

The Advent HOLY BIBLE REVIEW AND HERALD IS THE FIELD And Sabbath

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

VOL. 67, No. 3.

BATTLE CREEK, MICH., TUESDAY, JANUARY 21, 1890.

WHOLE No. 1849.

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

TWO DOLLARS A YEAR, IN ADVANCE.
50 Cents Commission for Each NEW Subscription.
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.

THE BLESSED CHANGE.

ONCE I was blind; no cheering ray
Brought light or comfort unto me,
Till Jesus met me in the way,
Touched my dimmed eyes—and now I see.

Once I was poor,—an outcast driven,
In want and wretchedness; but now,
Joint-heir with Christ of earth and heaven,
A glorious crown awaits my brow.

Once, in vile rags, forlorn and bare,
I walked, nor cared for better dress;
Now rich and costly robes I wear,
Clothed in my Saviour's righteousness.

Once fainting on life's dreary road,
I toiled, hope, strength, and courage gone;
Now Jesus takes my weighty load,
And I with lightened heart speed on.

Once all my days were sad and cold,
The night hours knew my moaning voice;
Now day and night, with joy untold
And full of glory, I rejoice.

—A. U. S., in N. Y. Observer.

Our Contributors.

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

THE NEED OF COMPLETE CONSECRATION.

BY MRS. E. G. WHITE.

BRETHREN, the Lord is coming, and we need to bend every energy to the work before us. We must not only give discourses in the desk, but minister out of the desk. We must be a savor of life unto life in our conversation and deportment. Watchmen upon the walls of Zion, God calls upon you to give yourselves wholly to the work. It is impossible for any man to answer the purpose of God unless he gives his whole soul, mind, and being to God, deciding that he will practice what he preaches, showing himself to be a faithful, devout Christian, a partaker with Christ of his sufferings. The servants of God should pray as never before, Lord, "open thou mine eyes, that I may behold wondrous things out of thy law." "Lord, open thou my lips, and my mouth shall show forth thy praise."

We lose much by not diligently searching the Scriptures for precious gems of truth. We should study the word of God more earnestly. Therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus

Christ." Jesus is measuring the characters of those who profess to be his followers. He is going from congregation to congregation, from church to church, measuring the worshippers. He follows those who claim to be the sons and daughters of God, to take their measurement in business transactions, in trade, in all the affairs of life. His under-shepherds are bearing heavy responsibilities; for by virtue of their office they are to be representatives of Christ, representatives of the sanctifying power of the truth. The under-shepherds may sleep, they may fail to point the flock to the pastures provided for them. Instead of being a light to the world, they may be walking in darkness. They may stumble upon the dark mountains of unbelief. But the True Shepherd, he that keepeth Israel, shall neither slumber nor sleep. If the candlestick is held by unfaithful men, if it gives a flickering light that grows dim and dies out, there is One who sees, One who declares, "I know thy works."

Christ is present at every assembly and at every private interview. He has made his people the depositaries of rare blessings. He has given them gems and treasures richer than gold; and every faithful co-laborer with God is to work the mine of truth and bring the treasures to view. The great Master-worker has an oversight of the whole. He notes those who toil with patience. He sees their faith, their forbearance, their love, their untiring zeal; and it is registered of them in the book of heaven, "Well done, good and faithful servants." They are commended because they have toiled early and late, and because they cannot bear them which are evil. They have carried out the injunction of the apostle to "reprove, rebuke, exhort with all long-suffering and doctrine." They have administered impartial discipline, laying their hand upon all false teaching, upon false brethren whose works have denied the faith. Amid the scorn of men, suffering worldly loss, they have manifested steadfast integrity. While temptations to worldliness and licentiousness cause the love of many to wax cold, they stand true as the needle to the pole, as faithful workers, as standard-bearers for God, in principle firm as a rock.

Shall we forget our holy calling, brethren? Shall the mournful deterioration of piety be seen among us, that caused the rejection of the Jewish nation? Shall we who have had so great light upon Bible truth let a dry, dead formalism take the place of zeal and faith? Is our light to go out in darkness? Are we not to work zealously to counteract the arts of the enemy? We must watch and pray. We must arouse and take in the situation. We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in his office work. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in his work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise

not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time.

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. We are to study the mind of Christ, and to receive the truth as it is in Jesus. We are to watch and pray, to consult the living oracles of God. When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they engage in side issues to gratify their own selfish purposes, and their true moral standing is determined by their works.

I appeal to you, my fellow-laborers, to meditate upon the sacred truths imparted to you. The heavenly Master has intrusted you with the mine of truth, and you are to work out its treasures, to display its gems, and unveil its attractions, not merely when giving a discourse, but in your daily life you are to show the constraining, transforming power of the truth. Every faculty and power of our nature must receive the imprint of Christ's signature. We must become partakers of the divine nature. By beholding, we become changed into his image.

What are we doing for Jesus? Are we co-operating with him in his great work above? Are we using every jot of influence we have to cleanse the temple of God from defilement? Let not the ministers act in such a way that they will come under the same condemnation as did the priests and rulers whom Jesus charged with making the house of God a den of thieves. We might better be reduced to penury than gain means that will divorce our interest from the solemn truths for this time. It is Satan's studied effort to make of none effect saving, testing truth through the lives of those who preach truth to others and who in their daily practices deny what they preach. If we are paralyzed spiritually, we shall not be able to realize that our obligations are in proportion to the light we have received. All the angels of heaven are united in the work of bringing to man the infinite treasures of the better world. Shall we not with grateful hearts show that we appreciate the heavenly gifts, and co-operate with the workers of heaven in bringing every power into captivity to Christ?

If we would come into possession of the heavenly inheritance, the glorious, eternal substance, we must be in covenant relation with God, and employ every faculty of our being to win souls to Christ. O, would that I could present this subject in more fitting language, that you might comprehend the matter as it really is! God's people must be a peculiar, holy people, distinct in character and practice from the world, distinguished from all the religionists of the day. They must be patterns in personal piety and good works. There is higher, holier work for us to do than we have yet done. Christ has said, "My kingdom is not of this world." It has no principles that will meet the principles of the world. The Lord has set his Church as a light in the world, to guide the world to heaven. It is to be a part of heaven on the earth, flash-

ing divine light on the pathway of benighted souls.

God himself has plucked men as brands from the burning, and through the sanctifying power of his truth, he has trained the children of wrath to be the children of light, that they might cooperate with him in life and character, by precept and example, and reveal his miracle of grace that has filled the angels with astonishment and joy.

Satan is working to put his seal and stamp upon the watchmen, that the purposes of God may not be fulfilled in them. He is working that the individual members of the Church shall not be one with Christ as he is one with the Father. But it is the privilege of Christ's followers to partake of the rich and full supplies of his grace, that the world may believe that Christ has indeed sent them. It is a lamentable fact that not all the ministers who preach the truth are converted. Many have ceased to advance in the path of progress, and they do not represent Christ, for they do not copy the Pattern.

The Lord cannot glorify his name through ministers who attempt to serve God and mammon. We are not to urge men to invest in mining stock, or in city lots, holding out the inducement that the money invested will be doubled in a short time. Our message for this time is, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

Just before Israel entered the land of Canaan, Satan sought to seduce the people, and lead them to idolatry, thinking to compass their ruin. He works in the same way in our day. There are young men whom God would accept to become workers together with him, but they have become absorbed in this real-estate craze, and have sold their interest in the truth for the prospect of worldly advantage. There are many who hold themselves away from the service of God, because they desire worldly gain, and Satan uses those who claim to believe the truth, to seduce souls. The tempter comes to men as he came to Jesus, presenting the glory of the world; and when a measure of success attends the ventures of men, they become greedy for more gain, and their spirituality dies; they lose their love for the truth. The immortal inheritance, the love of Jesus, is eclipsed to their vision by the fleeting prospects of the world.

ENGLAND AND CATHOLICISM.

BY ELD. J. H. DURLAND.
(Battle Creek, Mich.)

ENGLAND and her states, Scotland, Ireland, and Wales, known as the British Isles, have an influence second to no other nation on the earth. It has been truly said that Queen Victoria rules a vast empire, on which the sun never sets. With her nearly 9,000,000 square miles of territory, and more than 300,000,000 people, her educational advantages, her shipping facilities, etc., she stands among the nations as a power to be feared in time of war, and to be courted in time of peace. In this great empire, England sustains a relation to her states and provinces, similar to that of the hub to the wheel. Here is the place where the head of the empire makes her home; here parliament meets and frames her laws; here are the great libraries, the principal newspapers, religious papers, and the great divines, influencing to a large degree the minds of all her people throughout the world.

In religion, England recognizes a State Church, yet she tolerates all denominations, and persecutes none. Her laws recognize the Episcopal Church as the only true church, and her ministers as the only persons who have a right to officiate in any services connected with the state. In all her cemeteries, where non-conformists are free to bury their dead without going through a legal process, the grounds are separated, the State Church occupying one part, and the non-conformists the other. The former is called conse-

crated ground, while the latter is called unconsecrated. The distinctions are calculated to keep before the mind that the great Catholic, or Episcopal Church, is the only true church, and as taught by not a few of the clergymen, a man stands a poor chance of being saved in any other. No doubt this spirit is a germ of Roman Catholicism which was left buried there at the time of the Reformation, and may yet grow into something greater.

PAST HISTORY.

England's past history shows that she has been governed by many noble kings and queens. It also shows that there have been some of the most unprincipled men and women on her throne that ever occupied a leading position among professed civilized nations. These have most all professed to be religious, while their acts showed them to be governed by their own lusts and appetites. Such men and women have left a dark stain upon the nation, which every true-hearted citizen would like to see blotted out of the historical record.

