work of breaking down idolatry, and purifying the land from idols? Did he tell him to first go to his neighbor's house, and destroy the idols that he had erected, or to correct the wrongs existing in some other part of the kingdom?—No, indeed. That was not the place where the work should commence. "Throw down the altar of Baal that thy father hath, and cut down the grove that is by it." Commence the work at home. Before you tear down the altars and destroy the idols in other families, destroy those that have been erected in your father's house. Here is where the work should begin. Gideon well knew that some of the family and the men of the city would object to such proceedings, but choosing a favorable time, he, with ten of his servants, began the work right where God told them to. In this, Gideon did right, and showed to Israel that he was indeed sincere in his work, and had no desire to cover up sins in his own household.

What a lesson is this for Christians of to-day! If sins are existing at home, and idols are erected in our family, would we not have more influence with the people, would they not think us more sincere, and would it not be more pleasing to God, to correct the errors at home before we commence the work with others? Jesus touches this point when he says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:5. So the apostle Paul, in his charge to the elders at Ephesus, exhorts to "take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts 20:28. They were first

to give heed to themselves, then to the flock—not to the flock, and last of all to themselves. May God aid us all in learning this lesson.

#### ROMANS 1:20.

BY B. GRAHAM.  
(Buckland, Mass.)

"FOR the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

The glorious sun above the vaulted sky,  
And all the starry host of heaven at night,  
The valley deep and towering mountain high,  
In every land proclaim a Maker's might.

We breathe the freshness of morn's early calm,  
And welcome whispers of the closing day;  
We slumber sweetly, guarded by the arm  
Of Him whose mandate day and night obey.

Revolving earth, with scenes to please the eye,  
And sister worlds around more vast and grand,  
All hung on ether pillars of the sky,  
Reveal the work of an almighty hand.

Fair roses which the air with fragrance fill,  
And lilies of the vale, with lowly head,  
Bloom all unconscious of the Artist's skill,  
Whose touch sheds beauty on the path we tread.

The foaming waves on rock-bound coasts that dash,  
Swept by the tempest ere its rage is spent,  
The thunders' roar, the lightnings' vivid flash,  
Are pulses of a power omnipotent.

The summer breeze, the evening zephyrs bland,  
The fields of waving green, the shady grove,  
The song of birds, sweet echoing o'er the land,  
All tell the story of a Maker's love.

These all instinctive keep their Maker's law,  
In accents fond proclaim his care divine.  
Ah! why should man alone from God withdraw,  
And fall a wreck upon the sands of time?

O Lord, in mercy help our fallen race  
From Satan's fatal bonds to break away.  
And Christ, the sinner's friend, by faith embrace  
Till dawns the morning of eternal day.

#### "WHY NOT LAY ON HANDS TO IMPART THE HOLY SPIRIT?"

BY ELDER D. T. BOURDEAU.  
(Battle Creek, Mich.)

THIS question is asked by honest seekers after truth, and deserves our candid attention. It was the practice of the apostles to lay their hands upon those for whom they ministered, that they might receive the Holy Spirit. That, no one will be inclined to deny. But did you ever notice one fact in connection with this matter? Have you, while reading the Gospels and the Acts of the Apostles, observed that no account is given of this practice until you come this side of the day of Pentecost? But you will ask, Does not the fact that this was done this side of the day of Pentecost, show that it should be done now? To which we reply:—

*We ought to be where we could do this very thing.* But are we there yet? Have we had a special outpouring of the Holy Spirit answering to that received on the day of Pentecost? When the Spirit of God and its mighty workings are better and more generally known among us by experience as well as by observation, then may it be proper to move forward in this practice. But until then the wise course for us to pursue is to earnestly seek for the ordinary operations and workings of the Spirit of promise,—those whereby we are made to see, and enabled to overcome our defects of character. The faster we advance in this work, the sooner shall we enjoy the "refreshing" of "the latter rain." Then will the practice in question be in place.

If simply laying on of hands was necessary to secure this rich boon to our fellow beings, then would we be justified in urging this practice. But something preparatory is needful first. Even the favored disciples of our blessed Lord had to devote a period to reflection, prayer, and heart work before they could receive the gift of the Holy Ghost as designed of God for *thorough and consecrated believers* under this dispensation. If there is a matter which above all others needs prudence, it is this.

We should be slow to go beyond our experience in so sacred a matter. Shall we go forward and lay hands on men and women for them to receive the gift of the Holy Ghost answering to that which was bestowed on and after the day of Pentecost, when we ourselves have not as yet received that precious boon? We may have received a large measure of the Spirit of God, and yet not know by personal experience what is meant by the special gift of which we are speaking. There is more to this than would at first appear to those who have not given it deep thought and prayerful consideration; yet God has it for us, and would bestow it upon us soon.

But suppose we move prematurely in this, what then?—The very work we wish to see accomplished will be hindered. The sacredness and special blessings of God's Spirit will not be realized by those who thus go forward in this act, nor by those upon whom hands are laid under such circumstances. Surely, God is choice of such a blessing, and will not bestow it under such circumstances. And what will be the result?—The special gift not being bestowed, those who expected it will either be disappointed and discouraged, and give way to doubt, or, taking human excitement or another spirit for the gift sought for, they will have low and narrow ideas of the Spirit of God, will unconsciously treat it as a common thing, and thus shut it away from them as a special gift. And yet such may really think they have the gift of the Holy Spirit, and may cry, "Spirit! Spirit!" as did some who greatly annoyed Luther, and, for awhile, hindered the work of the Reformation.

Awfully sacred and supremely holy is that Spirit which comes from the presence of the Eternal in answer to the intercessions of Jesus and to the earnest supplications of those concerned; and with sanctified hearts, clean hands, holy awe and trembling, and a sense of his unworthiness, will the servant of God go forward in the laying on of hands for the purpose specified, realizing that there is no virtue nor power in himself, and that it is God's to bestow the gift of the Holy Spirit. And woe to those who, like Simon the sorcerer, center their minds on the instrument, as though he had special power, and as though the gift of God's Spirit came as the result of a mere mechanical and human transaction! Yet this is the very thing that is done by Spiritualists, the great object of the arch-deceiver being to lead men to worship the creature instead of the Creator.

The Spirit of God was enjoyed by men of God under former dispensations. John the Baptist was filled with that Spirit from his birth, and he had the aid of that Spirit as he went forth preaching his message; and those who received his testimony and were baptized understandingly, repenting of their sins and believing in the near coming of the Messiah, were by no means destitute of the Holy Spirit. But did these receive the gift of the Holy Ghost in the special sense that early Christians did after Christ's ascension? We know they did not, else Christ would not have said, "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," etc. John 16:7.

Another proof is found in what is written about the disciples of John whom Paul met at Ephesus. Paul "said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." They had been baptized unto John's baptism, but were now baptized in the name of the Lord Jesus. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

It would be very inconsistent to claim from this testimony that these disciples had no knowledge whatever concerning the Holy Ghost, and knew nothing about its ordinary operations. The idea is that they did not know the Spirit of God as manifested through special, mighty workings since the days of Pentecost. They had not heard of these things, and did not know them by ex-



perience. And this would be the case with thousands of Christians in our day who have much to say about the Holy Spirit, if we had a second Pentecost followed by repeated bestowments of the special gift of the Holy Ghost.

May God give us broad views of this subject, and prepare us for the great blessings that he is anxious to bestow upon us. We may have these, and we may have them soon. They are what we need as we go out in a cold world with unpopular truth, to meet the powers of darkness, and to impress honest hearts, and secure to the glorious coming kingdom, many now bound in the fetters of sin and Satan. We also need them for our own encouragement. Shall they soon be to us a living reality?

#### THE GOSPEL PENDULUM.

BY ELDER J. P. HENDERSON.  
(Blairtown, Iowa.)

THE human mind acts on the principle of a pendulum. If forced to one extreme, it vibrates to the other. The saying that "history repeats itself" is verified in the oscillations that the pendulum makes. An extreme in one age is followed by an opposite in the next. Truth lies between the two extremes, and in the gospel, when its pendulum ceases to vibrate, its line of perpendicular will be directly over Jesus Christ and him crucified; for in him is "the power of God unto salvation to every one that believeth." Rom. 1:16.

To know Christ in truth, and to be able to keep the equilibrium of the mind on those things pertaining to him, and prevent oscillation, is to retain his power in us and enjoy a fullness of his Spirit.

For 4,000 years previous to his first advent, the Messiah had been typified by sacrificial offerings. Nearly 200 utterances in the Old Testament had prophesied of the event. Patriarchs like Enoch, Noah, Abraham, and Moses had testified by living acts their belief in him, yet the world had oscillated from these witnesses to such an extent that, instead of hailing the event with joy, they did the worst that could be done—they crucified him.

The purity of Eden, and the knowledge of God transmitted to the Antediluvians through Adam, Enoch, Methuselah, and Noah, were not sufficient to prevent the steady defection of the human heart from God; and in less than 1,600 years, "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. And God saw fit to bring destruction upon them. The faith of Abraham, Isaac, and Jacob was in marked contrast to that of their idolatrous children, who, a few generations afterward, were led out of Egyptian bondage.

The sweet spirit of David in his innocent days, was so pleasing to God that he spoke of him as a "man after his own heart," and promised to "establish the throne of his kingdom forever." 2 Sam. 7:13.

The idolatrous kings and rebellious subjects in the generations following, oscillated from God until there was no remedy. "They mocked the messengers of God, and despised his words, and misused his prophets" (2 Chron. 36:16), and were only brought to a sense of their great iniquity by servitude in Babylon. Under this great affliction they repented and "wept when they remembered Zion." They hung their "harps upon the willows" and refused to sing the "songs of Zion . . . in a strange land." "If I forget thee, O Jerusalem, let my right hand forget her cunning." Psalms 137.

Suffering Israel were again permitted to restore and rebuild their cherished and beloved city. Once more they sung the songs of Zion in their own land. They offered sacrifices and praises to God in their holy temple. But, alas! the pendulum again oscillates,—a few generations pass by, and the sacred temple is "made a den of thieves." He for whom they were looking "came unto His own," but "His own received Him not." They

despised and rejected Him, and nailed Him to the cross."

Three centuries passed by, in which it required the showers of Pentecost, the judgments of heaven, and the martyrdom of three million of believers, before the world would acknowledge even the historical fact that he "whom they had crucified" was the veritable Son of God.

Paganism, that great antagonistic element to Christianity, gave way at last. Three centuries of warfare, and the truth concerning the "Prince of life" was no longer a matter of controversy. But the medium could not be maintained. The oscillation continued until his pretended vicar, the pope of Rome, appeared in pomp and splendor, demanding obedience to himself as the representative of the meek and lowly One.

He who had nowhere to lay his head, who bore the insults and indignities of a scoffing world without a murmur, who was poor, forsaken, and despised, was now to be presumably represented by one in gorgeous apparel, pretentious in display, and surrounded by an armed host ready to resent the slightest insult.

The cross that had been associated only with criminals, and had been looked upon as an instrument of justice, was now brought forth as an object of adoration. The devotees were taught to make it in sign, to wear it around the person as an amulet to bring good fortune, and thus the mind was turned from the spiritual power of Jesus to the idolatrous form of worship.

Another army of martyrs perished in resisting this extreme. The history of the Dark Ages tells of the fearful tragedies that were enacted. Millions perished by the hand of this terrible monster. Truth was almost obliterated from the earth, and spiritual desolation was the fearful consequence. The historical Christ was not a matter of controversy, but the truths accompanying this fact, together with the spiritual and proper forms of worship, had been almost blotted from the human understanding. In their stead were inculcated innumerable orgies and idolatrous superstitions.

But the pendulum must again be restored to its equilibrium. Another powerful effort is to be made to establish truth in the hearts of men. Almost simultaneously, in the sixteenth century, were the nations of Europe shaken by the bursting forth of the Reformation. The doctrines that underlie the principles of Christianity sprang forth from their beds of darkness. Luther astonished the world by his bold declaration of "justification by faith." Calvin sent conviction to the hearts of thousands by setting forth obedience to the laws of God, and a proper observance of the ordinances. Wesley possessed the power of God in proclaiming a conviction of sin and true repentance as a necessary condition of the sinner before his Creator. Miller found thousands hungering and thirsting after a coming Messiah, and many were led to put away their iniquity because of the nearness of the event. Another army of martyrs followed. The sixteenth and seventeenth centuries have their pages of history stained with human gore. Whole provinces were desolated by the enemy, and these truths, which we hold so sacred to-day, were established over the slain bodies of thousands of the followers of Jesus. The spirit of Christ, and his power, accompanied the teaching of these doctrines. Every fact established in the hearts of men sent conviction to their souls. It was no longer Jesus and him crucified that agitated the mind, but justification by faith, the sweet promises of God, immortality through Christ, and his soon coming, with many other kindred themes, were instrumental in swinging back the oscillated pendulum to its perpendicular again.

As Christ himself is the embodiment and personification of truth, every fact established in the heart must point to him. Those accepting the doctrines of a Luther or a Wesley, experienced a new conversion, and Jesus was made to appear in fresh and living characters before them. The new light opened the way to behold him in greater beauty.

The work of the Reformation is not yet ended. The third angel's message must develop a people over whom the pendulum will cease to vibrate,—a people "in whose heart is My law;" in whose mouth will be found "no guile;" for they will be "without fault before the throne of God." Rev. 14:5.

Every truth contains the spirit of its Master. All who have embraced present truth will testify to having obtained a new conversion, and a deeper experience in the things of God. Each denomination has originated because of the peculiar doctrines it advocated. Jesus is the same. The new light only caused him to appear in greater beauty. He became nearer to us, and seemed more precious than before.

The world will vibrate on—another extreme is to be reached. In the days of Christ's first appearing, it was "All law and no Christ." In the days of his second coming, it will be "All Christ and no law." The descendants of the great Reformers are turning their faces from those sacred truths, and in pretense of preaching Christ and him crucified as the only means of salvation, they claim that those precious themes so dear to our forefathers, are "non-essential."

The modern theology, full of songs and acclamations of Jesus, falls senseless on the ears of the multitudes, and meets with derision from a scoffing world for which it is largely responsible.

When the true minister is clothed with humility, forbearance, patience, and love, and goes about the work God has ordained for him to do, the spirit of Jesus will manifest itself in every word and action. It matters not whether it is the "saints' inheritance," the state of the dead, or the Sabbath question he is called upon to explain, the effect will be the same. The power of Christ and him crucified will be made manifest. Souls will be convicted and brought to a bleeding Saviour. His name will be exalted, his truth will be magnified, and the "Well done" will be spoken at last to the "faithful and wise servant."

#### SLIGHTLY INCORRECT.

WE cheerfully give place to the following communication from the editor of *The Truth Seeker*, which will explain itself. The paragraph about Ingersoll appeared in so many periodicals that its origin could not be determined, and we, consequently, published it without credit. But we do not wish to be a party to giving currency to any statements which do not have a solid basis of fact to rest upon:—

EDITOR *Advent Review and Herald*:—

I find the following in your journal of Jan. 13:—

"All of Ingersoll's predictions are likely to be as far astray as the one referred to in the following. Rev. Dr. McCabe, Missionary Secretary of the Methodist Episcopal Church in the United States, sent him the following message a few days ago:—

"Ten years ago you made the following prediction: 'Ten years from this time two theaters will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900."

About all the religious papers I have seen have printed the foregoing alleged message to Colonel Ingersoll, but none that I have seen has had the manly honesty to print the letter Colonel Ingersoll wrote to the *Chicago Inter-Ocean* about the message, as follows:—

"A clipping was shown me to-day from your paper, in which it is stated:—

"1. That ten years ago I made a prediction that ten years from that time two theaters would be built for one church; and—

"2. That Chaplain McCabe had written me a letter calling my attention to the prediction, and stating that the Methodists were building four churches a day.

"There are two mistakes in this article: first, I never made the prediction; and, second, I never received any letter from Chaplain McCabe on the subject. With these exceptions the article is correct.

"R. G. INGERSOLL."

I hope your journal will be more honest than the journals of the other Christian sects have been.

Of course you will at once perceive that your own remark upon the alleged prediction is pointless.

Yours truly,

E. M. McDONALD,  
Editor of *The Truth Seeker*.

28 Lafayette Place, New York.

## The Mission Field.

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

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

### THE WAY OF PROVIDENCE.

THANK God! he gives no endless way,  
But lays his hand across the road,  
Calls many a halt, and bids thee stay  
And rest thee of thy load.

He is too full of grace to deal  
A breathless road that never swerves;  
But all things turn and pause and wheel  
In restful, joyful curves.

—Sel.

### A REAL SACRIFICE.

At a certain meeting being held in the interest of foreign missions, the speaker noticed a poorly dressed woman whose face betokened the deepest interest in what he was saying about the need of funds for mission work in Syria. It was but a passing incident, however, and like all others of the same nature so common in public life, soon passed from mind. But the next morning the man was surprised to have the woman appear at the place where he was staying, her head covered with only a shawl.

Her errand was soon made known. She had come in a hurry to bring an offering of a half-sovereign (about \$2.50), which she wished devoted to mission work. Wonder was expressed whether she was able to give so much, and upon the question being asked as to whether she could really afford it, she cheerfully answered: "I was saving it toward getting some teeth; but it is more needed in Syria."

What a rebuke to those who spend money for luxuries, without caring for the condition of others! There are millions to-day who are perishing for the bread of eternal life, which might be furnished them if those who have been reared in sound of the gospel, would be willing to deny themselves of even a few luxuries, for the sake of those who have never heard the tidings of peace. Are there not some readers of this who will resolve to cut down their appropriations for really needless articles of dress and ornament, and bestow the means they would cost, in carrying the truth to those who sit in darkness? It is a good season of the year to commence such a work.

J. O. C.

### TRUE MISSIONARY EDUCATION.

A MISSIONARY in India writing through the *Canadian Baptist*, on the special training which should be given to those destined to labor in India, says:—

The foreign mission field, no less than other departments of work, asks of those who are to labor in it, a special training to fit them for that work. As most missionaries in this part of India will occupy isolated stations, and will be from fifty to 100 miles from the nearest physician, a medical training would be most valuable.

He then proceeds to state some cases which show the necessity for a medical course. One is that of an old lady native who had sustained the fracture of a limb. The native doctor had been in attendance on the injury constantly. At the end of two months his patient was in a terrible condition, when it was found that the doctor was simply poulticing the injured part, the process of which moved the limb so that the broken bones could not possibly form a union.

Another case was that in which a person became blind from a growth on the eyes, which might have been removed by a simple surgical operation, and thus preserved the eye-sight. A native doctor attempted an operation, but only made the case worse, without affording any relief. Had there been a practiced surgeon on the field, these cases could have been helped.

From what is learned through mission reports, the same conditions are found in every heathen country. Could the missionary have the necessary knowledge and skill to successfully treat all such cases, he would be able to have an influence

over the people which could be commanded through no other source.

This being true, then is it not the duty of those who contemplate entering the foreign field as missionaries, to submit to that course of training which will fit them to wield the greatest influence in behalf of their chosen work? The time needed for such an education is no longer than that of a college course, and the expense is no greater. Then why will it not pay for a goodly number to turn their attention toward getting a medical training?

The benefit conferred by such a course is far-reaching. Even though one did not use his knowledge largely in behalf of those for whom he labors, it frequently happens that the missionary needs such knowledge for the preservation of his own and his family's health. Changing climate and customs, as he is frequently called to do, he is often taken ill in consequence. If such a case occurs when he has no recourse to medical help outside of his own knowledge, how necessary that he is skilled in this direction, for his own health and comfort, while laboring in the cause of the Master.

This is a phase of preparation for missionary work well worthy of consideration by all who intend to give themselves to the foreign field. It would be, moreover, a worthy enterprise, if those who desire to see the truth go to all peoples should contribute to a fund from which our Mission Board could draw in its work of educating persons for the destitute fields.

J. O. C.

### MOHAMMEDANISM AND ITS FOUNDER.

(Concluded.)

THE Koran, or inspired book of the Mohammedans, consists of 114 chapters, or Suras, which vary much in length, some containing only a few lines, while the longest (the second) has as many as 286 verses. It is made up of those "revelations" which Mohammed professed from time to time to have received from God, and repeated to those about him. These, Mohammedans considered the fountain-head of all science, of all knowledge, and of all law. As the different chapters were made known, the followers committed them to memory, or wrote them down on palm leaves, white stones, or pieces of leather. These in later years were put into a chest in the prophet's house, and subsequently came into the keeping of one of his wives. A knowledge of the Koran in those early days, in addition to its being fraught with spiritual blessings, was considered the highest title to nobility; and certain of the prophet's contemporaries, as is the case at the present day, were able to repeat the whole book by heart.

What a lesson may Christians learn from this careful study which the followers of Islam gave to their sacred book; and how much greater power would the followers of Christ have in their work of spreading what they believe to be truth, if they, too, were able to repeat large portions, if not all of the words of the Book of life!

The Koran was written at different periods in the life of Mohammed, and therefore forms a clear index to the changes which took place in his feelings during these periods. It also plainly shows that to the author could not be attributed that divine characteristic which the Bible ascribes to God,—“no variableness, neither shadow of turning;” for frequently sins which in the commencement of the book are forbidden, toward the end of it are allowed; and from the history of the writer's life, it is easy to see that this was done in order that he might have license to gratify his own lustful passions and appetites.

That Mohammed was a student of the Holy Scriptures, and that he drew from them some of the ideas expressed in the Koran, is very evident. There is a striking similarity between the historical part of the Koran and that of the word of God.

In order to give the reader a general idea of the sentiment expressed in the first portions of the Koran, and a knowledge of the style in which

it is written, we briefly describe some chapters, and quote portions of others:—

Chapter I., entitled, “The Preface, or Introduction:” “Praise be to God, the Lord of all creatures; the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.”

Chap. C., entitled, “The War-horses which Run Swiftly.” This chapter is cast in a highly poetic strain; it invokes the war-horses which run swiftly and pant to the battle, whose hoofs strike fire and surprise the enemy at the early dawn, to bear witness that “man is ungrateful to his Lord;” but that the hidden thoughts of men's hearts will be brought to light, and that when the graves give up their dead, God will be fully informed concerning them.

Chap. CIV.: “Woe to every slanderer and backbiter who heapeth up riches, and thinketh they can render him immortal. He shall be cast into ‘Al Hotama,’ the fire of hell kindled by God.”

Chap. LXXXII., entitled, “The Cleaving in Sunder,” refers to the last judgment. “When the earth shall be cloven asunder; and when the stars shall be scattered; and when the seas shall be suffered to join their waters; and when the graves shall be turned upside down, every soul shall know what it hath committed, and what it hath omitted. O man! what hath seduced thee against thy gracious Lord, who hath created thee, and put thee together, and rightly disposed thee? . . . But ye deny the last judgment as a falsehood. Verily, there are appointed over you guardian angels, honorable in the sight of God, writing down your actions, who know that which you do. The just shall surely be in a place of delight; but the wicked shall surely be in hell; they shall be cast therein to be burned on the day of judgment, and they shall not be absent therefrom forever. What shall cause thee to understand what the day of judgment is? It is a day on which one soul shall not be able to obtain anything on behalf of another soul; and the command on that day shall be God's.”

Such are a few of the “revelations” of Mohammed, and there are many things in them to which we can take but little exception, while on the other hand, it takes but little spiritual discernment to see the work of Satan in mixing truth and error together, in order to make a counterfeit wherewith to better deceive the world. His satanic Majesty has ever sought to mingle just enough of the truths of God's word with the errors of which he is the author, so that he may give a coloring of sanctity to his vices, and yet so cover up all that is good, that those who read the “sacred” books of which he has been the instigator, may be deceived as to the lowness and baseness of their teachings.

As Mohammed advanced in years, it seems that Satan gained a firmer hold upon him. In the later portions of the Koran he bursts forth in scathing invective, for which he claims the high authority of Heaven. No sooner did his time of prosperity arrive, than the grosser elements of earth began to mingle with the more spiritual utterances of an earlier time. Elaborate descriptions of the torments of hell reserved for the generally wicked and those who “charge the Koran with falsehood,” deal terror to the unbeliever; while sensuous pictures of the delights and rewards reserved for the “faithful,” in his material heaven, promise fresh and unsatiating pleasures to those who believe. The sensuous delights of Mohammed's paradise are by some of his apologists accepted as allegorical pictures of more spiritual pleasures; but the very life of a man who gave loose rein to every low and debasing passion, will admit of no such construction as this.

Almost all the errors which Satan now tries to weave into the creeds of the Christian churches may be found in the Koran. Predestination, the immortality of the soul, and union of Church and State are all to be found in it. To murder all those who would not accept the teachings of Mohammed, was a virtue of the highest order, and would bring great happiness in heaven. The latter part of the prophet's life is stained with scenes of the most revolting massacres, in which he seems to have taken an almost fiendish delight. How different is all this from the character of the Man of sorrows, “who, when he was reviled, reviled not again; when he suffered, he threatened not;” and in that awful hour on Calvary's cross, pleaded with his Father in behalf of those who were thus cruelly crucifying him,—“Father, for-

give them; for they know not what they do." Light and darkness are not more opposed than are the loving dictates of the gospel and the vengeful spirit of the Koran, in the latter of which hatred and oppression take the place of love and a forgiving spirit. The one is a fountain of life, and the other the bitter waters of death.

P. T. M.

## SHIP WORK IN CHINA.

A LETTER just received from Bro. C. A. Olsen, who is with Bro. LaRue, our ship missionary at Hong Kong, China, has the following item of interest:—

To-day we have been out among the ships, and sold \$12.85 worth of books. Last week we went over to the Kowloon Dock, and sold between \$10.00 and \$11.00 worth of books, and took seven subscriptions for *Good Health*; so you see we are doing all we can.

This is encouraging. We never know in what clime these books and papers placed on ships will bring forth fruit; but we know that the sailors leave them in far-away ports, and that through them souls are turned to Christ.

P. T. M.

## RUSSIA'S TYRANNY.

RUSSIA is guilty of the most flagrant denial of the rights of conscience and of Religious Liberty. It is said that there are now in the common prison of Witepsk several men and women of high moral character, whose only offense is that they have spoken in quiet ways of the gospel truths which they themselves have received. After confinement of about six months, their trial was to take place in June, with the probable result of their being deprived of property rights, and also sentenced to long imprisonment or banishment to Siberia. No hand save that of the Almighty seems able to put a stop to these atrocities.—*Missionary Herald*.

## Special Mention.

## LOOKING FOR CHRIST.

[THE following account of the wide-spread premillennial movement now appearing in this and other countries, was published in the Sunday edition of the *Chicago Times*, Jan. 4, 1891. In reference to Christ's speedy, literal, personal second coming, we are fully in accord with the views set forth, and are glad to have these ideas brought before the multitudes whose attention will be called to them by this agitation. Very properly, the foolish and time-setting speculations, of the Baxter type, to which reference is made near the close of the article, are repudiated; but we are sorry to see the eminent men who are concerned in this movement, connecting with the doctrine of the personal coming, views equally unscriptural; namely, that Christ's coming is to carry on a greater work of evangelization, restore a Jewish theocracy, and convert the world. The power of the doctrine to awaken sinners and lead men to the needed preparation to meet Christ in peace when he appears in his glory, not to convert men, but to give "every man according as his work shall be," and fix his destiny forever, is thus entirely lost. Nevertheless, the movement is worth studying; and we have good grounds to hope and pray that by it the masses of the people may be brought to listen more candidly to the testimony of the Scriptures on this subject, and that many may be brought to take true views of the second coming of Christ, and prepare for it accordingly; and thus much good may result from the movement. Our readers, we are sure, will peruse with interest the following report:—]

The last decade of the nineteenth century opens with an activity such as has not been witnessed since the days of the great Millerite excitement prevailing among certain Christian denominations

all over the civilized world. It is significant, too, that many of the greatest pulpitiere in Europe and America are in expectation of startling events at the close of the century, which they believe will mark the end of an epoch in the world's spiritual history. While they do not share the views of the Second Adventists or the Millerites, who set the time of Christ's second coming by charts and dates, they still believe that great changes, foreshadowed by prophecy, are close at hand.

Even as I write, arrangements are under way for three great conferences of premillennialists in this country next summer, on a scale broader than that of the prophetic conference in Chicago, in 1886, when ministers of many denominations, from the United States and Canada, attended. This new activity is largely the outcome of the recent premillennial gathering in Brooklyn, when twenty-six States were represented, and a national organization was effected, with an enrolled membership of over 200 clergymen, including men of such prominence as the Rev. Dr. A. J. Gordon, of the Clarendon Street Baptist church, Boston; Prof. J. M. Sifler, of Crozer University, Philadelphia; Prof. Gilmore, of Rochester University; the Rev. A. C. Dixon, of Brooklyn; Dr. Ellis, of Baltimore; the Rev. Dr. Stone, of Hartford; the Rev. John L. Atwater, of Chicago; Dr. J. D. Herr, of Chicago; the Rev. Dr. McBride, of Brooklyn, and many others equally well-known for pulpit influence and progressive theology. The first of the coming conferences will assemble in July next, and will last ten days, being in the nature of a summer school of prophecy, to which Christians of all denominations will be invited. There will be a host of speakers, a large majority of them being Baptists—for it is to that energetic denomination that the credit for the new spiritual agitation rightly belongs, although all are now seriously engaging in the work. A general conference will be held at Minneapolis in July. But these are both to be dwarfed by the great gathering in New York at a later date, when all premillennialists, whether Presbyterians, Episcopalians, Methodists, or Baptists, will meet and form the strongest array of literal believers in scriptural prophecy ever witnessed in this country or in Great Britain in modern times.

Yesterday I talked with Dr. McBride, the chairman of the executive committee of the new movement, and with Evangelist George C. Needham, the secretary. It was in Dr. McBride's Centennial Baptist Church in Brooklyn, that the late conference was held, the influence of which is extending over the entire country. It is noticeable that, with few exceptions, all the men foremost in the premillennial agitation are in the prime of life, and the busiest sort of church-workers.