Among her dark deeds, the rule of Roman Catholicism has left the blackest chapter in her history. Rome built her cathedrals, which stand to-day to witness to her cruelty. In these edifices built to worship God, may be seen the boxes and chains that once held the Scriptures from the hands of the people. Many are the dark chambers under these edifices, that show signs of the torture which was inflicted on those who could not conscientiously conform to the worship prescribed by that apostate church. Many are the places on this small island, where visitors are reminded of the terrible tortures of the papal church. The question that forces itself on the mind, while viewing these places, is, Would Rome be so intolerant, were she again to possess the power? Also one thinks, What are the prospects of this professed church of Christ again having a prominent place in this great nation? Or, in other words, Did the Reformation in England forever banish the influence of the papacy?

The reader of history is aware that the momentous question to be determined in the struggle of the Reformation, was, Shall "papal supremacy" or "Protestant ascendancy" prevail in this nation? There was not, and there could not be, a middle issue. One of the two must govern. With the former would come tyranny; with the latter would come liberty, including the enfranchisement of the mind, as well as of the person. Happily for England, and even for the world, when the battle of the Reformation had closed at the revolution of 1688, it was Protestantism that held the field.

After this struggle, Great Britain built ramparts around her rights and liberties; one of which, and by no means the least, was the "Revolution Settlement." This included the following provisions: 1. *A Protestant throne*; 2. *A Protestant legislature*; 3. *A Protestant electorate*.

A PROTESTANT THRONE.

By an act of 1689, declaring the rights and liberties of the subject, and settling the succession of the crown, it was decreed that "every person who is or shall be reconciled to, or shall hold communion with, the See or Church of Rome, shall be forever incapable to inherit, possess, or enjoy the crown or government of this realm and Ireland; and in every such case the people of these realms shall be and are hereby released of their allegiance." It was here the statesmen of the revolution began. He who is to rule over free men, they said, must be free. *A king who is entirely under the control of the pope is not, and cannot be free.* He is a servant of a master who claims his whole obedience. He is but the shadow, the image of a king; for of real authority and independence he has none. He is not, and cannot be free.

A PROTESTANT LEGISLATURE.

This was the second part of the "Revolution Settlement." The men of that day said, "The

subjects of Great Britain shall be governed by British law—law made on the soil of Britain—law inspired by the genius of British liberty," and conservative of those rights and liberties which had been won in the struggle of two centuries which had just come to an end. The men of Romish communion were not considered as being in a proper sense citizens of that country. They were subjects of a foreign prince, by whom their conscience was absolutely ruled. Every bishop takes a fearful oath to obey the pope in all things, and fight against his enemies. That obligation may be traced down through the priest to the humblest member of their community, linking them into a great feudal confederacy, whose throne is in the Vatican, and whose country is "the church." England reasoned that self-preservation is the first law of states as well as of individuals; and what could be a more glaring violation of that law than to commit the government of a country into the hands of those who are aliens to it, and, it may be, its bitterest enemies? They considered such a thing as political suicide.

Guided by these considerations, they said: "We must restrict the task of legislating for the country to the citizens of the country; that is, to Protestants." They said:—

We must extend the protection of our law to all who live on our soil. We shall guard the persons and the property, the liberty and the lives of Romanists, as sacredly as we do the lives and property of Protestants; but to admit the former to the making of our laws is, in the first place, not one of their natural rights; and, in the second place, they have shut themselves out from this privilege by the position in which they have chosen to place themselves. The making of laws is a right which no one can claim, unless he is a citizen and a subject—and to admit those who are *neither* to this power would be simply to place the neck of the true citizen under a foreign authority; it would be to introduce tyranny into the state, and so gradually demoralize, and in the end destroy it.

A PROTESTANT ELECTORATE.

The Protestants of England did not think their labors at an end until they had made the national edifice a compactly Protestant one. Their argument was:—

The state is a body politic; the elements that constitute its being are political; and the bonds that hold its members together are political. The first and chief of these is allegiance to the throne; the second is submission to the laws. Where these are wanting, there can be no citizenship. But these are palpably and undeniably wanting in the case of the adherents of the papacy. To our sovereign they bear no allegiance; to our law they yield no submission further than force may compel.

In proof [said they], we appeal to the authoritative principles of their creed; to their own published manifestoes; and, above all, to their repeated and desperate attempts, with arms in their hands, to establish this foreign rule over us, not content with being themselves free to submit to it. It matters not where their king lives, whether in Russia, in Turkey, or in Italy; it matters not by what title he is known, whether he is styled czar, sultan, or pope—the fact that concerns us is, that it is to him their allegiance is sworn, and it is his law by which their consciences are ruled; and so long as they cleave to this foreign authority, we adjudge them outside the limits of the state, and refuse them part or portion in the government of a nation to which they do not belong.

The above are some of the fundamental principles of the Protestant government of England, when she threw off the papal yoke. In these principles, whether correct or not, we see a fortification against the re-entering of Catholicism, as strong as the great walls that surrounded ancient Babylon. It would seem that papal supremacy was forever banished from England's soil. But as ancient Babylon was not taken by force, so it may be that the papacy will gain by stratagem what it cannot by force.

(To be continued.)

—The true scholar is known, not by the number of tomes, ponderous though they be, in his library, but by the number of substantial books in his brain. Moving matter is more efficient than inert matter.

—No man can avoid his own company; so he had better make it as good as possible.

THE SECRET PLACE.

BY MRS. P. ALDERMAN.
(Windsor, O.)

THERE is, above the reach of sin—
Above the turmoil and the din,
A secret place the Lord has blest,
Where we may wait and hope and rest.

Would all could know where it is found—
The soul's sweet peace, this rest profound!
'Tis at the loving Saviour's feet,
Where skies are bright and joys complete.

Here we may rest, here we may stay,
When clouds are dark and fears dismay.
He bids us all our sorrows bring,
And then o'ershades us with his wing.

I cannot tell—'tis bliss to know—
This sweetest of all joys below.
It is the ladder Jacob found,—
Its top, the skies; its base, the ground.

There are no foes that I can fear,
But all is safe and tranquil here:
The rough made smooth; the crooked, plain;
While strength and courage I regain.

I love to sink into His will,
And hear Him bid the storm be still,
And feel His presence at my side
Where'er I go, whate'er betide.

His favor is the cooling balm,
To fan the heated soul a calm;
And, oh, what love—to change our dress
And let us wear His righteousness!

In Him no darkness can abide,—
Our Star, our Sun, our Crucified,
Light of the world, hope of the soul;
His love the grace to make us whole.

SAD APOSTASY.

BY ELD. GEO. E. FIFIELD.
(So. Lancaster, Mass.)

"LET them return unto thee, but return not thou unto them." Jer. 15:19. Roman Catholics have never been noted for their strict adherence to the principles of Bible truth; in fact, the very origin of the church as it now is, was in the following of human tradition instead of the divine word. It is said, however, that there are exceptions to all rules, and it is certain that Romanists, in their relations with Protestants, have ever strictly adhered to the motto of this text. Many fondly fancy that the principles of the Roman Church have changed since the old days of persecution, that they have adapted themselves to advancing civilization, and have become more liberal and more Christlike.

The declarations of sympathy with our free institutions made by the late Baltimore Catholic Congress, and all their fine talk about liberty and education, are designed for the very purpose of fostering this delusion. No idea was ever a more perfect delusion, and no delusion was ever more dangerous. The declaration of papal infallibility, promulgated only a few years ago, is the church's seal of sanction to all her deeds of blood and crime through all the centuries; it is her official declaration that she never changes. Pope Pius IX., in his encyclical letter of Aug. 15, 1854, said: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error." Bishop O'Connor says: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." Says the *Rambler*, a Catholic paper of London: "The very name of liberty—except in the sense of *permission* to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood." These, and many other quotations that might be given, plainly show that the Catholic Church is the same as ever in bigotry and the spirit of persecution, and that she is patiently biding her time.

Luther made a grand protest, not only against the false doctrines of the Roman Church, but also against the papal spirit of persecution,—a protest in favor of the liberty of each human soul in things pertaining to God. As a sanction of that protest, and a pledge to continue it, the

reformed churches took the name of Protestants. The strange phenomenon that now presents itself is, that while Rome remains the same, and Protestants still retain the name, they have largely ceased to protest,—they have gone out of the business, and yet they still retain the name of the firm.

An ex-chaplain of Yale College, and a Congregational clergyman reputed for his learning, recently used these words: "The time is past for us [Protestants] to consider them [Catholics] a pagan church. They are *our Christian brethren, one of the branches of the Church of Christ.*" Mr. Moody, on being solicited to give money to help build a Roman Catholic church in his native town, is reported by the papers to have given twenty-five dollars, saying he recognized them as a part of the Church, and as doing a great work for Christ." Those who take this position, to be logical, should cease to call themselves Protestants, and should denounce the great Reformation as a burst of fanaticism, and Luther as either a misguided enthusiast or a scheming self-seeker. It should be kept in mind that the Roman Church has never changed its spirit, and has never made any concessions whatever, to Protestants. Luther thought it corrupt enough to justify him in making a vigorous protest against it, and in fixing an impassable gulf between them. He called the pope antichrist and the man of sin, and the whole papal system, the mystery of iniquity. Protestants by their concessions to papists have gradually bridged over this gulf, till now it is so narrow that they reach the hand of Christian fellowship (?) across, and say, "They are our Christian brethren, one of the branches of the Church of Christ." And yet they call themselves Protestants. It is an illustration of the strange fact that a name often outlives its meaning and usefulness. Verily they, too, have become harlot. "Babylon is fallen." The glory is departed. Even Mr. Schaff, the church historian who has contributed so much to our knowledge of the almost unspeakable corruption of the Romish Church, strange to say, has fallen under this modern fascination to the degree that in speaking of that church and the Episcopal Church, he says of the former that she is "the beautiful mother of a beautiful daughter."

In 1884 the *Christian Statesman* published the following:—

Whenever they [the Roman Catholics] are willing to co-operate with us in resisting the progress of political atheism, we will gladly join hands with them.