"I have only lately returned from the Northwest," said Dr. McBride, "and the whole country there is full of it. Besides, all the leading evangelists are premillennialists, including Moody. I can only remember a single exception among them here or abroad. It's astonishingly wide-spread, and reminds me of the remark Beecher once made to Moody on this very subject. 'Moody,' said the great preacher, 'Moody, if I could see the coming of the Lord as you do, I would be red-hot, and would watch with aching eyes for the moment of his advent.' Spurgeon, too, is one of us watching on mountain-tops, and it was only the other day that I talked with Dr. Talmage about it. 'Ah!' said the Tabernacle preacher, as his whole face lighted up with enthusiasm, 'I would give the whole world if it would bring it about to-morrow!'"

"On what grounds do you base your belief in a premillennial advent?" I asked.

"On prophecy first, which we interpret literally. I believe, as do we all, that the signs of the times visible all around us are such as were indicated by the prophets, and that one of the strongest evidences is the many strikes and labor troubles we are having everywhere, not in one country, but all over the globe. These are the

conditions which the apostle James foresaw when he wrote: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. . . . Be patient therefore, brethren, unto the coming of the Lord.' There are other signs equally potent. Everywhere we see the 'falling away' that was predicted of the Church. One statistical writer, in Chicago, I believe, asserts that there are 300,000,000 nominal Christians thoroughly corrupt and worldly, while 100,000,000 Protestant Christians are apathetic and sleeping, as if drugged by some fatal opiate. The problem of the conversion of the heathen is more than ever perplexing, for while the total number of heathen souls converted to Christ during the last century is estimated at 3,000,000, the heathen population has increased in the same period 200,000,000. If these figures be true, they show that nothing short of the personal presence of Christ will be able to convert the whole world."

"You take the ground, then, that the world is growing worse instead of better?"

"Yes; see the increasing desecration of the Sabbath, the augmentation of infidelity and of communistic, anarchistic, and other radical theories assailing social order and religion. See how the atheistic and materialistic press has multiplied. Look at the increasing licentiousness of our age, the absorption in money-making. It is even claimed that one-half of our people never enter a church. The Bible is attacked; its authority is sought to be undermined by infidels, doctors of divinity, and defamers of divinity. We believe it from cover to cover. Ours is the old apostolic faith,—the faith that was held by the martyrs, the Waldenses, Bunyan, Toplady, Wesley, and a host of others. One of the signs of the times not to be overlooked, is the great movement among the Jews, looking to their return to Jerusalem. Another is the commotion among the nations everywhere, keeping all civilized society in a state of intense agitation. All of these are to us unfailing evidences that the advent is not far off."

The father of the present movement, the Rev. George C. Needham, came to this country from England in 1868. In that year, in conjunction with the Rev. James Inglis, he established what were known as Bible conferences, at which the prophecies were discussed. Years before, he had established similar conferences in London. The first national conference in the United States was held in Philadelphia in 1869, and the second in St. Louis, in the Rev. Dr. Brooke's church, where a large number of clergymen attended the sessions. Then there sprang up a series of conferences similar to those of Mr. Moody at Northfield, and these have been maintained annually, until now four are held regularly every year, the largest being in New York. A great prophetic conference was held in Chicago in 1886, at which such eminent theologians as Bishop Nicholson, of Philadelphia; the Rev. Maurice Baldwin, bishop of Huron, Ont.; Prof. Marquis, of the McCormic Theological Seminary; Prof. Streeter, of Wesleyan College; Prof. Duffield, of Princeton, N. J.; Prof. Princell, and the Rev. P. S. Henson, of Chicago, attended; and Baptists, Presbyterians, Congregationalists, Methodists, Dutch Reformed, and other denominations were represented, besides a large number of evangelists. The conference was held in Farwell Hall, and was opened by the Rev. E. P. Goodwin, of Chicago, a leading Congregational clergyman of that city. This was followed a year later by another conference in Philadelphia, and a second great conference in Baltimore lasting four days. In all of these assemblages Mr. Needham, the founder, took a prominent part. At the most recent, that in Brooklyn, the adhesion of over 200 clergymen was received, twenty-six States being represented.

The movement has gone like a whirlwind in



both continents. It is not to be confounded with the various other prophetic bodies, which for a time flourished luxuriantly in this country, and which seem now to have made England their special sphere of operations. Some of these bodies are premillenarian, but they differ materially from others in many essential points, and they fix dates as persistently as did the Millerites, invariably setting the fulfillment of prophecy forward seven more years after each successive failure, and still clinging tenaciously to their calculations, despite the ridicule of the critical and unbelievers. One of the leaders of the date-fixing premillenarians—a well-known London publisher and expert at prophetic computations—has shifted his advent calendar repeatedly. His latest date for the end of the present epoch is April 11, 1901. In 1890, according to his reckoning, and as accepted by a very considerable following, Britain was to be separated from Ireland, and France to be enlarged to the Rhine; in 1891–2 antichrist, in the disguise of a descendant of the Napoleons, will arise and make covenant with the Jews for seven years; in 1895 Jewish sacrifices will be resumed at Jerusalem; in 1897 will take place the ascension of 144,000 living Christians. Then in 1898 will take place the final three and a half years' tribulation and universal persecution of Christians, ending in 1901 with the destruction of antichrist and the wicked at Mount Olivet in the battle of Armageddon, after which Christ will appear. All such calculations are repudiated by the premillenarians proper, who believe, however, that the day of the Lord's re-appearing on earth is near, although "no man knoweth the hour of his appearing." His chariots will suddenly part the sky, and will be surrounded with the effulgence of a thousand suns. Not by way of a lowly manger, and heralded by a twinkling star, as on that Christmas morning nearly 1,900 years ago, but bursting upon the sight of the whole world at once, and equally visible in China, Australia, the Poles, Europe, and America. The living and dead saints are then to be caught up in the air, where they will stay during the "time of great tribulation" that is to follow on the earth. The remnant of God's people will then be subjected to such violent persecution at the hands of antichrist, that their total destruction will be threatened. The final scene of antichrist's power takes place when all are assembled on the plain of Armageddon for battle. Christ will then descend on the Mount of Olives, and with his angel host will utterly rout the armies of the oppressor, and usher in the thousand years of blessedness, which the premillenarians hold will be the result and not the precursor of the advent. This, in brief, is the belief that is wondrously stirring up the churches everywhere to-day.

These premillenarians are untiring workers, and they are intensely in earnest. They will maintain an active propaganda from now until the meeting of the great conference next year, when it is confidently expected that all the Protestant denominations will be fully represented. Premillennial literature will be scattered like snowflakes all over the world. It will be a campaign of agitation everywhere. Spreading out from the Plymouth Brethren, and later from the Baptists, who gave it its recent impulse, the movement bids fair to embrace all Christendom, and to awaken such a revival of interest in the second advent as has never been witnessed since apostolic days, when every follower of the Nazarene was watching and waiting for his coming. To the premillenarians, the air is already burdened with the sounds of rushing chariots, and the rustle of angelic wings.

—It is estimated that each year there are 3,000 women in New York who are penniless and homeless. Most of this number are so because of the drink habit.

—In 1686 any one absent from church on Sunday, in Mississippi, was fined one shilling. An act for restraining amusements on Sunday was passed in 1625.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

### HELP ONE ANOTHER.

"Help one another," the snowflakes said,  
As they cuddled down in their lowly bed:  
"One of us here would not be felt,  
One of us here would quickly melt;  
But I'll help you and you help me,  
And then what a big white drift we'll see."

"Help one another," the maple spray  
Said to its fellow leaves one day;  
"The sun would wither me here alone,  
Long enough ere the day is gone;  
But I'll help you and you help me,  
And then what a splendid shade there'll be!"

"Help one another," the dew-drop cried,  
Seeing another drop close by its side;  
"This warm south breeze would drive me away,  
And I should be gone ere noon to-day;  
But I'll help you and you help me,  
And we'll make a brook and run to the sea."

"Help one another," a grain of sand  
Said to another grain close at hand;  
"The wind may carry me over the sea,  
And then, O, what will become of me?  
But come, my brother, give me your hand;  
We'll build a mountain and there we'll stand."  
—Sel.

### HABITS.

THE majority of people do not realize to what an extent we are creatures of habit, or how much habits have to do with our daily life. It has been said that man is but a bundle of habits; that they are second nature. Our individual characteristics are the result of certain habits which make us differ one from the other. Habits affect the walk, carriage of the body, etc. By observing the general bearing of a man, one can often tell what his occupation is.

Few people form bad habits deliberately or willfully, but glide into them gradually, and often unconsciously. As the spider slowly but surely entangles the fly by throwing around it one web after another, so a person becomes a victim to evil habits. By repeating bad acts, the inclination to continue their practice grows stronger and stronger, until their victim finds himself bound by strong but invisible chains. Unless evil habits are conquered, they will prevail over us, and take from us our peace and happiness.

Habit's may be man's best friends or his worst enemies. He may form habits of honesty or knavery, truth or falsehood, industry or idleness, patience or impatience, kindness or cruelty, politeness or rudeness.

Even happiness itself may become habitual. There is a habit of looking on the bright side of things as well as a habit of looking on the dark side. The expression of the countenance depends upon habit. In most cases it is mental habit which makes one face appear happy and another sad; that makes one appear savage and fierce, and another calm and mild. In sleep the face bears the habitual expression to which the muscles have been educated. The face is the mirror of the mind. Let each person, then, cultivate good habits, and he will possess a cheerful countenance, will be far happier, his life will be more useful, and the world will be the better for his having lived. NORA STEBBINS.

### FRAGMENTARY PIETY.

SOME men's piety is homogeneous, while with other men it exists only in fragments. A man may be good through and through and all the time, or he may think that he can be good in spots and now and then. The latter kind is what we mean by fragmentary piety. Sad to say, there is a great deal of it in the world. We all know cases of people whose religion is intermittent. Their Sunday and prayer-meeting piety is something awful and subduing; but on off-days they can be as worldly as the worldliest; and the zest with which they will cheat a stranger in a horse trade, is only equaled by the earnestness with which, on the Lord's day, they will beseech

him to listen to the offer of mercy, while there is still a chance for him to be saved from his sins.

Fragmentary piety always makes a good show under favorable circumstances, but it will not stand the test of a trying environment. Many a pillar of the church would go down, if the Samson of self-sacrifice twined his unrelenting arms about it. You cannot count upon the intermittent Christian for any great service or noble sacrifice.

Brethren, if we claim to be Christians, let us try to be Christians through and through. Let us be homogeneous, not fragmentary. Let us be sincere and genuine. Our Sabbath piety is none too good for Monday and Tuesday and all the week. We do not need one conscience for the prayer-meeting and another for business transaction. What is right in God's sight is right everywhere, and what is wrong in God's sight is wrong anywhere. There is no second-best garment of righteousness. If you are wearing one in your every-day business life, be sure it is the Devil who is doing your week-day tailoring.—*Zion's Herald*.

### REGULARITY OF HABIT.

ONE of the most difficult of all minor habits to acquire, says an able writer, is that of regularity. It ranks with that of order. The natural inclination of most persons is to defer until the last possible moment, or to put off to another time, where this can possibly be done. Yet habits of regularity contribute largely to the ease and comfort of life. A person can multiply his efficiency by it. We know persons who have a multitude of duties, and perform a vast deal of work daily, who set apart certain hours for given duties, and are there at the moment, and attend rigidly to what is in hand. This done, other engagements are met, each in order, and a vast deal is accomplished, not by strained exertion, but by regularity. The mind can be so trained to this that at certain hours in the day it will turn to a particular line of duty, and at other hours to other and different labors. The very diversity is restful, when attended to in regular order. But let these run together, and the duties mix, and what before was easy is now annoying and oppressive, and the exact difference between them is at this point. There are those who confuse and rush, and attempt to do several things at once, and to accomplish a vast deal of work. The difference is not in the capacity of the two, but in the regular methods of the one as compared with the irregular and confused habits of the other.—*Religious Intelligencer*.

### "DON'TS" FOR GIRLS.

Do n't giggle when you talk.

Do n't talk of your private affairs in the street car or a public building.

Do n't call young men by their Christian names.

Do n't repeat compliments that have been paid you.

Do n't confound pertness with vivacity, or rudeness with wit.

Do n't imagine that brain and education make a woman unpopular, and the lack of them the reverse.

Do n't fancy that a good young man must be stupid, or that one who is a "little wicked" must be interesting.

Do n't suppose that to become a noble and useful woman is a small end, or one that can be achieved without long and toilsome effort.—*Sel.*

### HAVE COURAGE.

HAVE the courage to prefer a comfortable home in a side street, where you can pay your rent promptly, to a stylish house in a fashionable neighborhood, and be in debt to your landlord.

Have the courage to tell a man why you will not lend him money.

Have the courage, by observing your religion, to show that you believe in its principles.

Have the courage to send a small wedding-present, if you cannot afford a better one.—*Hebrew Standard*.

## The Review and Herald.

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

BATTLE CREEK, MICH., Jan. 27, 1891.

URIAH SMITH, - - - - - EDITOR.  
L. A. SMITH, - - - - - ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRADI, W. A. COLCORD.

### THE BISHOP QUESTIONED.

A BISHOP in England, having denounced the opening of libraries, museums, etc., on Sunday, received through the *London Daily Post* of Nov. 5, 1890, the following pertinent questions from a correspondent, Chas. D. Trantom. We wonder if he has answered them, and how. So many people are learning that the Bible Sabbath is the seventh day, not the first, that it is making it very uncomfortable for bishops, and all others who still cling to tradition:—

"The bishop says these places should not be open on Sunday because of the fourth commandment—'Keep holy the Sabbath day.' What was the Sabbath day? 'The seventh is the Sabbath of the Lord thy God; in it thou shalt do no work, thou, nor thy servant, nor the stranger that is within thy gates.' Now, the bishop does not wish us keep holy the seventh day, but the first. Now, on what authority does he so teach us? If we are to keep holy the Sabbath day, let us do so honestly. Let us do no work, or our servant, and so obey the command in its entirety. 'Let him who is without sin cast the first stone.' If the bishop can claim the right, I shall be more ready to attend to his wishes on the subject of Sabbath observance."

### ANOTHER TIME SET.

THE name of the "Rev. M. Baxter" has come to be a synonym for everything that is fanciful, unnatural, absurd, and unscriptural, in the line of prophetic interpretation. Many years past have been filled up with his prognostications, and almost every month, of these years, has been strewn with the wrecks of his exploded fancies. Witness his gyrations, while Louis Napoleon was alive, around that man as the "coming man of sin," the "destined monarch of the world," the one who was to bring in the time of trouble, and a thousand other things equally wild and insane. But Napoleon died, and his son was killed, and all that temple of conjecture dissolved like the baseless fabric of a vision. But Mr. Baxter is as fertile as ever, and comes out with a book of 600 pages describing "forty" other "wonders" which are soon to come! just as true probably as those of the past.

And now Talmage's paper, *The Christian Herald and Signs of Our Times*, of Dec. 31, 1890, publishes an article from this man, and advertises his book, "Forty Coming Wonders." In this article Mr. B. marks out the last ten years of time, which he declares will end April 11, 1901. The ten years which are to be filled up with the great "decisive second advent signs," he says, will begin with the "end of passover week" of the present year, 1891, which will be April 30. Between that date and the same date, 1892, he is going to have the greatest European war ever known, which will "change the present twenty-three kingdoms or states, into ten confederated kingdoms prefigured by Daniel's ten-horned wild beast." The reason he counts off ten years to close up the days of time, is that they are "indicated by there being ten virgins, and ten horns on the wild beast, and ten toes on the prophetic image in Dan. 7: 24; 2: 38."

To all of which we have only to say (1) that the ten virgins, ten toes, and ten horns, have about as much to do with the ten closing years of time, as the Mormon tabernacle at Salt Lake has to do with the shadows on the moon; and (2) we have no very confident idea that the present ten toes of the great image, which were developed by the year A. D. 483, are going to be mashed up into the feet, and ten new toes grow out in their place; nor that the present ten horns on the symbols of Daniel 7 and Revelation 12, 13, and 17, are going to be broken off,

and ten new ones grow up in their places. We see no reason why the present horns are not just as good as any that would be likely to be produced hereafter.

What will make these Baxterian vagaries the more mischievous is the fact that we are unquestionably right on the eve of the closing time of trouble and the end of all things. And it would be nothing strange if all should be consummated long before the date he has set. But when these things begin to come to pass, many will connect them with these groundless theories of Mr. B.'s, and their minds thus be confused and misled.

It is not a pleasing thought that popular papers are open to such speculations, into whose columns it would be impossible to get a logical argument on the prophecies, or a defense of the Sabbath. But this need not surprise us; for Paul predicted that just before the coming of Christ to judge the quick and the dead at his appearing and his kingdom (2 Tim. 4: 1), men would not endure sound doctrine, but would turn away their ears from the truth, and be turned unto fables. Verses 3, 4.

### ORIGIN AND HISTORY OF THE THIRD ANGEL'S MESSAGE.—NO. 8.

(Concluded.)

LAST week's article closed with a reference to the rapid accession of believers during, and just before, the year 1852. This gives occasion for a closing remark respecting the doctrine of the shut door; for how could ministers labor for converts, if they believed that the door of mercy was closed?

Up to the years 1849 and 1850, the attention of the few who were engaged in the work, was so fully absorbed in the bringing out of the great points of faith which constitute the foundation of the message, and in looking after those who had had a part in the first message, and who, as they viewed it, had therefore gone into the marriage, and so might be reached by further truth, that they had no time nor occasion to give any particular consideration to the question whether converts might be reached outside of that limit or not.

But the thought soon began to impress itself more and more upon the minds of the people, that those who had not been tested by the first message, and made a final rejection of truth, might still be reached by new light. And so far as the sanctuary subject was concerned, a view given to sister White removed that from the list of supposed evidences for the shut door. For she saw that though the door of the first apartment was shut, when the ministration was changed into the most holy place, in 1844, the door into the second apartment was opened; clearly implying that the blood of Christ could be pleaded as effectually in the second apartment as in the first. And the commission given to the church to prophesy again before many peoples and nations and tongues and kings (Rev. 10: 11), which it came more and more clearly to be seen was a prophecy of the third angel's message, could not be confined to the identical ones who had heard the proclamation of the first angel's message, but must be a further offer of mercy to all who would receive it. So the misconception in regard to the shut door, which was adopted in 1844, gradually faded away, and was heard of no more after 1852.

As converts began to multiply, it became apparent to those who were leading in the work, that some kind of order and discipline was necessary to save the cause from confusion and the people from distraction and imposition. By some turbulent, restless, and independent spirits this was opposed; agitation rose to a high heat; and it was no small struggle to secure church order as a part of the policy of this cause. The better counsel at length prevailed, and the disaffected drew off from the body. The arena in which this first defection appeared, was in the State of Michigan, and a paper was started in Jackson in 1854. It welcomed every element hostile to the S. D. Adventists, and especially to the work of sister White. Not a few minis-

ters and quite a following of members started up with piping trumpets and waving banners, to break down the tyranny of church order, overthrow the visions, capture the REVIEW, retire Bro. and sister White, take the whole field, and be "the cause." They frisked along awhile with the most marvelous antics, but when the smoke of their first onslaught cleared away, and it was seen that the rank and file stood firm, and the message kept on its way, and the REVIEW continued to be published, and their stock against the visions began to give out, "a change came o'er the spirit of their dream." It was soon found that every one of their number was for himself, and did not propose to come under any order or discipline except that of his own will, and proposed to teach and preach and act pretty much as he pleased. The truth which they were at first going to defend so bravely, began to crumble under their hands. One point after another, such as the sanctuary, the United States in prophecy, and the third angel's message, gave way, and crude errors were foisted in their places. But when men cut loose from such sheet-anchors as these, they need no longer attempt to move along in company with the great Sabbath reform message of this generation. Diversity of views, confusion and distraction, as was inevitable, came into their ranks. The leaders lost confidence in each other and began to war among themselves. As a consequence, the springs of their finances began to dry up; and the paper, after a precarious existence of two years, going through all the stages of fever and ague, *la grippe*, and tuberculosis, went into everlasting eclipse. Of the active and prime movers and leaders in this fiasco, one, discarded by his party for immoral conduct, died in a poor-house; another was arrested and fined twenty-five dollars for drawing a pistol and threatening to shoot a scholar in school; another quit preaching and went fishing on the lakes; another turned Spiritualist and another a Mormon; and all, so far as we know, are now in their graves. We speak thus particularly of this movement because it is a demonstration of the inevitable tendency of a lack of system, order, and discipline to which some are so much opposed, and furnishes an object lesson from which all may learn important principles.

Though the first open attempt was such a dismal failure, the spirit of the same movement has lurked along on the flanks of our cause from that day to this, cropping out now and then as occasion offered. It sprang up again in Michigan with a *Hope of Israel* for its organ. This was afterward moved to Wisconsin. It appeared again in Iowa, with a new paper under another name; and it is now finding a temporary field of operation in Missouri. But what pleasure can any people take in a cause which, when its pedigree is traced back to its beginning, is found to have had its origin in a spirit of insubordination and the fogs of rebellion?

But to return to our narrative. The progress of our work from that time, so far as it may be expressed by mere statistical tables, has been so often described that we need not repeat it here. A glance at a few of the more prominent successes achieved during the succeeding years, will be sufficient for our purpose.

In 1855 the office was moved to Battle Creek, Mich., where the brethren had erected a building for its accommodation. It then had "a local habitation and a name." In this place a small building was also erected the same year for meeting purposes. This and another built the same year in Buck's Bridge, N. Y., were the first meeting-houses built by Seventh-day Adventists.

In 1857, a power press was purchased to meet the growing demands of the publishing work, and a new church building was erected in Battle Creek to accommodate the increase of the church. A further step toward the unity and the consolidation of the cause, was the adoption in 1860 of the name by which our work and people were to be known. In 1861 the first legal association, known as the Seventh-day Adventist Publishing Association, was incorporated, for the more extensive prosecution of



the publishing work, and marked another important era in that branch of the cause. In the same year church organization was adopted, and the Michigan Conference was organized. In 1866, the Health Reform Institute was founded, and the health journal, then called *The Health Reformer*, was started. In 1868 the first Seventh-day Adventist camp-meeting was held, in Wright, Mich. The same year Brn. Loughborough and Bourdeau went to proclaim the message on the Pacific Coast. In 1871 the first State tract and missionary society was organized in New England. In 1874 the Seventh-day Adventist Educational Society was organized, Elder J. N. Andrews went as missionary to Switzerland, and the publication of the *Signs of the Times* was begun in Oakland, Cal. Under the auspices of the Educational Society, the College was opened in Battle Creek the following year. In 1876 the General (now International) Tract and Missionary Society was organized. In 1878 the General Sabbath-school Association was formed, and in 1879 the Health and Temperance Association. In 1887 the General Conference Association was legally incorporated, and in 1889 the National Religious Liberty Association, the youngest child in the sisterhood of our organizations, came into being. All these are efficient agencies in the work, and the oldest of them dates not a great way in the past. Each has an important field to occupy; and the rapid increase of these organizations in these later years, shows how the message is broadening its scope as it draws near to its close.

We now have thirty-four Conferences, ten missions, 411 ministers, 1,016 churches, thirty-four State tract and missionary societies, 1,000 vigilant missionary societies, 29,711 members, 1,349 Sabbath-schools, and yearly contributions for ministerial labor, of over \$200,000. While the book sales for 1889 (we have not the statistics for the present year) amounted to over half a million dollars.

A few figures will show the growth of the cause for a few years past. During the last decade the number of licentiates increased twenty-one per cent.; ministers, fifty-nine per cent.; churches, sixty-three per cent.; members, ninety-three per cent.; funds, 334 per cent.; and book sales, 438 per cent.

This visible growth of the cause, and the marked blessing of God upon the labors of his people, have helped the church to bear what otherwise would have been a severe trial; namely, the delay in the accomplishment of the blessed hope for which the church has so long been waiting; for "here," says the prophet, "is the patience of the saints." Naturally, the inquiry will force itself upon the mind, How long before all the work will be accomplished and the Lord come? Some have questioned the propriety of investing means so largely in building up publishing institutions, colleges, etc., as tending to put off the coming of the Lord. But remember that nothing which helps to accomplish the work we have to do, puts off the coming of the Lord, but rather hastens it. Look at what the Battle Creek College has already done. Its graduates are laboring in every mission, and in almost every Conference throughout the field. And the college now being built at Lincoln, and other schools projected, will, with the blessing of God, in a very few years, well repay all the labor and means, by fitting up men and women to go forth and labor more efficiently in the cause of the Lord.

Looking at the progress of our work in the past, and the prospect for the future, we have no reason to be discouraged. No cause presenting so high a standard as the third angel's message presents, has made so great progress as this has made in the same number of years. Mohammed labored thirteen years, and had scarcely any fruit to show. It was not till he threw wide open the door to lust and plunder, that his converts multiplied so fast. Mormonism, also, appeals to the baser nature of man, and through that has achieved success. Such systems find congenial soil in the natural heart of man. But no higher standard, or one more unattractive to the natural heart, can be raised, than that which is

presented in the third angel's message, which is, "The commandments of God, and the faith of Jesus." But neither the work of Moses, nor the better systems of ancient philosophy, nor Christianity, nor the later reforms among Christian denominations did so much in the same length of time as has been accomplished by the third angel's message.

And now both prophecy and the trend of events, point to an immense agitation in the near future. On the line of this movement comes the culmination of the long conflict in this world between light and darkness, truth and error. And the crisis is not far away. The victors will stand at last, redeemed, upon the sea of glass; the hosts of evil, deceived, and at last defeated, will fall beneath the just judgments of the God of righteousness and truth.

#### EXODUS 20:8.

"REMEMBER the Sabbath day, to keep it holy."

It may be questioned whether any part of the ten precepts of the moral law is more variously construed in practice by professed Christians, than these introductory words of the fourth commandment. Not only is the Sabbath day itself a subject of sectarian controversy, but the proper manner of its observance, also, is a matter respecting which the ideas of individual Christians are very widely at variance. It is to this latter feature of Christian practice in Sabbath observance that we here call the attention of the reader.

The fourth commandment is one which includes in its requirements the practice of outward forms and ceremonies. It is, therefore, from an inherent tendency in human nature easily susceptible of an observance in the letter, which is wholly lacking the spiritual element. Men are ever prone to think that in complying with outward forms they are living in harmony with the requirements of true religion; and there are many who evidently think that these outward forms are all that the Sabbath commandment includes; at least many whose observance of it contemplates nothing more.

With respect to the object of the Sabbath institution, although this is not difficult to discover, the ideas of many are but vague. They seem to think that its great and primary end is the enjoyment of physical rest. They rise late on Sabbath morning, and not infrequently sleep away some succeeding portion of the day, to secure as much as possible of what they imagine to be benefits of this institution of the Creator. That well-known malady, *morbis Sabbaticus*, prevails extensively among this class. They feel that attendance upon Sabbath-school and church services should be secondary to the attainment of the chief end of the Sabbath; namely, rest. And as the effects of idleness are the same on the Sabbath as upon any other day, various diversions come in play to while away its hours, very few of which are apt to be conducive to spiritual development. In these diversions the secular paper or periodical, or perhaps some popular work of fiction, is apt to play a leading part. In such questionable employments of mind or body the sacred hours are passed away, while the individual imagines that he is spending the Sabbath very much as its originator intended, and securing its most essential benefits.

All this indicates a gross misconception, if not an utter disregard, of the purpose for which the Sabbath day was instituted. That purpose is certainly not to bring to the individual a period of physical and mental inaction. The position might be taken, with good ground for its support, that so far as man's physical needs are concerned, the Sabbath day has no particular utility. Nature does not teach that it has. History also fails to show it. That most perfectly developed of historic races, the ancient Greeks, observed no Sabbath, nor does modern ethnology furnish any proof of physical superiority among those races which observe one day of rest in every seven. The only principle that can be laid down on this point is that the body needs rest as often as it becomes weary, whether that be once in

every seven, ten, or other number of days, or several times in one day. And it may well be questioned whether any person has the right to so sacrifice his physical energies to the demands of this fast age, as to come up to the Sabbath day too weary in mind and body to appreciate or desire anything but absolute rest.

Other facts pertaining to the Sabbath bear testimony upon this point. It was instituted in Eden, before the fall of man, when his frame was not subject to weariness and decay; and hence could not have contemplated this in its object. It is not violated by works of necessity, mercy, or religion; which, as is well known, require of certain classes of persons more labor on the Sabbath than on any other day of the week. In short, neither revelation, history, nor nature, assert that the aim of the Sabbath institution is the securing of physical rest.

As to what is the real purpose of the Sabbath, the Scriptures are not silent. The language of the fourth commandment plainly sets forth the Sabbath as a memorial of creation; and Ex. 31:13 enlarges upon the subject, in the words, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." It is thus a means of signifying who are worshipers of the true God, the Creator of heaven and earth. This fact gives to it a far deeper significance than it could possibly have as a mere rest day, like any other day upon which a person might choose to refrain from his regular labors.

Such being the purpose of the Sabbath, it is evident that the Sabbath commandment requires obedience in the spirit as well as in the letter—that it extends to an individual's thoughts, as well as to his outward acts; for the Sabbath will have no significance to any one as a memorial and a sign, unless his thoughts dwell upon it as such,—unless he reflects upon the majesty and greatness of God in his character of Creator, and upon his other attributes as the Being whom he worships. In furnishing a special occasion for the contemplation of these great themes, aided by the study of Scripture and the perusal of other religious literature, the Sabbath institution becomes of the highest utility to the human race, in promoting moral growth and development. It is the moral part of man, and not the physical and intellectual parts, that the Sabbath particularly concerns. Physical rest is necessary, not on the assumption that the individual is tired and needs rest, but in order that he may reap the spiritual benefits which the day is designed to confer; and it is further evident that in order to do this, his intellectual powers must not be absorbed in worldly considerations, nor exhausted by some previous physical or mental strain.