The late Catholic Congress of Laymen passed the following resolution:—

We are in favor of Catholics taking greater part than they have hitherto taken in general philanthropic and reformatory movements. There are many Christian issues in which Catholics could come together with non-Catholics, and shape civil legislation for the public weal. In spite of rebuffs and injustice, and overlooking jealousy, we should seek alliance with non-Catholics for proper Sunday observance.

Here we have Protestants proposing to co-operate with Catholics, and Catholics accepting the proposition. But in what do they propose to co-operate? In nothing else, and nothing less than the *carrying out of the Catholic theory of religion and government*—in nothing else than enforcing upon Protestants an institution which originated with the Roman Church, and which is boasted of by them as the very symbol of their authority; an institution for which Cardinal Gibbons himself declares the Catholic Church to be the sole authority, and that "Protestants in observing Sunday are following, not the Bible, but the traditions of the Catholic Church."

Catholics would gladly enforce this institution upon the world without the help of Protestants, yea, without the consent of Protestants, and in spite of them, if they could. And now comes a fact which shows the unspeakable humiliation of the Protestantism of to-day. At the late National Convention of the American Sabbath Union, held in New York, Mr. Crafts, in giving in the report of his year's labor, said: "I have recently visited Baltimore, and had a most delightful con-

ference both with the cardinal and the committee on resolutions of the Catholic Congress, the result of which conference was the resolution of that congress to co-operate with non-Catholics for Sunday observance."

So it seems that Protestants were the prime movers in this also, and a once noble Protestantism has debased itself to plead at the feet of the mother of harlots for her co-operation with so-called Protestants for the enforcement of her own institutions, and her own theory of government, not upon Catholics simply, but upon Protestants also. Verily, that is a strange Protestantism. The genuine article has either ceased to be, or has found other sanctuary than the American Sabbath Union. The need of the new Protestantism spoken of in Rev. 14:9-13, is becoming every day more apparent.

And what do Roman Catholics hope to accomplish by this union? A few extracts from various speeches delivered at the late Catholic Congress will seem to indicate this. They are as follows:—

America for the Catholic Church. God wills it, and let our hearts leap with crusader enthusiasm.

Rome is concentrating all her influence here. Whatever form of government or religion prevails here, it will ultimately prevail everywhere else.

The church triumphant in America, Catholic truth will travel on the wings of this nation's influence to triumph in all nations of the world.

The Greeks and Slavs are gravitating toward Rome. It looks as though the twentieth century would witness a re-establishment of the papacy greater and grander than that of the past.

When it is remembered that every one of the speeches delivered at the Catholic Congress had first to be put into writing and submitted to the examination of His Excellency the Cardinal, it will be seen that these are not the careless statements of a heated outcry, but official declarations of the hopes and designs of the Roman Church. That resolution of co-operation with non-Catholics, is simply a resolution to use the non-Catholics for all they are worth to accomplish this great end. Protestants are everywhere blindly permitting themselves to be so used, while the pope sits in the Vatican and smiles and whispers to his cardinals and bishops and priests, "Let them return unto thee, but return not thou unto them."

LAW AND GOSPEL.

BY JOS. CLARKE.
(Lowry City, Mo.)

THERE can be no doubt that a thorough knowledge of God's law is necessary to a repentance that shall be acceptable to God. David says, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. This keen apprehension of God's law made his repentance for sin very thorough. (See Psalms 51.) How deeply he bewails his sin: "Cast me not away from thy presence; and take not thy Holy Spirit from me." Verse 11. Could language be more forcible? In verse 3 he says: "For I acknowledge my transgressions; and my sin is ever before me." Oh, that all could realize the drift of this penitential psalm, and have so thorough a knowledge of the law of God that our repentance would be commensurate with the sin as it appears in the sight of God! Says Paul in Rom. 7:13: "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." So it is by the commandment that sin is to appear sin. What shall be done for those who deny those commandments that Paul here referred to? Of course the sin cannot appear sin to such as have no knowledge of the law, nor belief in it.

When on the day of Pentecost the multitude cried out, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." But Peter had just told them of what sin they had been especially guilty,—the murder of the Lord, the violation of the sixth precept of

the decalogue. Were Peter here to-day, he would take the same course. He would show to inquirers after the way of life, what sin they are guilty of having committed. On the day of Pentecost, Peter addressed a multitude that had never denied the law of God; and he had only to show them that they had violated the sixth precept especially. This brought deep conviction for sin, and heartfelt sorrow for it. Then they were prepared to appreciate the pardon, and were joyful and sincere (see verses 41-47) in their subsequent experience.

The law of God is exceeding broad (see Ps. 119:96); and when we find by bitter experience the impossibility of keeping it in our own strength, we flee to Christ to help us to keep that holy law. This creates in us a longing desire for freedom from sin; and the help we receive from God, through Christ, binds us to him more and more, and we hunger and thirst for righteousness. This is the only way to God, through Christ; and no one ever yet felt his need of a Saviour, who denied his law which convicts us of sin, and thus compels us to flee to him for pardon and aid in keeping it henceforth. Then follow peace and joy in the Lord.

ABOLISHED OR MAGNIFIED—WHICH?

BY H. C. GILES.
(Battle Creek, Mich.)

Two conflicting theories are extant in the religious world respecting Christ's work as touching the law of God, the ten commandments. One is that this law was merely a temporary arrangement, formulated expressly for the benefit of the Jewish people, and was, therefore, abolished by Christ. The other is that the law of God is the expression of the character of the Most High, the foundation of the government of Heaven, and, therefore, immutable as the throne of the Eternal; and that Christ, instead of nullifying and releasing Christians from their obligation to obey its precepts, kept it in every particular, and taught obedience to its righteous commands as necessary through all time to those who would enter the kingdom of heaven. Of such antagonistic views, one only can be true. Let us briefly examine these positions in the light of God's word, and determine which is correct.

In Isaiah 42 the prophet states very clearly the object of Christ's mission to this world. In verse 21 he says: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." What is meant by "his [God's] righteousness"? The same writer (Isa. 51:7) declares that the law of God constitutes his righteousness. (See also Ps. 119:172.) We might therefore read it thus: "The Lord is well pleased for the sake of his law." But the inquiry immediately arises, Why was the Lord "well pleased" for the sake of his law? What change was to be wrought to which he looked forward with pleasure? Was it the abolition of the law? Let the prophet answer. He assigns as the reason for the pleasure entertained by the Lord concerning his law, the fact that "he [Christ] will magnify the law, and make it honorable." Isa. 42:21. The word "magnify" is derived from two Latin words,—*magnus*, meaning "great," and *facere*, "to make;" then to magnify anything is to make it great. The way in which the law of God was to be made great, is thus expressed by the inspired penman: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. The law engraven on the two tables of stone was no longer to be the external suggestion of God's service; but written on the fleshly tables of the heart, its principles of love were to permeate the Christian's entire being, controlling all his feelings and emotions.

Did Christ in this manner magnify the law of God? The sacred record abounds in evidence to prove that the whole tenor of his teaching during the course of his earthly ministry, was to impart new beauty, and a vastly higher import to the principles embodied in the moral law. He taught that the scribes and Pharisees, although strict observers of the law *outwardly*, came far short of fulfilling its righteous demands, and of perfecting characters that would render them fit subjects for the kingdom of heaven. Matt. 5:20. He threw such light on the seventh and eighth commandments, as to show that the precepts of the law are of sufficient breadth to take cognizance of "the thoughts and intents of the heart." Verses 21-32; see Ps. 119:96.

Christ was also to make the law honorable. Webster defines "honorable" as being worthy of esteem. Did Christ in this sense make the law honorable? To this query the reply must be in the affirmative. He showed that the law was worthy of his esteem by keeping it; for he declared, "I have kept my Father's commandments." John 15:10. He also taught that its claims must be recognized by all Christians, making it the standard of righteousness (Matt. 5:20), and obedience to all its holy precepts necessary *through all time* for those who would share the bliss of eternity; while disregarding even the least commandment, and teaching men so, destroy all hope of securing "an inheritance among all them which are sanctified." Acts 20:32. In giving the Revelation to the Church, Jesus declared: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

But not a syllable do we find from the Saviour's lips concerning the abolition of the moral law. There was a law abolished at the cross, but it was that law of types and shadows of which Christ was the substance. Col. 2:14-17. But God's moral law, the ten commandments, the transgression of which is sin (1 John 3:4), cannot be abolished; for it is the only law that governs our relation to our Creator and to our fellow-men. Luke 10:26, 27.

It is the law on which hang the conditions of future life (Eze. 20:11; Matt. 19:17), and the transgression of which brings death (Eze. 18:4),—a law which allows no relaxation of its just demands either for Jew or Gentile, but claims obedience from all (Rom. 3:9, 19); which is not "contained in ordinances," but embraces duty to God and man (Matt. 22:36-40); which is not "against us" and "contrary to us," but in which the inward man delights (Rom. 7:22; Ps. 1:2); which is written in the heart of the believer (Ps. 40:8; Jer. 31:33), is not a "burden," but holy, just, and good (Rom. 7:12), is not "a yoke of bondage," but a perfect law of liberty, a spiritual and royal law (Rom. 7:14; James 1:25; 2:8); which is not made void, but *established* through faith in Christ (Rom. 3:31), and is to be the standard in the day of judgment. James 2:12. This law, which constitutes the righteousness of God (Ps. 119:172), cannot be abolished (Isa. 51:6), but all its holy precepts "stand fast forever." Ps. 111:7, 8. Concerning its perpetuity, the Saviour said, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:18. Heaven and earth still remain; all things are not yet fulfilled. So, then, God's law, unchanged in jot or tittle, must still continue to be the great rule of life.

Can we ask for more explicit testimony than that already given? In the face of all this evidence, can the lover of truth cherish a theory so manifestly opposed to both reason and Scripture as that Christ abolished this law?

Has any reader of these lines hitherto fondly cherished the belief that the law of God is abolished, and have you thus felt at liberty to trample underfoot the rest day of Jehovah? If so, you can do so with impunity no longer.

To you the earnest appeal is given, "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*." Isa. 58:13. Christ called the Sabbath a part of his Father's law, honorable; you are required simply to follow in his footsteps. Can you be consistent in your profession of Christianity, and be unlike Christ? If you are a follower of the lowly Nazarene, will you seek to undo the work to the performance of which he gave his life? Christ made the law great; would you have it abolished? Christ made the law honorable; would you stigmatize it as Jewish, and denounce it as "a yoke of bondage"? Paul says, "I had not known sin, but by the law." Rom. 7:7. When the commandment came, sin revived: when his character was reflected from God's great mirror, the moral law, his sins appeared in all their enormity. Many people under similar circumstances at the present day, simply dash the mirror to pieces, and declare the law abolished, and thus attempt to free themselves from their load of guilt. But the apostle took quite a different course. When the law of God pointed out his sins, he says, "Sin revived, and I [the carnal mind, *not the law*] died. . . . For sin, taking occasion by the commandment, deceived me, and by it slew me [not the law]." And after carnality was thus slain, he could exclaim, "Wherefore the law is holy, and the commandment holy, and just, and good;" "For I delight in the law of God after the inward man." Rom. 7:9-12, 22. Then from his own experience he could declare to the believers in the language addressed to the church at Rome, "For sin shall not have dominion over you: for ye are not under the law [*i. e.*, its condemnation]; but under grace [because of pardoned sins]." Chap. 6:14.

But the apostle explains the difficulty which so many are disposed to encounter when dealing with the law of God: "For we know that the law is spiritual: but I [the natural man] am carnal, sold under sin." Chap. 7:14. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Chap. 8:7.

Reader, do you feel any spirit of resistance to the claims of God upon you, as expressed in his divine law, rising up in your heart? If so, rest assured that such manifestations can proceed from no higher source than the carnal mind. It is impossible for such feelings to originate in the heart subdued by that Christian grace—love—which is the bond of perfectness; for "love is the fulfilling of the law." Rom. 13:10.

"CHARITY ENVIETH NOT."

BY A. FORD.
(Highland Station, Mich.)

INSTEAD of feeling envious against those whom God is using to do a great work, we should feel thankful that they have not received the grace of God in vain.

If we are truly sorry that we have grieved our patient, loving Saviour by our sins, slothfulness, selfishness, and failure to get where he *could* use us to his glory, ought we not to be glad if there are those who have not done as badly as we? God has caused great light to shine upon us. He has wrought marvelously in our sight. The tenderness, love, mercy, and compassion which he has shown to us are wonderful to behold; and that we have committed grievous sins, and have made no greater advancement than we have, ought to cause us the deepest regret; and any evidence that others have not grieved God's love as we have, ought to cause us the sincerest joy.

—Do to-day's duty; fight to-day's temptations; and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.—*Charles Kingsley*.

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.

THE HOUR OF THE MORNING.

BY ELD. L. D. SANTEE.
(Ottawa, Kan.)

I KNEEL in the calm of the morning,
The hour consecrated to prayer;
For I know ere I touch the day's duties,
That Jesus will meet with me there.
And I ask that the hand of the Master
The heaviest burdens will bear.

The hour of the morning is sacred,
For angels are hovering round;
And, reverent, I lay off my sandals,
For 'tis holy, 'tis God's hallowed ground,—
The calm, precious hour of the morning,
Where Christ my Redeemer is found.

And I ask him that strength may be given
For each task that shall come through the day,
And that every sin and temptation
May be banished and put far away;
And that life may be filled with such blessings,
As the Spirit of Christ shall convey.

Oh! that calm holy hour of the morning,
Ere the duties of day are begun,
My heart with my voice is uplifted
To commune with the infinite One;
And with rapture I think of the future,
When the toils of the journey are done.

SELF-RESTRAINT.

CONTROL and restraint of the thinking powers are specially necessary because no pride is more fixed and arrogant than that of mentality. The purse-proud man may be ignored; pride in personal appearance may be suppressed by a laugh; but the air of superiority of the man who thinks himself of finer mind than his fellows is exasperating to every one and of no use to its possessor. Every one dislikes the person who is given to "laying down the law," and regards his arrogance as a sign of weakness. Benjamin Franklin, one of the most remarkable minds of our Revolutionary period or of any age, attributed his success in influencing others to his custom of so modestly and deftly conveying his ideas that his hearers imagined them their own, and by treating all men as if they were mentally his equals. Control and restraint are also necessary to save men of reasoning habit from sitting in judgment on their fellow-men. The true judicial faculty is probably the highest attainment of the human mind, but it never is reached by men who indulge openly or secretly in the amusement—for such it is—of judging those around them on the basis of some single act or trait of character.

That this fault is alarmingly common is well known. It is easy to proceed mentally through successive deductions to a conclusion when only a single point is considered; but human nature is of too complex a quality to be disposed of in such manner; the man who adopts it has not the method of the judge, but of that pestilent type of public prosecutor who bends all his efforts toward conviction, ignoring all evidence on the other side. Whether in the present age such self-made judges do any great harm to others is open to doubt, for experience has taught modern civilization so to distribute and limit power that no man can now assume mastery of the lives and fortunes of others; as to the individuals themselves, however, there is a terrible suggestion in the divine command, "Judge not, that ye be not judged." But the most important end to be gained by control and restraint of the reasoning faculties is the direction and confining of thought to subjects at hand and really demanding it. Persons sometimes are heard to complain that their lot in life is so cast that they find nothing for their minds to do, but they always are wrong. Proper sense of duty will impel any one to direct all his action by thought instead of impulse, and demands upon the thinking powers are quite as imperative, to people of active conscience, in the

cottage of the laborer or the shop of the mechanic as in the study of the pastor or the cabinet of the President.—*John Habberton, in the Chautauquan for January.*

BELIEVE IN YOUR WORK.

THE English governor of one of the provinces of the British Empire in India, commenting on his good fortune in getting out of the country before the breaking out of the Mutiny, said: "I could never have fought well, for I could never make up my mind whether our conquest of India was a divinely inspired act or a great dakoity." The remark showed sound knowledge of life. No man can fight vigorously and successfully if he is uncertain of his right to fight. The soldier who leaves behind him the open question of whether a thing ought to be done or not, in nine cases out of ten will retreat along that line. The advance line is held only by the man who believes in the end that lies before him and in his right to secure that end. Nothing blights faith in a purpose, or saps the strength to carry it out, like skepticism; the skepticism need not be very deep or very radical; a very little of it will go a great way in destroying a man's working power.

It is one of the mental and spiritual diseases of our time that so many men and women are uncertain whether the thing they are doing is worth while. They are fighting a losing battle, not because they have not the force or the equipment to fight a winning one, but because they can never quite make up their minds whether the fight ought to be made or not. A half-hearted or questioning Stanley would be an absurdity. The man who is to cross Africa through the heart of its vast forests and its deadly morasses, must be a man who believes that doing that particular thing is worth every exertion that a human being can make, and that if his life goes into the work the loss will be well made. No less of faith than this could have given Stanley the impulse which has again sent him through the heart of Africa. If Mr. Edison spent his nights in querying whether his work by day was worth the doing, the wonderful development of the practical use of electricity which he has secured for the benefit of men would never have been made.

Doubt is a healthy stage in the life of every man who thinks, but it is only a stage, not a permanent condition. Sooner or later the man who achieves anything in life leaves doubt behind him and puts his hand in the resolute grasp of a clean, clear, triumphant faith in some cause or purpose or principle or aim. When we stop to ask ourselves whether life is worth living, we ought at once to call in the family physician; that question means disease either of body or mind; it is a question which no healthy man or woman has any business to make.—*Christian Union.*

"WARRANTED TO KEEP."

Two ladies who had not met for several years were visiting on a shady piazza one summer afternoon.

"I have greatly changed since our school-days, Agnes," said the visitor. "Contact with the world has taught me that if I don't look out for my own interests, no one will, and I have grown very selfish."

The speaker sighed as if the "world" were all at fault, and she had been sorely misused.

Agnes look up brightly, and said, with seeming irrelevancy, "I have noticed, Marion, on the boxes of the matches we use, a little printed label which says they are 'warranted to keep in all climates.'"

"I declare, Agnes, you are quite the same after all these years," laughed the first speaker. "I never saw such a person? You always have an illustration for the case in hand."

Then the conversation turned to other matters; but the words suggest a lesson.

"Warranted to keep in all climates." Ah! in all climates. Any one can keep sunny and sweet-tempered when the wheels of this work-a-

day life run without friction,—when, in short, we feel that it is "joy enough to be alive."

But the days when the clouds are heavy and black, when a dampness that penetrates the very soul oppresses us, when the dark side of life will hardly bear "polishing up,"—these are the times that test us whether we will "keep."

What a bright thread in the web of life is a person who is the same "in all climates"! With what pleasure we welcome him to our homes! His cheery, helpful words and smiles are a certain panacea for those fits of dejection we term "the blues." With what satisfaction we speak of such a one! "He can be relied upon! He is always the same." There is always a demand for such people. They are "wanted" in every vocation in life; specially are they needed in the "select inner circle" of the home. There is at least one certain road to success in this direction. Would you know the secret? "Sunlight in the heart" will never fail to make sunshine in the home, in the street, in the office, in the shop,—everywhere. One who is supplied with this sunlight may safely be "warranted to keep in all climates." A. B. C.

"YOU STAY."

"I REMEMBER," said an old clergyman lately, "a careless word spoken to me in my boyhood, which has influenced my character through life. Like most sickly, sensitive children, I was ready to give up hope before every trouble. An attack of illness, a long storm, a disagreeable visitor or servant in the family, plunged me into despair.