The Sabbath cannot be most properly or profitably spent without meeting with others for public worship. This public assembly of the people is a divinely ordained feature of the day. "Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation." Lev. 23:3. The Sabbath is the most fitting day of the week for a meeting for public worship. Upon such occasions, also, when properly observed, religious impressions are deepened, and the individual is greatly assisted in those thoughts and meditations which the Sabbath is designed to bring to mind. It does not seem, however, that the day should be so taken up with public gatherings as to leave the individual no time for private study and meditation.

The Sabbath is not a day for the transaction of business; and we cannot see that this is a rule which admits of any exception. Business is business, whether it pertains to a religious organization or to one that is wholly secular. It is incompatible with the true purpose and character of the Sabbath day, as before specified.

The true meaning of Sabbath observance is nowhere more clearly set forth than in the familiar words of Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." This is the divinely given standard of proper Sabbath observance. By it we may compare our own practice, and determine the question whether we are, in this particular of obedience to the divine law, fulfilling the will of the Creator.

L. A. S.  
49 Liberty St., Ann Arbor, Mich.

## 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.

### "WHAT I HAVE WRITTEN, I HAVE WRITTEN."

As we write our daily actions  
On the page of time unblurred,  
Every moment as a letter;  
Every passing hour a word;  
Every day a finished chapter;  
Every year a volume done,  
That shall stand as judge before us,  
When we meet around God's throne,

Do we lightly pass the sorrow  
Of Christ's little ones away,  
Hastening to our own to-morrow,  
Heeding not their sad to-day,  
Never thinking we are writing  
What the world's vast eye will see.  
"If ye offer not thy comfort,  
Ye refuse it unto Me."

We are writing by our actions,  
On the page of endless years;  
We are filling up the columns,  
Blotting oft by bitter tears.  
When the world shall fade before us,  
And we feel the chilling breath  
Of the boatman who is waiting  
On the solemn shores of death,  
O'er the waveless, silent waters,  
We shall glide in oarless boat,  
And the boughs of weeping willows  
On its blackened sides will float,  
And we know that time is finished,  
And our writing days are o'er,  
May our books have gone before us,  
Waiting on an unknown shore.

For before us sits in judgment,  
One of spotless life and pure;  
At His feet the many volumes,  
Where our writing must endure.  
And we tremble as we gather  
From His lips this truth sublime:  
"What thou'st written, thou hast written."  
It must stand through endless time.

What we've written, we have written  
In our earth-life here below;  
Every word and thought and action,  
In this moment we shall know.  
And the Judge shall close the volume—  
Ah! relentless hand of fate,  
Could I change those blotted pages,  
E'er it was too late—too late!

Angels bow in pitying silence;  
Justice frowns indignant rage;  
Mercy pleads, "A little longer,  
Only just one little page."  
Volume after volume opened,  
Chapter after chapter scanned;  
Only wandering, erring mortal,  
Warring man with fellow-man.

Till the last sad book is opened,  
Angels stand aloof and weep;  
Only pitying Mercy round us,  
Still her hopeless watch will keep;  
Fainting 'neath the guilt before us,  
Feeling that it is too late,  
"What I've written, I have written"—  
Written on the book of fate.

I have scorned the tender mercy,  
Scorned the holy name of Christ;  
All undone, within these portals,  
There can be for me no rest.  
Like a shadow in the distance,  
Like a cloud before the sun,  
I can see where I have faltered  
In the race I might have run;  
I can see the sheaves ungarnered,  
And the good I might have done;  
I can see the souls ungathered,  
That I did not try to win;  
And I know of all sad echoes,  
Saddest is, "It might have been."

\* \* \* \* \*  
I had scarcely dared to add them,  
Tear-stained, blotted o'er and o'er,—  
Scarcely dared to trust the mercy,  
Justice frowning more and more;  
On the last scrolled page they found it,  
On the volume's last blurred side:  
"I accept a Saviour risen,  
Christ, who for the sinner died."

When the storm life's wreck had riven  
Mid the tempest on life's sea,  
Peace unto my heart was given—  
"Heavy-laden, come to Me."  
Tears of sorrow blurred the letters,  
Offered a rejected Christ.

Angels tune their harps and echo:  
"Glory, glory in the highest!"

Tears of sorrow blurred the letters,  
Tears repentant sinners shed,  
When they leave the waves of darkness,  
Taking Christ and light instead;  
But our Saviour sees the lettering—  
Ah! he knows our frailty so,  
Every human trial and weakness,  
Every thorny path we go.  
Mercy's tears and prayers prevailing,  
Jesus says, "I died to save.  
Shall my death be unavailing?  
Let repentant sinners live."  
And my blood shall change to whiteness,  
If applied before too late.  
What thou'st written wrong, is blotted—  
Blotted for the Saviour's sake.

And the loud hosannahs ringing  
All triumphant round the throne:  
Glory be to God the Highest!  
Glory be to God alone!

—Sel.

### MONTANA.

VIRGINIA CITY, LIVINGSTON, AND SHORTHILL SCHOOL-HOUSE.—Since our last report, nine have signed the covenant at Virginia City. Six persons were recently baptized at Livingston, and during the week of prayer eleven were added to the tract society.

At the Shorthill school-house the interest is still good. I was compelled to close the meetings there because of our general meeting, which begins to-morrow night. Four have signed the covenant at this place, others are keeping the Sabbath, and still others are deeply interested. The night before I closed the meetings, one came forward for prayer, and the last night two came forward; a number were in tears. As soon as our general meeting is over, I shall return and follow up the interest. We are receiving as many calls for labor as we can possibly fill. All who are laboring in this field are of good courage, and feel that we can truly say, Praise the Lord for what he is doing in this new field.  
Jan. 15. J. W. WATT.

### LOUISIANA.

WELSH AND NEW ORLEANS.—Dec. 18-22 I was at Welsh. A number of our people recently moved there from South Dakota, and desired church organization. We had some good meetings, and organized a church of nine members. We hope soon to see others unite with them. A Sabbath-school of twenty members was also organized. Love and harmony seem to prevail among them, and we hope the Lord will bless this church, and that their light will so shine that others will be led to the truth. I hope soon to return there and hold a series of meetings. Several not members of our church seem anxious to hear more about our faith, and we trust a good work will be done. The regular services for the week of prayer, for the days I spent there, were held, and the Lord blessed in the meetings.

I spent the rest of the week of prayer with the church in New Orleans. All who had the privilege of attending the meetings seemed greatly encouraged. The readings were just what we needed to show the importance of the work before us, and our relations to it. I hope we may long see good results from this week of prayer. The Christmas offerings were not so large as we desired them to be, yet we think the church did well for their circumstances. The amount was more than double that of a year ago. This was encouraging, and we hope always to see a steady growth in all these matters. We praise the Lord for all that is being done, and we shall press forward trusting in his mercy.  
Jan. 14. B. F. PURDHAM.

### ILLINOIS.

CHICAGO.—After my last report, I labored among our Scandinavian brethren in Minnesota. After visiting some of the smaller churches, I spent some time in Minneapolis, laboring in connection with Bro. C. Norlin. The Lord was with us, and blessed our feeble efforts. Some accepted the truth, and many more are deeply interested for whom we have hopes. Bro. Norlin remained to follow up the work, and I left to begin work here in Chicago. There are many Scandinavians here who need to hear the warning message that is to prepare a people for the coming of the great day of the Lord.

We have hired a hall that will seat between 200 and 300. It is in a Swedish locality, and thus is

well adapted to our needs. We had our first meeting in the afternoon of Jan. 3, and nearly every seat was occupied. Many listened with deep interest to the word spoken, but others were filled with prejudice. We tried to speak so as to remove prejudice, and in the evening meeting a much better spirit seemed to be present. We had good freedom in presenting the word, and the congregation was deeply interested. We have meetings every evening except Monday and Saturday.

We request the prayers of our brethren, that the Lord may open a wide door for the truth among our people here in Chicago, and that he may give us grace to rightly divide the word of truth. Our address is 88 Townsend St., Chicago, Ill.

J. M. ERICKSON.  
A. J. STONE.

### ARKANSAS AND INDIAN TERRITORY.

SINCE my last report, I have assisted in the work at Van Buren, to build up and establish a company at that place. Nov. 1 to Dec. 10, I labored in a new field at two different points in Franklin County, near Donald and Sub Rosa. Two new ones came out and were baptized. Others were deeply interested. I trust the good seed sown in this new field will yet be productive of much good.

Dec. 15-24 was spent in visiting our scattered brethren in the Indian Territory. We have about twenty S. D. Adventists now living in the Choctaw Nation. This country is rapidly filling up with the white population, especially along the railroads, where the coal-mining and lumbering interest is being developed.

We have sold some books in the Territory, and I think the time is not far distant when a few good canvassers can do as well here as in any other part of our Conference. While here at Elkhorn, I listened to a sermon by the (so-called) Rev. T. M. C. Birmingham, who travels from place to place in the interest of the National Reform party, preaching "national salvation," "and how to-day Christ saves nations." He advocates "Christian politics, stringent Sunday laws, and the ballot-box as their only salvation." I replied in a fifteen minutes' speech, and Mr. B. showed the kind of "national salvation" he enjoyed by his repeated interruption, till a citizen of the place became disgusted, rose to his feet, and ordered Mr. B. to "sit down," adding that this "is all of the Devil."

Dec. 25-28, I was with the church at Springdale. I spoke three times, and assisted in other meetings. Five united with the church. We all felt it good to draw near to the Lord, and engage with renewed zeal in his service.  
J. G. WOOD.

Jan. 15.

### PENNSYLVANIA CONFERENCE.

AMONG THE CHURCHES.—The second Sabbath in December I was with the church at North Warren, Pa. I found the brethren in union and of good courage.

The third Sabbath and Sunday, I was with the church at Sinclairville, N. Y. There was quite a general attendance, and we had a good meeting. One united with the church; others will do so soon. The faithful ones of that church are much encouraged by seeing new ones coming in and uniting with them. Their elder having moved away, a new one was elected and set apart to that office. The week of prayer and part of the following week, I spent with the church at Jamestown, N. Y. This church had been somewhat under a cloud. We held two meetings a day during the week, and on Sabbath and Sunday we held the quarterly meeting. Light came in, the cloud was lifted, and the brethren felt to take courage. We trust that from this time there will be a better understanding between this church and the Conference. They have always done nobly as far as they understood their duty. We can see how necessary it is that elders and leaders instruct the members in all the workings of the Conference. A new elder was elected, and we learn since that the good work begun during the week of prayer is still going on.

The first Sabbath and Sunday in January, I was with the church at Bear Lake, Pa. The weather hindered those living at a distance from coming, but the Lord was present to bless. We held two meetings in adjoining neighborhoods, with an expressed desire on the part of the people to hear more. I am now at Mercer, Pa., looking after the interest started by the tent effort last fall, conducted by brethren Wing and Mattson. I have secured a hall, and commenced meetings with not a large congrega-

gation, but good, attentive listeners. One noble family who became interested while the tent was here, have taken a firm stand for the truth, and kept their first Sabbath yesterday. To God be all the praise!

E. PEABODY.

#### KANSAS.

STOCKDALE, WANEGO, LEONARDVILLE, ETC.—After our excellent camp-meeting at Eureka, I was directed to Stockdale, Riley Co., to hold a series of meetings. I found a brother and sister here who are strong in the faith. A partial course of lectures had previously been given here, and as we approached the Sabbath question we found that considerable opposition had been aroused. At this point we were joined by Bro. E. M. Gwin, director of this district. The first open opposition was begun by a member of the dominant church of this place (Methodist), who took the floor at the close of a discourse on the "Israel of God," and began by reading and commenting upon several passages of Scripture bearing upon the law. We thanked the individual for his suggestions, and requested others to bring in as many questions as they chose, and we would cheerfully undertake to answer them. On our way home the next evening, we were treated to a shower of eggs. Bro. Gwin carried a lighted lamp, thus affording an excellent target; but the eggs, like the arguments, fell wide of the mark, and failed to extinguish the light.

The next move was to send for a Campbellite minister, and word was passed along the line that he would be present to hear and review my discourse on the change of the Sabbath. The hour of the meeting came, and with it an expectant audience, but their champion failed to materialize. After this failure, they concluded to remain at home, and we were forced to discontinue the meetings for want of an audience.

From Stockdale I returned with Bro. Gwin, and spent the Sabbath with the church at Wanego. Owing to stormy weather but few were present, but the Spirit of the Lord was there, and the little company seemed much encouraged.

Sunday afternoon I departed for Leonardville. I began a series of lectures in a school-house in the country, and a good interest was soon developed. After presenting nearly every point of present truth, we were shut out of the building by the determined opposition of two men, the director and the school-teacher. After visiting a few days, I left the little band of Sabbath-keepers, which now consists of seven persons, most of whom had previously accepted the truth by reading.

Here is a large section of country, equaling at least two counties in extent, in which the population are mostly Scandinavians. I experienced some difficulty in making the truth clear to these people, who composed the larger part of my audience. I am satisfied that a good work could be done among this people here, by a competent worker in their own tongue.

I was with my home church at Topeka during the week of prayer. During the greater part of the meeting a state of lukewarmness seemed to prevail. Toward the close, however, the cloud began to break away, the Spirit of the Lord came in, and our last meeting, held Sabbath afternoon, was an excellent one. To the Lord be all the glory!

Dec. 31, I came to Jackson County, and am now holding meetings in a school-house about eight miles southwest of Soldier. We have been greatly hindered by the snow blockade, and many of the roads are still impassable; but the meetings are opening very favorably. My courage in the Lord is good, and my motto is "Onward."

Jan. 19.

EDGAR P. DEXTER.

#### THE MEETING AT BUSHNELL, MICH.

This meeting was held according to appointment, from Jan. 15 to 22. The writer arrived on Friday, as did also sister E. G. White, Elder Webber having reached the place the day before. The weather was very favorable, and the attendance from the surrounding churches was large. The meeting was one of special interest, and will, we think, result in much good.

It was quite unexpected to have sister White with us at this meeting, and although she was very feeble on her arrival at Bro. Stephen Alchin's, she was much blessed of the Lord, and spoke on Sabbath and Sunday with unusual power and liberty. The house was crowded to its utmost capacity, and all seemed to listen as for eternity. The meeting as a whole was one of the most precious and profit-

able we have attended for a long time. In some respects it very much resembled meetings we have attended years in the past. For awhile back our general meetings have not been so largely attended by the brethren and sisters from the surrounding churches as was desirable, but at this time the homes of the brethren of the Bushnell church were filled with those that came from other churches, and they cheerfully cared for them all in a most hospitable manner.

The instruction given was well received, and seemed to make a deep impression on every heart. On Sunday afternoon we had a social meeting which will long be remembered. All spoke of the profit and blessing they had received, and expressed most earnest desires and purposes to arise and advance with the advancing work. We believe that the effects of this good meeting will be felt in all the churches that were represented at the meeting. We feel much encouraged and full of gratitude to God, as we see and experience the reviving power of the Spirit of God in our midst. May the Lord greatly bless his cause in the Michigan Conference!