"Fred," said my uncle to me one day, 'the toothache, or the wet weather, or the boys who tease you, are bad things enough, but remember they go, and you stay.'

"It was like a new gospel to me. Those great evils would pass by, and little, insignificant me—I would stay!

"It was a wholesome idea to put into a boy's mind. The feeling of permanence is rare with children. They are to their own feeling like anchorless boats on the sea, driven here and there. Out of this uncertainty come most of their vague miseries. It is good for them to feel that, no matter how poor, or dull, or obscure they are, in comparison with others, each of them has a life of his own, abiding and sure, which is of importance in God's eyes. Many morbid, self-distrusting boys and girls need just the poise and confidence which that knowledge would give to them.

"As I grew older, the chance words took a wider meaning to me. The temptation, however fierce, would pass by if I stood firm; the grief, no matter how deep, would lighten; the agony of self-sacrifice would be gone some day, and I would remain to finish my work, and answer my account."

What are these things that we think and talk of all day long? Our neighbor's gown, or house, or bank account, or our own cough, or china, or lucky speculation? These are the things that go.

The kindness in our hearts, the loving word we speak, the little gasp of prayer in our soul, where only God sees—these are the things that stay, and enter immortal records.

Which weigh the heavier with us?—*Youth's Companion.*

—A large attendance at Sabbath-school is inspiring. There is enthusiasm in numbers. A small attendance at Sabbath-school is, however, a demand for closer personal work with the individual, bringing its opportunity of results from such endeavor beyond all that can be hoped for in the larger gathering. The summer months sometimes show an attendance that fails to provoke enthusiasm, but that ought not to fail of improved opportunities in impressing individual scholars for their permanent spiritual good. What a mistake is made by a teacher who dismisses his Sabbath-school class on the ground that only one or two scholars can be present for the benefit of his loving instruction and influence!

The Mission Field.

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

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

A SONG OF CONSECRATION.

AIR—"From Greenland's Icy Mountains."

"WHOM shall I send?" He sayeth,
"What servant shall it be?"
'Tis faith's strong voice that prayeth,
"My Master, O send me."
Send me to tell thy story
Abroad or here at home.
Send me, O Lord, before thee,
Where thou thyself wilt come.

Send me, for I have known thee,
I would thy witness be;
To speak thy message only,
"My Master, O send me."
Send me to speak of Jesus,
Of what my Lord hath done—
His priestly work most precious,
Of this, and this alone.

Send me to darkest places,
To many a shadowed home,
Where with thy shining graces,
Lord Jesus, thou wilt come.
Send me to work appointed,
But, Master, let me be
By thine own power anointed,
Then, Master, O send me.

—Mrs. M. E. Gates, in *Missionary Review*.

PATTESON'S INTRODUCTION TO MISSION WORK.

IN 1854 Bishop Selwyn returned from New Zealand to England, to appeal for help in his foreign work. He had become convinced that the quickest way to evangelize the heathen islanders, was to secure from those islands some of their noblest young men, and take them away to a spot where, surrounded by better influences than was possible to have on their native soil, they could be thoroughly taught the principles of the gospel. Then, in company with the missionaries, they could return to their own kindred to do effective work from the first introduction of the gospel in those islands.

Accordingly, the bishop secured a place in Auckland known as St. John's College, where he proposed to train and educate the young Melanesians for usefulness. Wherever he went in England, and recited his experience, a great interest was created in his project. Arriving at the town where young Patteson was located, the bishop's rehearsal there stirred anew the former longing of the young minister's heart, and after an interview with the bishop, it is said that he hastened to find a solitary place where he could freely weep, and pour out his soul before God. Returning the next day to talk with the bishop, he commenced telling him about his work in Alphonston. He had not proceeded far when the bishop interrupted him by asking if he was entirely satisfied with his work. He confessed that it did not fully meet his mind, because he had long before set his heart on being a missionary to foreign lands. The only hinderance to carrying out his long-cherished plans, was that of leaving his aged father, who needed his presence, now that his mother did not live to comfort him.

Upon hearing this, the bishop gave him advice which led him immediately to seek his father and tell him of his long-cherished desire, and present his conviction of duty about engaging in foreign mission work. At first, his father seemed shocked, but soon replied: "It is my first impulse, my son, to refuse permission for you to go, but that would be selfish." After thinking the matter over for some time, he again exclaimed: "I cannot let him go." But the words were hardly escaped from his lips when he added reverently, "God forbid that I should stop him."

His mind was now fully made up to let his son return with Bishop Selwyn to the Melanesian mission work, though it had cost him the severest trial of his life. And, like one whose sacri-

fice was unstinted, he said to the bishop, while in conversation about the matter: "I give him up wholly, without a thought of seeing him again. I will not have him thinking he must come home again to see me." That was a noble decision, one born of a sacrificing spirit, such as God notes and repays with the fullest blessings.

At last the matter was settled between young Patteson and his father. The next thing was to break the news to his congregation. He had been with them but seventeen months, yet he had become so endeared to them that they entreated him not to leave them, reminding him that he would find enough missionary work in his own parish. But God had evidently called him to go, and he was not the man to let a comfortable living and a happy home stand in the way of duty's call. So the last tie that held him to his native land was severed, and preparations were soon made to leave for his new field of labor.

In the meantime, the mission vessel "Southern Cross" was being built at Blackwell Dock, for the Melanesian work. But that vessel not proving satisfactory to the mission board, the missionaries sailed the last of March, 1855, in the "Duke of Portland," leaving the new mission vessel to follow, when it had been completed according to the original design. The bishop was now satisfied. He had secured the man of his choice to assist him in his work, and he was returning to his appointed field with a light heart.

On the voyage Patteson busied himself studying navigation and the Maori language, in both of which he made rapid advancement. Arriving at Auckland, which was then but a small seaport town mostly composed of cheap, roughly built houses, he went to work in the school with a will. The mission chapel was a small affair, which would accommodate about seventy persons. Patteson was much pleased with it, however, and felt that while it was in great contrast with the large and well-equipped church in which he had formerly officiated, it was gratifying to know that he had at last entered upon the work of his life-long desire.

He immediately sought intercourse with the natives, and with his usual tact was enabled to make them feel that he was their true friend. His almost complete mastery, in a short time, of the different dialects of their language, made him especially popular among them all. This was practically manifest when they learned that he was soon to leave them for his first visit to neighboring islands, in company with the bishop. A large number of them gathered around him, and asked why he was going away. On being told that he was going to teach the people on the islands, they replied: "We want you here; never mind the blacks." This was said in a contemptuous way, which showed the superiority they felt over those whom they termed "blacks." Yet when they learned that those on the smaller islands needed the gospel, and had no one to teach it to them, the Maories, true to their nature, generously consented to let him leave them for a time.

The Maories had a singular proverb which, however, fitly expressed their ideas of the different qualities possessed by the white men who came among them. "Pig-gentleman no work," said they; "gentleman-gentleman work at everything." Our young missionary was freely ranked with the latter class, on account of his readiness to always lend a helping hand in whatever was to be done. His aptness, too, in all kinds of work, gave him great prestige as a natural genius.

In May, 1856, the "Southern Cross" arrived from England, and Patteson started, with the bishop, on a voyage to the islands of Melanesia. They immediately encountered a terrible storm, but the little craft was equal to the occasion, and brought them safely to Norfolk Island in fifteen days after leaving Auckland. The convict establishment had just been broken up in that island, though the Pitcairn Islanders had not yet been removed there. The almost paradisaic beauty of the landscape which met their view was en-

trancing, and was probably one of the incentives for making that island the seat of a mission school, which was afterward done.

From that point they sailed to Sydney, where meetings were held in the interest of the island mission work. These called together large and enthusiastic audiences, from which liberal responses came to the eloquent appeals of the various speakers. In Australia, missionary appeals always meet with hearty responses, and this case being no exception to the general rule, the island missionaries left Sydney with light hearts and good courage. They then proceeded to visit, in turn, Aneityum, Erromanga, San Spirito, and San Christoval. The natural beauty of the South Sea Islands has been referred to so often, that it is not necessary here to enlarge upon that point. It is enough to remark that the missionaries were delighted with what they described as limpid waters shining with crystalline clearness, and beautiful flowers radiant in the sunlight.

But they saw another feature there of which we will speak. They found that the natives spent their time, when not at war, in lying dreamily on the warm coral, enjoying the sunshine, and the balmy air which constantly came from across the sea. Their dwellings were only cocoa-nut fiber and leaves spread on poles, which gave them a thoroughly hygienic appearance, so far as related to fresh air. Nature's spontaneous production of food, and the balmy state of the climate, however, permitted them to lead a life of indolence that was thoroughly demoralizing to their habits. About all the work done was by the women, in preparing the food. Such surroundings made it hard for them to realize their need of the gospel; yet a work has been, and will yet be, done in many of those forbidding fields, which will cause great rejoicing in the final day, to those whose willing hearts and hands have provided the means by which to reach those isolated parts of the great harvest field. There is still opportunity to work in this direction. Who will improve it?

J. O. C.

WORTHY OF IMITATION.

IN Madura, India, the natives worship a deity whose name means "Prince of Darkness." So long have they been associated with low, idolatrous worship, that even their language has become corrupted. When told by the missionaries, of the life and death of Christ 1800 years ago, they sneeringly replied that their gods were 18,000,000 years old. Yet after being led to Christ, some of them, hearing of the necessity for means with which to carry the gospel to others, gave their jewels. One man gave a silver chain, worth half a year's savings, and children brought their toe-rings and ear-rings, and put them into the mission treasury.

Those who have themselves been saved from the darkness of heathen superstition, are the very ones who appreciate the necessity of efforts to rescue others; consequently they are always liberal in missionary enterprises. Only the year before last, the Indian presbytery of Dakota, composed of converted Sioux Indians, gave \$571 more to foreign missions than any other presbytery in the synod. Those who have had the advantages of civilization all their lives, may learn a profitable lesson from the heathen in relation to giving for the support of missions.

J. O. C.

—There are moments when we seem to tread above the earth, superior to its allurements, able to do without its kindness, firmly bracing ourselves to do our work as Christ did his. These moments are not the sunshine of life. They did not come when the world would have said that all around was glad; it was when outward trials had shaken the soul to its very center, that there came from him grace to help in time of need.—
Robertson.

Special Mention.

STANLEY'S HARVEST OF DISCOVERY.

THE expedition which Stanley has just led through a labyrinth of woes to a triumphant end, will take historic rank with the famous "retreat of the Ten Thousand" under Xenophon. As the tale unfolds, of arduous toils and dangers encountered in the vast African wilderness, wonder at his success increases. This success, as he freely avows, is inexplicable, save on the theory of supernatural aid. Though so much has been done since Livingstone's time to fill up the blanks of Central Africa's physical geography, no expedition has returned with a richer harvest of discoveries than Stanley's last. In exploring the valley of the Aruwimi River, he cut his way through the northern section of what is probably the largest of African forests,—extending over 400 miles in latitude and longitude,—with a dense jungle in all stages of decay, resounding with the murmurs of monkeys and chimpanzees, strange noises of birds and animals, and the crashes of troops of elephants rushing through the dark and tangled copse. The rank exuberance of this vast, compact, Amazonian forest suggests the question, Whence comes its water supply? To the south lies a region described by Livingstone as "a great sponge," and recently traversed by the missionary Arnot, who found no dense growth, but only tall, rank grass. The rain which feeds the Aruwimi forest cannot come from the still drier north, nor, is it likely, from the Atlantic Ocean on the west, but most probably from the "steaming" waters of the Indian Ocean, whose vapor-laden monsoons and trade-winds appear to penetrate Central Africa as the Atlantic trade-winds penetrate the heart of South America, crowning the upper valley of the Amazon with stalwart vegetation. Pushing onward from the Aruwimi to the Albert Nyanza, the leader of the relief expedition discovers the connection of the noble sheet with the before unknown inland waters to the southwest, and thus becomes the discoverer of the true source of the Nile. The able explorer, Sir Samuel Baker, twice visited Albert Nyanza, and mapped its contour partly from observation, partly from hearsay. Stanley's delineation of the lake's shore line and his determination of its height above the sea, differ very widely from Baker's. In March, 1864, Baker found its altitude 2,720 feet; Stanley, at a different season of the year, found it 2,350 feet, indicating, apparently, that the lake must undergo a most remarkable annual rise and fall. An attempt was not long ago made by the eminent geographer, Col. Sir Francis de Winton, to explain the discrepancy between the levels observed by Baker and Stanley, by supposing that the rapid and enormous growth of tropical water plants, loosened by the rising of the waters in the rainy season, and forming floating islands, choke up the narrow outlet of the lake, and raise its surface until the pressure on the temporary dam becomes resistless, and the massed-up waters, rushing to the sea, overflow the banks of the Nile and draw the lake to a lower level. If this theory proves to be correct, Baker's figures may not be so far out of the way as they seem, and both he and Stanley may be approximately right. The vein of Stanley's discoveries on his grand trans-African march does not stop here. He has made known the hydrography of the greatest lake system of the globe, and has added to the giant mountains of geography the stately and snow-clad Ruwenzori, whose rocky peak towers 18,000 or 19,000 feet above sea-level. Besides this, we have the discovery of Albert Edward Nyanza, whence issues that mysterious stream which fertilizes Egypt and made the valley of the Nile the most marvelous, as it was the earliest, seat of human culture, art, and science. The crowning discovery of the late expedition is the extension of the broad Victoria Nyanza, "6,000 square miles" in excess of the area assigned it by all previous

explorations. This makes the Victorian Lake, perched, as it is, more than 4,000 feet above the sea, the most important, if not the largest, reservoir on the globe. Since civilization has always developed most rapidly near large navigable waters, this lake region may at some not distant day become a great commercial center. To fully estimate the effects of these discoveries on the future of Central Africa is now impossible. The region between the Upper Zambesi and the Lokinga water-shed must first be explored to find the best route to the equatorial lakes. . . . Meantime, however, Stanley's recent work will stimulate exploration and greatly facilitate the conquest of this new world to civilization.—*New York Herald.*

INFLUENZA EUROPÆA.

THE epidemic of influenza which is just now taking the place of war rumors, royal progresses and marriages, or general elections as the Continental sensation, is rather a curiosity to most newspaper readers of the present generation. There is nothing at all new about the influenza itself, but an epidemic which overspreads Europe like a great wave, setting Paris and Berlin topsyturvy at once, and almost producing a suspension of business, is something a little more surprising than an ordinary epidemic of colds. It has been some little time, indeed, since the like phenomenon occurred; the last severe epidemic of *influenza Europæa* is recorded as taking place in 1847. But in the eighteenth century there have been no less than ten of these epidemics. The Italians, who gave its English name to the influenza (the French call it *la grippe*), finding no reason in nature or in conditions of life for this disease, ascribed it to the influence (*influenza*) of the stars. Perhaps there are some modern scientists, and especially the French medical students of "suggestion," who would agree that in this case, as in so many others,—

"The fault, dear Brutus, is not in our stars,
But in ourselves."

But the name perpetuates the old notion. The present epidemic, like almost all other epidemics, comes from the East. We heard of it first in St. Petersburg, and no doubt it would be traceable thence to Astrakhan or Oldenburg. From St. Petersburg it went to Moscow and Berlin, and thence to Paris. The rapidity with which it spreads is something marvelous. Even in the days before the railroads it has been known to overspread the whole of Europe in six weeks, and then to travel on to America. . . . Fortunately, the present visitation is classed as "benign" by the physicians.—*Boston Transcript.*

ARE WE LOSING OUR SNOWY WINTERS?

THE winter last year was a mild one all over the country. Even the ice festival of St. Paul, Minn., was handicapped by a too temperate air. This year reports from all over the world seem to indicate that the mildness of the season is general. In Northern Russia, for instance, the ground, which is usually at this season of the year covered with three or four feet of snow, is entirely bare, though the temperature is as low as ever before. The fact is creating, it is said, uneasiness in the agricultural districts because of the effect on the winter crop of cereals. In Ohio, according to the telegraphic dispatches, dandelions are blooming, the maples are budding, and the lilacs are putting out their leaves. From other of the more northern sections of the country, reports of a similar nature have been received. If we were to accept these facts as evidence of a steady modification of the conditions governing the temperature of the whole world, a subject of the greatest interest would certainly be opened up for the study of both the meteorologists and astronomers. Is the earth for any reason being subjected to a greater amount of heat, and if so, what are the reasons? It is entirely consonant with the history of the earth to suppose that a great change is going on, for

the earth's climate has undergone many great vicissitudes during geological history. . . . Perhaps if it were possible to know as much of the climatic conditions of various sections of the globe as it existed at the time the earlier histories of different peoples were written, we should find that the shading from a colder into a warmer temperature had been much more remarkable in extent than has been supposed, and would actually furnish reasons for thinking that the people in this latitude have seen the last of the snowy winters that the grandparents still living tell us about. The nature of the earth's movements are known to have a great influence upon climate, but not the kind of an influence to cause the general effect in our hemisphere which seems now to be noticeable. A high condition of eccentricity tends to produce an accumulation of snow and ice on the hemisphere, the winters of which occur in aphelion. In turn, the accumulation of snow and ice tends to lower the summer temperature. But exactly opposite effects take place on the other hemisphere, which has its winter in perihelion. The general result is that one hemisphere is heated and the other cooled. But there does not seem to exist such a difference between the winters of South America and North America to warrant the conclusion that the earth's eccentricity has anything to do with the new conditions we seem to be experiencing.—*Providence Journal.*

RELIGIOUS LIBERTY IN BRAZIL.

IN the details of the late Brazilian revolution, we have a vivid picture of the part played by Romanism in precipitating the downfall of Dom Pedro, the most popular of living sovereigns. In harmony with other leading writers on current events in Brazil, the staff correspondent of the *Tribune* presents the facts of the case so clearly that their significance cannot be mistaken. It was the fear of the liberal party and the people that on the death of Dom Pedro they would have to struggle with the Church of Rome for their liberty. This national danger compelled them to anticipate the action which otherwise they would have postponed until Dom Pedro's career had ended. The crown princess was not merely pious, but she was also under the influence of priests. She had shocked the sensibilities of many by showing her subjection in the performance of degrading penances. Under her influence, in the absence of the emperor, the Emancipation Act was precipitated as a stroke of state for popular effect, but it was done under the direction of the Jesuits for the purpose of undermining the power of the ministers. Its real motive was made conspicuous soon after by a blow directly against actual liberty and equality. When the senate recently passed a measure guaranteeing full religious equality and toleration throughout the empire, "the crown princess, instigated by her spiritual advisers, at once busied herself in obstructing the measure and preventing its enactment. She went from house to house obtaining signatures to a popular protest against the passage of the Religious Liberty Act. Her husband and many court ladies assisted her in the work, and before many days the remonstrance had been signed by over 14,000 women. The country was dazed by this remarkable exhibition of religious bigotry. It served the immediate purpose of defeating the measure, with the adventitious aid of a group of obstructionists; but it also furnished thoughtful men in Brazil with overwhelming evidence of the ascendancy which clerical intriguers would have in the councils of the next reign.—*N. Y. Observer.*

—An interesting account is given in the *Engineering and Mining Journal* of Dec. 7, of a completely worked-out design, lately submitted for inspection, for an ocean-going steamship which shall shorten the voyage to Europe to about four days and twelve hours. The principle upon which the designer works is to abandon the freight business entirely and carry only passengers.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 21, 1890.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRAD, W. A. COLCORD.

QUERIES ON THE SANCTUARY.