O. A. OLSEN.

#### MEETINGS IN NEW ENGLAND. 20

AFTER the close of the Atlantic Conference, Nov. 23, a ten days' meeting was held with the Norwich Town, Conn., church, beginning Thursday evening, Nov. 27. This church was brought out under the labors of Elders Fifield and Mace, during the summer of 1888, and with some additions to their numbers since that time, now has a membership of about fifty. Much opposition was manifested on the part of ministers and others when our work was first introduced into this place. The brethren were obliged to move from the place where they began to pitch their tent, when Mr. Geo. McClellan, an old resident of the place, kindly offered them the free use of ground for that purpose. Before the tent was taken down, a neat house of worship was erected and finished, a few rods from where the tent was located, the land having been donated by Mr. McClellan, who also contributed liberally toward the building of the church, and who has since embraced the Sabbath, and was recently chosen as deacon of the church.

Several of our ministers were in attendance at the recent meeting, and we enjoyed our labors very much. Sister White was present during the first part of the meeting, and spoke several times. She enjoyed good freedom, and many who heard her for the first time expressed much pleasure on being permitted to listen to her earnest words of counsel and instruction. Our closing meeting, Sunday afternoon, was an occasion of special interest. A Bible reading was conducted on the subject of "The Duties of Church-members One to Another," at the close of which Dr. N. P. Smith was set apart as elder, by the laying on of hands. There is much valuable talent in this company, and we believe that if all walk humbly with God, this will be a prosperous and growing church.

Dec. 10 a series of meetings was begun with the Danvers, Mass., church, which continued over the following Sabbath and Sunday. Our meetings on the Sabbath were especially marked by the presence of the Spirit of God. At the close of a discourse in the afternoon, by sister White, an opportunity was given for those who desired to make a new consecration of themselves to God, to come forward, when without any urging, every person in the congregation, except four, responded; and as the invitation was still further extended, three of the remaining four came forward and sought the Lord for the first time. It was good to be there. Much of the blessing of the Lord rested upon sister White as she related the dealings of God with her since her illness in California.

Sister White spoke four times in the city of Lynn, where Elder Fifield is holding meetings, following up the good work wrought there during the tent season. This closed her labors in New England for the present. She went to Washington to spend the week of prayer. We are anxiously looking forward to the time when sister White can spend more time in this Conference. We have long looked forward to having her spend some months here, and the blessing of God which has attended her labors at these meetings convinces us that great good would be accomplished if she could spend more time here.

We have heard some good reports from the churches, concerning the week of prayer; as more of these reports come in, we will give some extracts from them. On the afternoons of Sunday, Jan. 18 and 25, Elder Fifield is to lecture in a large hall,

in the city of Lowell, Mass., which is furnished free for the occasion. The theme of the lectures will be religious legislation. The board of directors of the tract society have appropriated a liberal quantity of *Sentinels* and other literature bearing on that question, for distribution in connection with the lectures. Bro. M. W. Harris, of Nashua, N. H., who has been doing efficient work in circulating the literature of the National Religious Liberty Association, will spend a few weeks in Lowell, in that line of work. We bespeak the prayers of our people in behalf of this, the first public effort in presenting our views in one of New England's large cities.

Elder Kellogg has been spending some weeks in labor among the churches in Rhode Island and Connecticut, and will now seek for some opening to present the truth in a new field. Bro. Whittier will go to Conway, Mass., in response to a call for labor there, where an interest has been awakened by a Baptist minister, who has been telling the people that the seventh day is the only Bible Sabbath.

Elder Farman will spend some time in Newburyport, Mass., if an interest can be awakened in that place. It is expected Bro. Boynton will visit the few Sabbath-keepers in the north part of New Hampshire. Elder Mace will not labor in the ministry during the winter, he having been called to care for his mother, and look after farming interests.

A. T. ROBINSON.

South Lancaster, Mass., Jan. 14.

21

#### BRO. KING'S LATE TRIAL IN THE UNITED STATES DISTRICT COURT.

As briefly stated last week, this trial is in the past. To those of our brethren who are familiar with the early history of the case, it will be remembered that Bro. King was indicted in his county court, for quietly plowing corn on a retired part of his farm, on Sunday, and was fined \$75.00 and costs for his offense.

By the advice and help of the National Religious Liberty Association, of which Bro. King is a member, he appealed his case to the Supreme Court of the State, which affirmed the decision of the lower court.

On the refusal of Bro. King to pay the fine assessed, he was placed in jail, but was released on a writ of *habeas corpus*, which was made returnable in the United States District Court at Memphis, Tenn., the second Monday in January, 1891. In the meantime, the Religious Liberty Association secured the services of Hon. Don M. Dickinson, of Detroit, Mich., to assist in the case, with the design of carrying it, if possible, to the Supreme Court of the United States, there to test the constitutionality of Sunday laws in the various States of the Union.

Monday, at 10 A. M., the day for which the trial was set, Bro. King and his counsel were in the court room ready to have the trial proceed, when it was found that the State's attorney was not present, neither had the writ in the case been returned. Judge Hammond asked what should be done in the case, when Mr. Dickinson replied that the defendant did not wish to embarrass the court by pressing the case, and was therefore willing to have it continued. The case was then put off till Tuesday at 10 A. M., and in the meantime telegrams were sent to the governor of the State and the State's attorney, notifying them that the case was being held for their appearance.

When the case was called again, Tuesday morning, the counsel for the prosecution was still absent. Mr. Dickinson again stated that in order to show due courtesy to the State, he would consent to another day's delay. The case was called a third time, on Wednesday morning, when the judge stated that now it must proceed, as all the courtesy due the State had already been extended. The judge then called upon counsel for the defense to proceed with the case as he thought best, when the sheriff appointed a Mr. Collier, an eminent lawyer of that State, to represent the prosecution. The Protestant Pastors' Association then employed Judge Smith to assist Mr. Collier, thus securing as strong a combination as possible under the circumstances, in favor of the prosecution.

The first step in the proceeding was a presentation by Col. T. E. Richardson, of the records of the case in both the county and supreme courts. These revealed the grounds on which the defendant was brought into the case, and also the inflammatory speech of the State's attorney, by which he evidently influenced the jury to find a verdict against Bro. King in his first trial. The acceptance of this evidence by the court was, of course, greatly in favor of the defendant. Mr. Dickinson occupied the en-



tire afternoon of that day and the forenoon of the next in an eloquent and learned argument, wherein he clearly showed from the Fourteenth Amendment to the United States Constitution, that Bro. King had been unlawfully restrained of his liberty. This was followed with speeches by counsel for the State, and Col. Richardson closed the argument.

The Memphis *Scimitar*, referring to this effort, said:—

Those who remained to hear the closing speech of Col. T. E. Richardson, of Dyersburg, were handsomely rewarded. It was a magnificent rhetorical effort, and the gentleman, in fiery eloquence, knowledge and skillful handling of his subject, with his power of vituperation and ridicule, exceeded in effect on his hearers that of Hon. Don M. Dickinson, though that gentleman's argument was in a different line, and was more of an exposition and application of the law and the authorities rather than an attempt at eloquence.

Prefacing his remarks with the statement that he was himself a Christian, and an observer of the Christian Sabbath, but yet a contender for Religious Liberty, he attacked the intolerance existing in his own camp, so to speak, thereby strengthening his cause. He did not confine himself to the question of whether or not his client had been convicted under due process of law, but in the most learned manner branched off into a general disquisition on Sabbath laws and religious intolerance, and showed a vast amount of research and information on the subject. He went back to the days when Christianity was in its infancy, quoted the early Christian fathers in support of the theory that the seventh day was observed as the Sabbath for centuries after the birth of Christ, showed how the first day was adopted and became the Sabbath fixed by law in the reign of the first Christian emperor and renegade, Constantine, and defied any one to produce the slightest divine authority for the innovation. It was true, he said, that the majority of Christians had accepted it, but there remained sects, such as the Adventists, who chose to accept the teachings of the word as their guide in preference to the laws of man, however sanctioned by time and custom. To deprive these people of their right of conscience was an outrage, a violation of the Constitution of the United States, and particularly of Tennessee, in which State during the unprecedented religious revival in the early part of the century, what was known as "sectarian equality" was so earnestly contested for.

The speech of Col. Richardson was a surprise to those who did not know his abilities, and was warmly complimented.

The judge reserved his decision in the case, but it will probably be given to the world in a few days. This will be awaited with much anxiety, as it will doubtless have great effect on the operation of Sunday laws everywhere in the United States. The case has, therefore, justly excited much interest throughout the country. Judge Hammond said frequently during the trial, that it was an exceedingly important one. The people and press were friendly to the defense all the way through. A note from Col. Richardson, dated Jan. 17, says: "I am sanguine of a decision in our favor. In that case I feel confident that the Protestant Pastors' Association will, in case the State fails to do so, take the case to the Supreme Court." We hope to be able to announce the decision of the court next week.

J. O. C.

## Bible Readings.

"Search the Scriptures."—John 5: 39.

### THE IMAGE OF DANIEL 2.

1. WHAT did Nebuchadnezzar king of Babylon see in a dream?

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Dan. 2: 31.

2. Of what was the image composed?

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Verses 32, 33.

3. What next did he see?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Verse 34.

4. When the whole image was broken in pieces and swept away like chaff, what did the stone become?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

5. Did Daniel interpret the dream?

"This is the dream; and we will tell the interpretation thereof before the king." Verse 36.

6. What kingdom was denoted by the head of gold?

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Verses 37, 38.

7. What was to arise after the kingdom of Babylon?

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verse 39.

8. Was the fourth kingdom stronger than the others?

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

9. Was this kingdom to be divided?

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." Verse 41.

10. As the toes are mentioned in connection with the division of the kingdom, into how many parts may we reasonably infer it was to be divided?

11. Were some of these kingdoms to be strong and some weak?

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." Verse 42.

12. Will they ever be united again?

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

13. What will take place in their days?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

14. Does the stone in the vision represent this everlasting kingdom?

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verse 45.

15. In the history of the world, what great kingdom came next after Babylon? *Ans.*—The Medo-Persian.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old." Chap. 5: 30, 31.

16. What kingdom succeeded to the Medes and Persians? *Ans.*—The Grecian.

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Chap. 8: 20, 21.

"And as I was considering, behold, a he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Verses 5-7.

17. What universal kingdom, "strong as iron," was the next to arise? *Ans.*—Rome.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Luke 2: 1.

18. Was the Roman kingdom divided into ten parts as indicated in the prophecy? *Ans.*—It was.

19. When? *Ans.*—Between A. D. 350 and 483.

20. As the kingdoms represented by the different parts of the image arose in succession, one after another, when did the image become complete in the fulfillment? *Ans.*—In A. D. 483.

21. Could the stone strike the image on the feet before they were formed?

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Dan. 2: 34.

22. Then could the everlasting kingdom be set up before Rome was divided?

23. What kingdoms are referred to in verse 44 as "these kings"? *R. F. COTTRELL.*

## IS THE SETTING UP OF THE EVERLASTING KINGDOM STILL A FUTURE EVENT?

1. WAS the kingdom future when the Lord taught his disciples to pray?

"Thy kingdom come. Thy will be done in earth, it is in heaven." Matt. 6: 10.

2. Did Christians enter the kingdom when the Lord was crucified?

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14: 22.

3. What are the conditions of entering the "everlasting kingdom"?

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, shall be blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1: 5-11.

4. What other events occur in connection with the establishment of the kingdom?

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

5. Can we, in our corruptible state of flesh and blood, inherit the kingdom?

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50.

6. When will the necessary change take place?

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Verses 51, 52.

7. Who will come from heaven with the trumpet that raises the dead?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

8. Is the kingdom now a matter of promise to those who are "rich in faith, and heirs" of it?

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James 2: 5.

9. When will they "inherit" it?

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

10. Why was the parable of the nobleman given—to correct what error?

"And as they heard these things, he added and spake this parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Luke 19: 11.

11. Where did the nobleman go to receive the kingdom?

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Verse 12.

12. When he returned, had he received it?

"And it came to pass, that when he was returned, having received the kingdom, then he commanded his servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Verse 15.

13. Did he proceed to reward his servants?

"Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Verses 16, 17.

14. Did he slay his enemies?

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Verse 27.

15. Has the Son of God the promise of the whole earth as his kingdom?

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me."

Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2: 6-9.

16. Does he come before his Father in heaven to receive his kingdom?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14.

17. Will he have received it when he returns from heaven?

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:11-16.

18. Will he smite the nations, and "dash them in pieces like a potter's vessel"?—*Id.*, verse 15.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:9.

19. Where will these earthly kingdoms be found after that?

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35.

20. What will the kingdom of God do with all these earthly kingdoms, and how long shall it stand?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

R. F. COTTRELL.

## Special Notices.

### DEDICATION.

THE new S. D. A. house of worship at Glenwood, Ind., will be dedicated, the Lord permitting, Feb. 7, 8, 1891. F. D. STARR.

### INDIANA TRACT SOCIETY, NOTICE!

At the recent State meeting at Indianapolis, Dec. 31 to Jan. 5, Bro. Philip Miller, of Middletown, Henry Co., was appointed director of district No. 2; and Bro. A. A. Marshall, of Cass, Sullivan Co., director of district No. 3. The present directors are: Dist. No. 1, Joel Yeager; No. 2, Philip Miller; No. 3, A. A. Marshall; No. 4, H. M. Stewart. F. D. STARR.

### NOTICE FOR DIST. NO. 6, MICH.

To those coming to the general meeting at Hazelton, Mich., Feb. 5-9, and who expect to come over either of the following roads, C. & G. T.; D. G. H. & M.; or T. & Ann Arbor, will change at Durand to the C. S. & M., and stop at Lennon. Those coming from the north on the C. S. & M. will stop at Flushing. Teams will meet the trains at both places, both morning and evening, on Thursday, the 5th.; but on Friday, the morning trains only.

This is an important meeting for our district, and we hope to see a general attendance.

C. H. KNIGHT, Director.

## The Sabbath-School.

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

LESSON VI.—JAMES 2:17-25.

(Sabbath, Feb. 7.)

1. What is said of that which claims to be faith, if it has no accompanying works? James 2:17.

2. What is the only kind of faith that avails anything? Gal. 5:6.

3. If it were possible to conceive of real faith apart from action, what would be the condition of that faith? James 2:17.