THE following queries have been presented by Brn. S. S. Smith and J. S. Iles, with a desire that they be answered through the REVIEW:—

"1. If Christ did not enter upon his mediation until his ascension (see 'Sanctuary,' chap. 20, par. 5, 3d clause), who was mediator for the Aaronic priest when he made a sacrifice for himself? Could he be his own mediator?"

Answer.—This query seems to overlook the distinction between the mediatorship of Christ as a whole, and that specific part of it which consists of his work as priest in the sanctuary on high. We understand that he has been the mediator between God and men ever since the plan of salvation was adopted. Sacrifices were then instituted by which men were to show their faith in the promised Redeemer. Through these sacrifices, properly offered, the people of all preceding dispensations secured forgiveness of sins, the same as we now secure it by complying with the ordinances of the gospel. For they were acts of faith, and connected them with Christ through whom alone all actual forgiveness of sin, from first to last, is secured. As soon as men under the plan of salvation and the mediatorship of Christ, were put upon a new probation, the books of record were opened, upon whose pages were to be entered all their deeds as they should occur from day to day,—their sins and repentance, their faith and unbelief, their sacrifices and all their efforts to worship God, in the hope and belief of a coming Saviour. And in those records the whole measure of their repentance and faith is preserved, to be acted upon when those records are examined in the closing investigative judgment of the sanctuary above. And the plan once having been formed, the mediator provided, the way to manifest faith in him pointed out, and the books opened for the record of all their deeds, it was not necessary that Christ should all the while be engaged in the performance of the actual duties of a priest. But he was all the while, nevertheless, the mediator, a part of whose work would be finally to finish that office by performing the specific duties of a priest. So the Jewish high-priest had the same mediator through whom to present his offering, that Abel had for his.

"2. If there was no service in the sanctuary in heaven until Christ's ascension, what purpose did it serve?"

Ans.—It was the temple and palace of Jehovah. It is called the "Lord's holy temple." Ps. 11:4: "The Lord is in his holy temple; the Lord's throne is in heaven." Jeremiah says: "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. It thus appears that when the plan of salvation was laid the temple and throne of God was taken to be the place where all the work connected with the carrying out of that plan should center. And as the temple and throne of Jehovah, it served just as good a purpose before Christ's first advent as it did after he, subsequently to his incarnation, was raised up to sit with the Father upon his throne, and be a priest before him upon his throne. Zech. 6:13.

"3. If there was no service in the heavenly sanctuary before Christ's ascension, how do you explain Heb. 8:4, 5? Could the work precede the example, or the shadow the substance?"

Ans.—This is explained on the principle laid down in Rom. 4:17, that God "callet those things which be not as though they were." The purpose was definitely formed and was sure to be accomplished. Christ is represented as a lamb

"slain from the foundation of the world." Rev. 13:8. He was not actually slain for over four thousand years after that; but it was in the purpose of God, and therefore was sure to be. The death of Christ, long before it was literally accomplished, cast its shadow back into the former dispensation, as seen in the death of the passover lamb and other sacrifices, because it was at the proper time to be accomplished. So the Jewish priests ministered, after the "example and shadow" of the priesthood of Christ, though he was not then performing his work as priest, because in God's purpose that work was a fixed fact, and was sure to be.

FOUND AT LAST.

If the popular doctrine is true, that the soul of man is a separate organization, independent of his physical structure, a distinct entity dwelling in the body, but not of it, superior to it, and capable of existing without it, it is not inconsistent nor unreasonable to require that the location of such an important element in man should be pointed out. This point has puzzled divines not a little, and they have been unable to solve the knotty problem.

But it seems that the difficulty is at last surmounted. Whether the late wonderful discoveries in electricity have anything to do with it, or not, we cannot say; but it is the *Electrical World* which first brings it out. The *Scientific American* of Jan. 11, 1890, under the heading, "Location of the Soul," thus speaks of the matter:—

Considerable speculation has heretofore attended the precise location of the soul, but according to the *Electrical World*, the mystery is now solved. Dr. A. H. Stevens, of Philadelphia, has located it in the corpus callosum, a little spongy body situated at the base of the brain, which has defied the efforts of physicians in their endeavors to ascertain its uses in the human anatomy. "The corpus callosum," says the doctor, "is the seat of the imperishable mind, and is the great reservoir and store-house of electricity which is abstracted from the blood in the arteries and conveyed through the nerves up the spinal cord to the corpus callosum!"

The main reason, according to the foregoing, for connecting the soul with the corpus callosum, seems to be that physicians are not able to find any other use for it; and as the soul must be somewhere, and the uses of all other organs can be accounted for, it must be here. It reminds us of the man who declared that his dog must be a good coon dog, because he was n't good for anything else.

All this is very edifying, but the most interesting and important part of all is yet left unexplained; namely, how does the soul get out when the man dies, and what does it look like, and how is it prepared to act in its independent state?

FROM THE CRUCIFIXION TO PENTECOST.

A CORRESPONDENT desires an answer to the question, "Who was our priest from the crucifixion of Christ to his entering upon his work in the heavenly sanctuary, ten days after his ascension?"

This query doubtless arises from a misconception of the character and purpose of the earthly priesthood. In the ministration of this priesthood men received pardon for their sins, but these sins were only taken away in figure, not in fact. It served only as a channel through which men might exercise faith in the coming One whose sacrifice was to form the foundation of that priestly work which could actually take away sin and make perfect those in whose behalf it was done. This work was an absolute necessity for all who obtain pardon for their sins and the gift of eternal life. This necessity did not pertain to the work of the earthly priesthood, that being but typical of the true work which was to come. When it ceased, men were not cut off from communication with heaven, or from receiving pardon for their sins. They could still exercise faith, and through it find favor with God, although for a time without any visible round of service by which that faith was manifested.

The significance of the earthly priesthood ceased with the termination of Christ's earthly ministry. At the moment of his expiration upon the cross, the

vail of the sanctuary was "rent in twain from top to bottom," signifying that the great sacrifice had been made for man which the gospel plan contemplated, and to which the service of that sanctuary could no longer point forward. The priestly work of Christ in the heavenly sanctuary did not begin until the day of Pentecost. Between this day and the day of the crucifixion—a period of fifty-one days—men had no priest to minister before God in their behalf. But as the earthly priesthood had not actually availed anything in taking away sin, its discontinuance did not interfere with or disarrange the plan instituted at the beginning for man's salvation; since this is accomplished through the work of our great High-priest in the heavenly sanctuary, and could not be through that earthly ministration which was only typical of it. L. A. S.

THE BRECKINRIDGE SUNDAY BILL FOR THE DISTRICT OF COLUMBIA.

WE have received a copy of this bill, which reads as follows:—

A Bill to prevent persons from being forced to labor on Sunday.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation, or employee of any person or corporation in the District of Columbia, to perform any secular labor* or business, or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employee of any person or corporation in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided, however,* That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

This bill has been introduced solely to entice Congress into taking the first step in the direction of Sunday legislation; to place themselves where they cannot consistently refuse to take other and bolder steps of the same kind. A glance at the bill shows its adaptability to this end. It has, first, the very benevolent title of "A Bill to prevent persons from being forced to labor on Sunday," which it is doubtless hoped will strike the legislative eye more favorably than one expressive of that which the bill demands. Secondly, it is noticeably brief. While it contains the essence of the national Sunday bill, it is stripped of all phraseology not absolutely essential to its purpose, and which might delay or prevent its passage. Thirdly, it contains an unqualified exemption for those who observe some other day than Sunday as a day of rest, which, as a National Reform member of the W. C. T. U. expressed it, is designed to "take the wind all out of the sails" of those who would oppose it as a measure oppressive of conscience. Apparently all has been done to it which could be done to accomplish its sure and speedy passage, and now the main force of the Sunday-law movement is to be concentrated upon it, the national bill meanwhile being left for a time in quiescence. The advocates of the measure have announced that they expect to meet little opposition to its becoming a law. We trust their expectations will not be realized. L. A. S.

SKETCH OF THE MISSION WORK IN SIERRA LEONE.

THE object that the British had in settling on the west coast of Africa, was to suppress the slave trade and civilize the natives, and also to encourage legitimate trade and commerce. It was but just that the English should put forth an effort for the suppression of the slave trade, for here landed the noted Sir John Hawkins, the first Englishman who engaged in the African slave trade. He had made use of both fire and sword to capture the poor natives, and to lead them into bondage. He settled at the same place that was afterward occupied by the British, when they came to intercept this nefarious traffic.

The people of Western Africa everywhere manifest a strong passion for trade and commerce, and a native has no sooner the means at his command than he engages in some kind of traffic, with characteristic zeal and earnestness, according to his opportunity. (When we speak of the West Coast, we do not refer to what is known as South Africa.) This propensity is manifested by all classes, from the king to the meanest slave. They hold their fairs and markets periodically, in various parts of the country, where thousands of people attend, and interchange property. Their trading is principally by barter. They use shell currency. About twenty-five of the pieces equal one cent, 100,000 of them are reckoned a load for a camel, and ten dollars would be an ample burden for a native to carry on his head.

The unhealthfulness of the climate has given to the coast the title of "The White Man's Grave." Mr. Moister, who resided there for years, after apologizing for the different opinions concerning the climate, says: "I am of the opinion that while the climate of Western Africa is undoubtedly the worst in the world, it is not so bad as to render hopeless our best efforts to neutralize, in some degree, the baneful influence of the African fever." To establish the European settlement on this coast has cost the English an immense amount of money, and what is more valuable, many of their noble citizens, from the ranks of those who came to fight the battles of the cross of Christ, and also of those who fought for the crown of England and the liberties of the natives. Over fifty per cent of the European settlers who went to the place were carried off by the fever soon after their arrival. The missionaries underwent a similar experience during the first twenty years, from 1804 to 1824. During this period the English Church Missionary Society sent out to Sierra Leone eighty-five missionaries; but fifty-four of them died, and fourteen returned to England with shattered health. In 1835 there remained only three missionaries on the coast, out of 109 laborers who had been sent out during the preceding years. It is stated that this unhealthy climate belongs almost exclusively to the coast, the interior being much more healthy.