4. What does James represent that some may say? Verse 18, first part.

5. What challenge does he give to such?—*Id.*, next clause.

6. How does James say that he will show his faith?—*Id.*, last clause.

7. What is the first great fact for faith to grasp? Verse 19; Heb. 11:6.

8. Is belief to this degree commendable? James 2:19, second clause.

9. What other class besides men does James mention as believing in one God?—*Id.*, last part.

10. Does this belief benefit the devils? Why?

11. In order for it to be a benefit, what must be coupled with it? Verse 20.

12. What are the works necessary to make this faith of benefit to men? Heb. 11:6, last clause.

13. In what way are we diligently to seek him? Mark 16:16; Acts 2:38; 3:19; Matt. 3:8, etc.

14. What case is taken to illustrate the doctrine James is presenting? James 2:21.

15. What works on Abraham's part are referred to?—*Id.*

16. What did Abraham's faith on this occasion embrace? Rom. 4:16-22; Heb. 11:17-19.

17. What connection had his faith with his works? James 2:22, first part.

18. What did his works do for his faith?—*Id.*, last part.

19. What would his faith have been without his works?

20. What scripture was fulfilled in this case? Verse 23.

21. On what account was righteousness imputed to him,—on account of his faith or his works? Gen. 15:6.

22. What two things, therefore, are necessary to justification? James 2:24. (See notes.)

23. By what works was the harlot Rahab justified? Verse 25.

24. What was her faith which led to her works? Josh. 2:9.

25. What is the condition of faith without works? and to what is it in that condition compared? James 2:26.

### NOTES.

1. A great deal of unnecessary discussion has taken place over the question whether or not James contradicts Paul on the subject of justification by faith, or faith and works. But there is no contradiction between them: they simply treat the subject from different stand-points. Paul presents a *faith that produces works*. James presents *works that are produced by faith*. The following remarks by J. P. Thompson, D. D., are to the point: "Faith and works are like the two poles of the galvanic battery: they must be brought together in order that the current of life may flow and give out sparks of love. Either is powerless without the other. They are the two foci of an ellipse, which the Christian life moves on in its heavenly course,—now nearing one, and now the other, but held by both in constant equilibrium. To remove either would be to make that life erratic, or cause it suddenly to collapse and come to a stand. James represents one pole, one focus; Paul, the other. Their teachings are not opposed, and should not be divorced. James puts faith into concrete forms. He holds, as strongly as does Paul, to the necessity of faith; everything must be sought in faith; everything must be done in faith. But it must be a living faith,—a faith that shows its sincerity by the sacrifices of self which it makes, by the works of love which it performs. A merely intellectual orthodoxy may be held by demons. A mere profession of faith may be worth no more than the body of a man without the breath of life. A true faith loves, works, lives. It regulates the conscience, the speech, and the life, by the conviction of God's constant presence; it shows its appreciation of spiritual realities by separation from the world; it takes the law of God as a reality, and, bringing its grand truths and inspiring motives to bear directly upon the conduct of every day, works by love."—*Bible in the Home*, p. 115.

2. "It is impossible to separate works from faith, yea, as impossible as it is to separate burning and shining from fire."—*Luther*.

"James by no means affirms that works give life to, produce, or create, faith; for faith comes by the power of the word, entering into, and received by, us, and by nothing else. But faith grows complete in works. That is the same as Paul's saying, or, rather, the Lord's saying to Paul, that the strength of God may be completed in weakness. 2 Cor. 12:9. The strength of faith in dwelling from the beginning, and already received along with the first seizing of grace, becomes fully proved, verified, and its operation completed. Thus our calling and election are made sure in the diligence of living and doing. 2 Pet. 1:10. Thus Abraham's first call was made sure in his last works, and the word concerning justification by (out of) faith, already before accorded to him, was lawfully and actually confirmed as a truth."—*Stier*.

## News of the Week.

FOR WEEK ENDING JAN. 24.

### DOMESTIC.

—Diphtheria prevails to an alarming extent in Cass County, Iowa.

—General Longstreet is reported seriously ill at San Antonio, Texas.

—The Michigan Salt Association has dissolved, and prices are expected to drop.

—King Kalakaua of the Sandwich Islands died at San Francisco Tuesday morning.

—Thomas Meirs died near Akron, Ohio, Thursday, aged 100 years and 5 months.

—Lewis Landers, aged ninety-nine, a veteran of the War of 1812, died in Limestone, Tenn.

—Prof. Koch's reputed discovery of a cure for consumption is attracting considerable attention.

—George Bancroft, the celebrated American historian, died at Washington, D. C., Jan. 17, aged ninety.

—Dr. Kate Bushnell has started on her trip to circumnavigate the globe in the interest of social purity.

—A plank sixteen feet wide is on exhibition at Humboldt, Cal. It is designed for the World's Fair at Chicago.

—It was reported, Friday, that discharged section men were driving the Chinamen from towns in Western Oregon.

—James M. Eubanks was hanged at San Jose, Cal., Monday, for the murder of his daughter at Los Gatos, Dec. 22 last.

—Thursday General Miles reviewed the troops in the field at Pine Ridge, S. D. There were 3,000 men and 370 horses in line.

—Senator Hearst was reported very low Friday night. Blood poisoning has set in, and his death may be expected within a few days.

—Near Anderson, Ind., Friday, Leonard Benzenfower became insane from religious excitement. He tried to hang himself, but was cut down.

—A land-slide which occurred at Palmer, forty-three miles from Tacoma, Wash., Jan. 17, covered over 300 yards of the Northern Pacific Railroad.

—In a decision, Monday, the United States Supreme Court decided that the meat inspection law of Virginia was unconstitutional, as it interfered with commerce among the States.

—Dr. William Barnes, of Decatur, Ill., has succeeded in grafting portions of the ribs of a cat into the nose of a young lady, to replace bony tissue that had decayed and been removed.

—Notice was served on Governor Boyd, of Nebraska, Monday, that on Jan. 29 ex-Governor Thayer would apply for an injunction to restrain him from performing the duties of governor.

—Of a population of 13,913 of school age in Champaign County, Ill., but nine between the ages of twelve and twenty-one are unable to read or write, and of this number six are mentally weak.

—Frederick Miller, an engineer on the New York Central Railroad, was killed by striking his head against a bridge while looking out of his cab window, Saturday morning, near West Albany, N. Y.

—At Lexington, Ky., Monday, Daniel Frazier and wife and Peter White and wife, all colored, were poisoned, the first-named dying. White's daughter was arrested, and confessed putting arsenic in the coffee.

—It was reported Monday, that a natural gas trust was being formed, and that the action of the gas company at Columbus, Ohio, recently, in shutting off the supply on the plea that the wells were exhausted, was part of a scheme to extort higher prices from consumers.

—The library left by the late George Bancroft is reputed to be one of the best private collections of books in the country. It contains about 12,000 volumes, among which are many works in foreign languages, and every book in the collection has a value apart from its selling price.

—Englishmen have offered \$3,000,000 for the Durango Mining Company plant, located in New Mexico.

—At Cedar Rapids, Iowa, the sheriff advertises a stock of liquors, seized to satisfy a fine, to be sold at auction. This is the first instance of liquors being offered at sheriff's sale in a prohibition State, and a test case is expected.

—Monday noon a train of the Rio Grande R. R., between Brownsville and Point Isabel, was wrecked and robbed by fifteen masked men. Twenty thousand dollars in Mexican money was taken from the express, and the passengers were robbed.

—The funeral of the historian, George Bancroft, took place Tuesday morning, from St. John's Protestant Episcopal church, Washington, D. C. The President and his Cabinet, the diplomatic corps, and many other distinguished people were present.

—Supervisor of Education Goodale, in an official report, says that the killing of women and children at Wounded Knee was deliberate and intentional. The bodies of the women and children, he reports, were scattered along a distance of two miles from the scene of the encounter.

—Monday the Supreme Court of Missouri decided that the act of extending the limits of Kansas City a year ago, so as to take in twenty-two miles of new territory, was illegal and invalid. The five aldermen elected from the new territory will lose their seats, and all ordinances passed since annexation are invalidated.

#### FOREIGN.

—Belfort, France, had three earthquake shocks Tuesday.

—The people of Trespasy, N. F., are in a very destitute condition and in danger of starvation.

—Rumors of a revolution in the interior of the Argentine Republic have reached Buenos Ayres.

—The French deputies, Tuesday, appropriated \$200,000 more to relieve sufferers by cold and storm.

—The river Tagus and the Ebro, which flows through Saragossa, Spain, are covered with ice, the first since 1829.

—At Mozambique an American named Moore is under arrest for inciting African chiefs to rebellion against the Portuguese.

—The Japanese census shows the population of the Sunrise Kingdom to be 40,072,020, with an excess of males over females of about 400,000.

—There were earthquake shocks in Switzerland, Tuesday, and simultaneously three skaters were drowned at Genoa harbor. The ice was broken by the shock.

—The colony of Western Australia opened its first parliament at Perth, Tuesday, and \$6,000,000 was asked by the governor for railways and public works.

—Severe cold weather is reported in Southwestern Europe. Many cases of death of man and beast is the result. Harbors in France never known to be frozen before, are reported solid with ice.

—Hon. David Miller, of Canada, a high authority on international law, says that Sir John Thompson's action in bringing the Behring's Sea question before the United States Supreme Court is a mistake.

#### RELIGIOUS.

—The printing-press which Voltaire set up in Ferney to demolish Christianity, is now used to print Bibles in Geneva.

—There are over 500 missionary stations in the Dark Continent, with which 400,000 converts are associated, whose number is increasing at a yearly average of 25,000 souls.

—At a union meeting of the women of the churches in Evanston, held recently, a resolution was adopted, asking the Commissioners of the Columbian Exposition to close the Fair on Sunday.

—A winter session of the American Institute of Sacred Literature will be held at Farwell Hall, Jan. 30 to Feb. 2. The institute is presided over by Dr. Harper, now of Yale, but soon to come to Chicago to take charge of the inauguration of the new university enterprise. The institute is designed to arouse interest in the study of the Bible. The best American scholarship has been enlisted to this end, and at the session there will be a practical demonstration of the best methods in teaching, studying, and preaching the English Bible. The instructors will be, Professor C. A. Briggs, D. D., Union Theological Seminary, New York City; President John A. Broadus, D. D., Baptist Theological Seminary, Louisville, Ky.; Professor W. R. Harper, Ph. D., Yale University, New Haven, Conn.; Bishop John H. Vincent, D. D., of the Methodist Episcopal Church; President W. C. Roberts, D. D., LL. D., Lake Forest University, Lake Forest, Ill.; Professor M. S. Terry, D. D., Garrett Biblical Institute, Evanston, Ill.; Professor John De Witt, D. D., LL. D., McCormick Theological Seminary, Chicago, Ill.; Professor G. N. Boardman, D. D., Chicago Theological Seminary, Chicago, Ill.

## Appointments.

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

#### APPOINTMENT WITHDRAWN.

THE appointment for a general meeting in Dist. No. 7, at Vassar, Mich., is withdrawn on account of sickness among our friends in that place. I. D. VAN HORN.

INSTEAD of the general meeting at Vassar, Mich., Sabbath and Sunday, Jan. 31 and Feb. 1, a meeting will be held in Bay City, with the especial purpose of organizing a church. I. D. VAN HORN.

ELDER W. S. HYATT and the undersigned will meet with the church at Morrice, Shiawassee Co., Mich., Sabbath, Jan. 31, meeting beginning Friday evening at 7:30. Let the brethren at Bancroft and others make a special effort to attend. H. C. BASNEY.

#### 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.—A farm four miles south of Battle Creek, containing about seventy-seven acres; good buildings, overflowing spring near door. For particulars, address Mrs. M. P. Cummings, Box 1807, Battle Creek, Mich.

#### LABOR BUREAU.

WANTED.—A good hand by the year. Address, E. R. Payne, Manson, Iowa.

#### PAPERS WANTED.

DORA MARKS writes from Union City, Mich., that if any have unsold copies of REVIEWS, *Sentinels*, or *Signs* which they can spare, she would like some to use in that city.

#### NOTICE!

ANY one knowing the whereabouts of a boy who is known by the name of Otis E. Williams, aged thirteen years, will confer a great favor upon Mrs. C. H. Battles, Dakota City, Iowa, by sending her his address, also the address of the family with whom he resides. MRS. CHARLES BATTLES.

## Obituary Notices.

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

DAVIS.—Died in Milton, Me., Dec. 10, 1890, Mary E., wife of Geo. H. Davis, aged 22 years, 9 months, and 21 days. While young, she began the observance of the Sabbath with her parents, and gave her heart to the Saviour. She received baptism at the hand of the writer, and united some four years ago, with the Milton church, of which she was a member at the time of her death; she was also acting as clerk of the church. Her amiable disposition won for her a large circle of friends. "She sleeps in Jesus, blessed sleep!" She leaves a husband and two children, the youngest eleven days old. May God's blessing rest upon this afflicted family, and may they have a reunion in that better world, the home of the saved. Remarks by the writer, from 1 Thess. 4:13-18. J. B. GOODRICH.

SPENCER.—Emily F. Spencer, wife of Joshua Spencer, died July 3, 1890, of a complication of diseases. She was born in Hermon, Me., Nov. 29, 1839. She removed to Michigan at the age of fourteen, with her parents, and settled in the south part of Sanilac County, then a wilderness. At the age of twenty-four she was married to Joshua Spencer. At the age of twenty-eight she sought and found the Saviour, and united with the Baptist Church. A few years later she, with her husband, removed to the north part of Sanilac County. They had not been there long when they heard the Second Adventists, and accepted the doctrine of the second coming of Christ, uniting with that church. Ten years ago they heard a course of lectures delivered by Elder Albert Weeks, and accepted the truths of the third angel's message, and were the first in Sanilac County to sign the covenant to keep the commandments of God, and the faith of Jesus. She was of a quiet disposition, and was loved by all her neighbors. She was the mother of six children,—four sons and two daughters,—the oldest and the youngest of whom are dead. Funeral discourse by Elder Steward (Second Adventist), from Job 19:25. We mourn not as those who have no hope, for we believe that, if faithful, we shall meet her in the first resurrection. JOSHUA SPENCER.

TREXLER.—Died at Chicago, Ill., Dec. 20, 1890, Mrs. Julia Trexler, of gastro-enteritis and other complications. Sister Trexler was born in Deerfield, Wis., Nov. 26, 1849. On account of the death of her parents when she was about eight years of age, the children were scattered. Owing to these circumstances she was thrown upon her own resources, earning her living from place to place as she could find employment. Both before and after her marriage, her life was filled with sorrow and disappointment. About thirteen years since, she embraced present truth, and until her death has always manifested a deep interest in all branches of the work, helping as far as she had means and ability. About four years ago she became connected with the Central Bible School as housekeeper. She remained with us about one year and a half, working very faithfully, and in the

meantime taking charge of the dining tent at two camp-meetings in Illinois. At the death of her brother's wife, two years since she left all other work and devoted herself to the care of his children, filling the place of a sister and mother. Notwithstanding a strong and vigorous constitution, her life of almost incessant labor and care brought on nervous prostration, from which she suffered greatly the last few months of her life. She expressed herself as having a hope of a part in the first resurrection. Funeral services were held in the Bible School chapel Tuesday morning, Dec. 23, and the remains were taken to Rockford for burial. She leaves a brother and two sisters. GEO. B. STARR.

HENDRY.—George Hendry died at his home in Angola, Ind. Jan. 2, 1891, aged 86 years, 8 months, and 10 days. Fath Hendry is a native of New York. At the age of twenty-four, he settled in the State of Ohio, where he remained several years. In 1836 he removed to Steuben County, Ind., where he continued to live until his decease. By industry and frugality he was successful in gathering a goodly portion of this world's goods. In the spring of 1855 he and his wife united with the Baptist Church, and remained steadfast members of this denomination until the fall of 1864, when they embraced the doctrines of "present truth." He was the father of six children, four of whom are still living. One daughter is an earnest member of the S. D. A. church of Angola. He bore his troubles with patience, and fell asleep with strong hope of a better existence when the Lifegiver comes. Awhile before his death, he marked the following passage, it being quite appropriate to his age: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Job 5:26. Words of encouragement were presented to a full house of attentive listeners, from John 5:24-29. Many seemed to wonder that we believed so much in the gospel of Christ, as we presented to them his power to release from guilt now and from the grave at last. Several expressed themselves as anxious to hear further. How thank full we should be for the blessings of the gospel through Jesus! VICTOR THOMPSON.

## BIBLE READINGS FOR THE HOME CIRCLE

COMPRISES ONE HUNDRED AND SIXTY-TWO READINGS FOR PUBLIC AND PRIVATE STUDY, AND ANSWERS NEARLY THREE THOUSAND QUESTIONS ON RELIGIOUS TOPICS, PRACTICAL, HISTORICAL, AND PROPHETICAL.

The readings are contributed by more than a score of Bible students, and give brief, pointed answers to the questions, quoting directly from the Scriptures, from history, and the writings of eminent commentators of modern times.

THE BOOK IS DESIGNED FOR ALL CLASSES OF SOCIETY. It embraces readings on the subjects of Conversion, Sanctification, Temperance, How to Make Home Happy, Social Purity, Justification by Faith, Faith Healing, Promises for the Children, the Atonement, the Judgment, History of Satan, the Law of God, the Second Coming of Christ, the Millennium, Home of the Saved, and numerous Readings on the prophecies of both the Old and New Testaments, accompanied by many choice hymns and poetical selections, and concluding with the impressive pictorial allegory, "The Game of Life," in three parts. The work is—

#### PROFUSELY AND BEAUTIFULLY ILLUSTRATED,

and contains 600 octavo pages, printed from new type, on superior quality of tinted paper, embellished with 57 full-page engravings, and 170 ornamental headings, many of which were designed and engraved, at great expense, especially for the book, together with 8 full-page scriptural and prophetic diagrams, 3 colored plates, and other attractive features, and will be sold by subscription.

#### THE BINDINGS ARE ELEGANT AND SUBSTANTIAL.

Olive cloth, embossed in red and brown, marbled edges, \$2.00. Blue cloth, silk finish, embossed in gold and brown, gilt edges \$2.50; Library, full sheep, marbled edges, \$3.00; Half morocco gold side and back, extra marbled edges, \$3.50; full Persian morocco, gold side and back, gilt edges, superior finish, \$4.25. Cheap edition, 400 pages, solid type, no illustrations or colored plates, no poetry, thin paper, bound in brown cloth, plain edges, \$1.00.

#### AGENTS WANTED IN EVERY TOWN AND COUNTY IN THE UNITED STATES.

Sample copies will be sent by mail on receipt of price, in territory not occupied by an agent. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

## RELIGIOUS LIBERTY LITERATURE.

1. Religious Persecution in Tennessee. 80 c. per 100.
  2. Religious Legislation. 50c. per 100.
  3. Civil Government and Religion. 25c. each.
  4. National Sunday Law. 25c. each.
  5. Views of National Reform. 15c. each.
  6. The Constitution, Shall it be Preserved? 20c. per 100.
  7. Who Do Men Say that I Am? 20c. per 100.
  8. Politics in Religion. 15c. per 100.
  9. My Reasons for Signing the Petition. 15c. per 100.
  10. Legislating on Religion. 15c. per 100.
  11. Was Israel a Republic? 15c. per 100.
  12. God in the Constitution. 15c. per 100.
- Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

## MODERN SPIRITUALISM.

#### ITS NATURE, TENDENCY, DEVELOPMENT, AND DESTINY.

In this work, this remarkable and growing system of belief is logically treated in the light of Scripture, showing what may be expected of its influence upon the theological world.

#### THE WONDERFUL GROWTH OF SPIRITUALISM

At the present time renders this pamphlet of great interest and value. 184 pp., 12mo., paper covers. Price 20 cts. Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.





28 COLLEGE PLACE, CHICAGO, ILL.;  
251 W. MAIN ST., BATTLE CREEK, MICH.; 18 POST ST., SAN FRANCISCO, CAL.

Address, YOUTH'S INSTRUCTOR,  
Battle Creek, Mich.

Single copy, per year, post-paid, " - - - - \$1.00.  
In clubs of *ten* or more copies, per year, each, - 75c.  
To foreign countries, single subscription, post-paid, - 5s.  
Address AMERICAN SENTINEL, 43 Bond St., New York City.

**O. W. RUGGLES,**  
General Pass. & Ticket Agent, Chicago.

**GEO. J. SADLER,**  
Ticket Agent, Battle Creek.

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

QUICK TIME, UNEQUALED SERVICE.

OMAHA,  
NEB.

# The Review and Herald.

BATTLE CREEK, MICH., JAN. 27, 1891.

## CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b>	
Precious Promise, E. J. JOHNSON.....	49
Romans 1:20, B. GRAHAM.....	51
The Way of Providence, <i>Sel.</i> .....	53
Help One Another, <i>Sel.</i> .....	55
"What I Have Written, I Have Written," <i>Sel.</i> .....	58
<b>Our Contributors.</b>	
Co-operation with Christ ( <i>Concluded</i> ), Mrs. E. G. WHITE....	49
Early Impressions, ELDER J. N. LOUGHBOROUGH.....	50
Family Prayers, ELDER R. A. UNDERWOOD.....	50
"Beginning at Home," ELDER W. B. WHITE.....	51
"Why not Lay on Hands to Impart the Holy Spirit?" ELDER D. T. BOURDEAU.....	51
The Gospel Pendulum, ELDER J. P. HENDERSON.....	52
Slightly Incorrect.....	52
<b>The Mission Field.</b>	
A Real Sacrifice, J. O. C.....	53
True Missionary Education, J. O. C.....	53
Mohammedanism and Its Founder ( <i>Concluded</i> ), P. T. M.....	53
Ship Work in China, P. T. M.....	54
Russia's Tyranny, <i>Missionary Herald</i> .....	54
<b>Special Mention.</b>	
Looking for Christ, <i>Chicago Times</i> .....	54
<b>Home.</b>	
Habits, NORA STEBBINS.....	55
Fragmentary Piety, <i>Zion's Herald</i> .....	55
Regularity of Habit, <i>Religious Intelligencer</i> .....	55
"Don'ts" for Girls, <i>Sel.</i> .....	55
Have Courage, <i>Hebrew Standard</i> .....	55
<b>Editorial.</b>	
The Bishop Questioned.....	56
Another Time Set.....	56
Origin and History of the Third Angel's Message—No. 8 ( <i>Concluded</i> ).....	56
Exodus 20:8, L. A. S.....	57
<b>Progress of the Cause.</b>	
Reports from Montana—Louisiana—Illinois—Arkansas and Indian Territory—Pennsylvania Conference—Kansas.....	58
The Meeting at Bushnell, Mich., O. A. OLSEN.....	59
Meetings in New England, A. T. ROBINSON.....	59
Bro. King's Late Trial in the United States District Court, J. O. C.....	59
<b>Bible Readings.</b>	
The Image of Daniel 2, R. F. COTTRELL.....	60
Is the Setting Up of the Everlasting Kingdom Still a Future Event? R. F. COTTRELL.....	60
<b>Special Notices.</b>	
The Sabbath-school.....	61
News.....	61
Appointments.....	62
Obituaries.....	62
Editorial Notes.....	64

Two Bible readings are given in this number, pp. 60 and 61. Taken together they occupy considerable space. But the subjects are important ones, and belong together; hence we take the room to give them in one paper, so that those interested may have the benefit of both at once.

At a meeting of the National Farmers' Alliance, at Ocala, Fla., Dec. 4, 1890, according to a report in *The Alliance Times* of Dec. 13, a resolution was passed "opposing the opening of the World's Fair on Sundays." What effect this action of the farmers can have in opposition to the action of the 4,000 exhibitors mentioned in our Special Mention department in REVIEW of Jan. 13, remains to be seen.

## TO CORRESPONDENTS.

We have received an obituary notice of Susan Bell, Blaine, Me., which contains no signature. Will the writer please give his name?

Some inquiries on the subject of titling have also been received, with only the initials of some person's name signed to them. This is the same as an anonymous communication, unless we are well enough acquainted with a person to understand his initials as well as full name. But the rule in this Office, as in most others, is to make no use of anonymous communications. We want the name, not necessarily for publication, but that we may know the writer and be able to correspond with him if necessary.

## LETTER FROM PITCAIRN.

It is not yet time, and may not be for some weeks, to hear from the missionary ship "Pitcairn"; but a letter from a sister on Pitcairn Island to a sister in this place, shows how our brethren and sisters there feel in regard to the ship enterprise. Our readers will be interested in this, and we are kindly permitted to give the following extract from the letter. We trust that ere this our brethren on the island

have had the pleasure they so fondly anticipated, of greeting face to face the missionaries who have gone to their assistance:—

"The dear missionary ship we have been looking for so long, has not, at this date, yet visited us; but we shall soon be daily expecting her, as we learned from some of the newspapers that she was finished on the last of July last. As you may imagine, that subject has an interest for us which is increasing, especially as we, too, have contributed our mite toward the fund. What a day will that be when we shall see again some of our brethren in the faith face to face! We pray God that he will give them every success in coming to us, as other efforts have proved futile. Poor Mr. Cudney! Has anything yet been ascertained regarding his fate? Up to March last, we knew there had not, and his poor wife, as her sister wrote us, was wearing her life away with the long suspense. . . .

"Of all days, our young people like collection day best. The tiniest child would not be satisfied unless it had some offering to bring. Last Sabbath, the young faces looked up so bright and pleasant, I could not help remarking to a sister, 'O if all were only possessed of the love of Christ, and that love inspired their hearts to give for his cause, because the Lord has so richly blessed us!' One little girl, an American, was crying enough to break her heart, because she lost her five-cent piece while coming to school. But it was found afterward, and so all was right. Another brought her mite, and through some mistake, carried it home again. As some of us teachers lingered on the road, interchanging pleasant morning greetings, we heard her crying loudly, filling the house with her cries (she is only eight years old); and as we wondered what the matter could be, we saw a young girl coming toward us with her offering, and explaining to us that that was the cause of the little girl's outcries. Even now I cannot forbear a smile when I think how she wept because her five cents was carried back home again. The mistake occurred by some one telling the child to keep her money till some others had put theirs in first."

## MIRACLES AND JUDGMENTS AGAINST WORKING ON SUNDAY.

It seems that the Sunday institution has ever stood in need of some sort of miraculous demonstrations in its support. When Eustace, the abbot of Flaye in Normandy, came into England and attempted to enforce Sunday observance, he found it necessary to obtain in a miraculous manner a roll from heaven, threatening terrible judgments upon the people if they refused to keep the day, and later, to support the "roll," to report some extraordinary happenings, such as a mill turning out blood, and a hot oven refusing to bake on Sunday. The following, in line with such superstition, we find reported in the *New York Weekly Sun* of Jan. 21, 1891:—

### "BROKE THE SABBATH BY BAKING BREAD.

"BELLARE, OHIO, JAN. 15.—On Sunday, a week ago, Mrs. Negard, a widow, contrary to her religious convictions made bread. She sent her son out to make a hole in the frozen creek so that the stock could drink, but while at work he had a fit, and fell face down in the pool, and drowned before he was found by his mother. She succeeded in getting him into the house, and had him laid out in bed, where he has remained ever since. She asserts that he is not dead, but that God has put him in that condition as a punishment upon them for the work they did on Sunday. She says he will soon come to life again."

### A LITTLE DISCERNMENT NEEDED.

A WRITER in the *Christian Oracle* of Jan. 8, says:—

"It has always seemed strange to me that professed Christians should think that the law, the decalogue, is binding upon those who have accepted Christ as their Prophet, Priest, and King. . . . Manifestly the Christian is above law."

Just how manifest it is that the Christian is above or free from obedience to the law known as the decalogue, may be ascertained by his allowing himself to begin knowingly to disregard one of these divine precepts. No sooner does he do this than he finds himself under condemnation, and in need of repentance and forgiveness. That Christians

may transgress this law, and hence are amenable to it, is evident from the fact that all through the New Testament they are warned against sinning, which, in other words, means, simply, transgressing the law,—warned against doing those very things which the decalogue forbids, and taught and exhorted to do those things which it enjoins. Idolatry, blasphemy, murder, adultery, theft, lying, and covetousness are condemned; Christ taught how, "lawfully," to observe the Sabbath, and Paul that children should "honor thy [their] father and mother." This covers the whole ground. The trouble with our *Oracle* friends is, they fail to see, or seeing, they fail to acknowledge, the difference between being made free from the condemnation of the law, and being made free from obedience to it.

W. A. C.

## LITERARY NOTICES.

### A BEAUTIFUL AND VALUABLE BOOK.

THAT ambitious paper, *The Detroit Journal*, is unwilling to take a second place in the journalistic world, and its new Year Book for 1891 completely bears out its claim of being finer than any previous work of the kind ever issued. This book contains in its 148 pages a remarkable amount of valuable information, alphabetically arranged, and among other things, the complete 1890 census figures, election statistics in full, etc. It is also profusely and beautifully illustrated with over 100 "half-tone" engravings (from photographs), all made expressly for the book, and is printed on fine paper and bound in a beautiful cover. It is an immense improvement on its two predecessors, and should be found in every home. It is given free to all subscribers of *The Detroit Journal*, but others can have a copy mailed them by remitting thirty cents in stamps to *The Detroit Journal*.

### SEED CATALOGUE.

THE old reliable "Vick Seed House," of Rochester, N. Y., is early in the field for the campaign of 1891, with a new Floral Guide, of a different pattern from anything ever before sent out. It is unique and artistic in form and finish, and filled from cover to cover with illustrations and descriptions of the various products of the vegetable and floral world. Those who wish to make their yards and homes bright and cheerful with flowers, and their gardens and farms yield both pleasure and profit, will find the wherewithal to do all these things, by a perusal of Vick's Floral Guide for 1891. The goods sent out by this house have been so long before the public, and have become so favorably known, that we need say nothing on that score. We only say, Send for the new Catalogue for 1891, and look for yourself at the ordinary products and the novelties offered for this year, and then you will know what to do next. Price, 10 cents, to be deducted from the first order forwarded. Address, James Vick, Seedsman, Rochester, N. Y.

### CORRECTION.

LAST week, in a note in the Missionary department, I incorrectly stated the price of the *Home Missionary*. Its price for 1891 is the same as before, twenty-five cents. W. C. WHITE.

### A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD.

For the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth, are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,508.)

A friend . . . . . \$10 00  
C. F. Dart . . . . . 12 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.

### OUR NEW GERMAN PAPER.

THE S. D. A. Publishing Association has just begun the publication of a new paper in the German language. It will contain twenty-four pages the size of the *Home Missionary*, and will be issued on the first and fifteenth of each month. Full particulars as to name, object, terms, etc., will be given next week.