Sierra Leone is a colony with a population of about 50,000. The capital is Free Town, with 15,000 inhabitants. It is stated that the capabilities of the African race, in education and various kinds of knowledge, have been fully demonstrated at this place; for there are clerks, magistrates, civil and military officers, and Christian ministers who in their youth and boyhood were rescued from slavery, and when first put to school, were as ignorant as can well be imagined.

It was in 1795 that the first purely missionary effort was put forth for the benefit of Western Africa, and this was by the Baptist Missionary Society, who sent out Messrs. Grigg and Rodway. One of these men so misconducted himself that he was dismissed from the colony by the governor, and embarked for America, while the other was obliged to return to England on account of failing health. The following year several mechanics belonging to the Wesleyan Methodist Society connection, sailed from London for Sierra Leone, having in view the establishment of a colony in the Foolah country. They expected to instruct the natives in the arts of civilized life, as well as to make known to them the gospel of Jesus Christ. But they disagreed among themselves, and separated from each other, some returning home, and others remaining in the colony, and so the enterprise was abandoned.

The next effort was put forth the following year, 1797, by the Glasgow and London Missionary societies, conjointly. But among these there arose violent disputes on a variety of theological points, which resulted in scenes of unequalled bitterness and malignity which surpass description. They, too, soon separated, and this enterprise, also, had to be abandoned. The Glasgow Missionary Society afterward sent out two men—Henderson and

Cambell. They opened a mission which at first promised well, but ultimately they proved unfaithful. One of them remained in the country, and engaged in the famous slave trade; the other returned to Scotland, and became an infidel. In 1804 the Church Missionary Society sent a company of workers; they sent another in 1806; but for various reasons they were not successful, several of their number falling victims to the fever. For twelve years they had but little success, scarcely a native being converted. Finally Mr. E. Bickerseth was sent out to visit and inspect the stations, and report on their conditions and prospects. This devoted man spent four months on the coast, and was much impressed with what he saw of the country and the people. From that time the work in which the agents of the Church Missionary Society were engaged, grew and prospered in a most marked manner till the committee at home felt that they were warranted in placing the mission on a new and independent footing. This has led the English wisely to first explore the country, and learn the character of the people and their customs before establishing a mission.

Great have been the difficulties in establishing the missions from the first effort; but when those who were faithful and true fell by the fever, other noble souls immediately volunteered to take their places. After much agitation and heart-burnings, prosperous missions from various denominations have been established in the colony. The Episcopal Church has many ministers, both native and foreign, with many thousand communicants and scholars, scattered in the various parts of the colony and in the schools. There is also a large attendance at divine worship. Negroes who had been somewhat enlightened in the gospel, were conveyed from Nova Scotia to Sierra Leone, and these have aided much in the work, and have also been much benefited by the Wesleyan Missionary Society. Congregations have been gathered, places of worship erected, native churches organized, and Christian schools established not only in Free Town, but in most of the towns and villages in the colony. High schools, also, have been established for the training of the natives, for the instruction of teachers and preachers, and the better instruction of both males and females. The advancement of the people (most of whom have been rescued from slavery) in religious knowledge, morality, and everything which goes to constitute genuine Christianity, is really wonderful; and what is better still, multitudes of sinners have been turned to God. There is also the Methodist Free Church, and the new connection, and a congregation of professed Christians who claim to belong to Lady Huntingdon's connection, and many other bodies of religionists, all who, according to their respective modes of action, have displayed much zeal and earnestness in the promotion of Christianity.

From the latest statistics to which we have access, a large proportion of the inhabitants of the colony have become nominally religionists. The principal towns in the colony are Wilberforce, Wellington, Waterloo, York, Regent, Kent, Kissy, Charlotte, Leicester, Gloucester, Bathurst, Grassfield, Hastings, and Allentown. In these places the liberated Africans are chiefly located. They are encouraged in agricultural, mechanical, and other industrial pursuits. Besides these, there are many other towns and villages in different parts of the colony, some of which are situated inland among the mountains, others by the sea-shore, surrounded by the farms and gardens of the inhabitants.

One noticeable feature of the negro race in this section, is that they eat only two meals a day,—one at ten o'clock in the morning, and the other at about six in the evening. Their food usually consists of tapioca in its natural state, yams, potatoes, and other similar vegetables, pounded corn, called *cuscus*, and boiled rice served up with milk, or with soup, and occasionally flesh, fish, or fowl. The whole meal, of whatever it may consist, is cooked,

and put into a large wooden bowl, which is placed in the center of the hut, and around it gather the family. First the lords eat, and then the ladies and the children; for the African gentleman in his heathen state never eats with his wives and children. They make use of their hands, whether the contents of the bowl be solid or liquid.

We give this short sketch of Sierra Leone, its people, their customs, and the missions, because we know that there have been several of those connected with the International Tract Society work who have had correspondence with people here for a number of years, and we think that they would be interested to learn something more concerning them.

S. N. H.

THE SOLICITUDE OF THE POPE.

FOR over thirteen hundred years the city of Rome has been the home of the popes. During this time they have sought to aggrandize themselves by the accumulation of earthly possessions and the acquisition and exercise of worldly power. By these means, they have lorded it over the bodies and souls of men, "cast down the truth to the ground," and "practiced and prospered."

But the great Reformation of the sixteenth century brought a signal check to the ambitious designs and wicked schemes of these religious autocrats. Governments which had formerly been pliant to the touch of papal fingers, began to withdraw their support and assert their independence of papal authority. Among others Germany was prominent in taking such a course. In this way were those who were bearing the light of truth to the world "holpen with a little help," as was predicted in Dan. 11:34 and Rev. 12:16.

But the fatal blow to the papacy was struck in 1798, when the French, under General Berthier, entered Rome and took the pope prisoner. Although two years later this wound was healed by allowing another pope to be instated in the Vatican, yet the papacy has never been able to wholly recover from this staggering blow, nor regain its former prestige and power. Since then, further inroads have been made upon its temporal jurisdiction, until, in 1870, when united Italy became a constitutional monarchy, and the city of Rome the capitol of the empire, "the temporal power of the pope glided out of existence."

Ever since then has "the old man in the Vatican" been grasping for that, the last vestige of which was then lost. Ever since then has he been growling and grumbling because that which he never rightfully owned has not been restored to him. Under "Grievances of the Pope," the lugubrious complaints of Leo XIII. to the Consistory in Rome, Dec. 30, 1889, are thus briefly summarized in the *New York Sun*:—

The Italian adversaries of the church persistently continued their war against it, as was made evident by the recent utterances of persons in public positions acquainted with the intentions regarding the church of the rulers of Italy. Among other recent insults to the church was the demonstration in honor of Giordano Bruno. The Italian Government, seeking to detach the people from the church, opposed the action of the pope in every way. His Holiness referred to the temporal power as necessary to the independence and liberty of the pope in the exercise of his mission, and declared that he did not claim the restoration of the temporal power from human motives. It was his right, and he was required to preserve it intact and transmit it to his successor as one of the inalienable treasures of the Christian faith. The new Italian penal code just coming into operation also attacked the just liberty of the clergy and hindered their work with new obstacles. An additional wound was about to be inflicted upon the church by the law regarding charitable trusts, which had recently been enacted with unseemly haste. This was a fresh step in the endeavor to efface every vestige of religion from civil institutions. By this law all pious establishments were to be suppressed or transformed, especially those for the dowering of girls without portions, those regarding girls entering convents, and those by which it was provided that masses should be said for the souls of the dead. This law violated the wishes of the founders of all those charities. Priests were excluded from the benefits of charitable institutions, and women were admitted to such benefits. It was argued that charity should be secular in order that it might be more acceptable. But, indeed, the unfortunate are too proud sometimes to ac-

cept Christian charity; and outside the church there is no true charity. Other blows also have been leveled at the church by the invasion of the civil power forcing itself into sacred things.

Leo XIII. would have no occasion to complain at such blows, nor the Italian Government for making them, had there not first been an invasion of the religious power, forcing itself into civil things. Had not the "sacred things" trespassed upon forbidden ground, the civil power would have no occasion for forcing itself into them.

The pope claims the restoration of temporal power as necessary to his independence and liberty, and as his "right" which he is required to preserve intact for transmission to his successor as an inalienable treasure of the Christian faith. But this repetition of old papal pretensions is passed by unheeded. The Italian Government continues to level her blows at the church, to oppose the action of the pope, and to endeavor to efface every vestige of religion from civil institutions. This is in accordance with the prediction found in Dan. 7:26, in which it is stated of certain powers that they would "take away his dominion, to consume and to destroy it unto the end."

The editor of the *Sun* attempts to forecast the probable changes and political movements that are likely to take place in this and foreign countries during the year 1890. In reviewing the various governments of Europe, and outlining the policies of different diplomats, he thus speaks of the pope:—

In the palace of the Vatican sits another aged statesman meditating methods of retrieving the temporal fortunes of the papacy. Aside from the duties of supervision and exposition in the domain of faith and morals, many and weighty are the political problems which Leo XIII. must essay at least to solve during the year which has now opened. Would it be possible, with the aid of the qualified electors who still, in obedience to the unreversed injunction of Pius IX., refrain from voting, to create a conservative party strong enough in the Italian Chamber to comply in some degree with the papal demand for territorial independence? Admitting that such a project would be impracticable so long as Signor Crispi lives, and perhaps abstractly inexpedient as involving a recognition of the present political arrangements in Italy, does it follow that the pope should longer submit to his existing disabilities? Even if he could personally consent to bear the humiliation and hardship of a virtual captivity, ought he as the trustee of the papal system to permit the next conclave to be held in a place which might at any hour be occupied by King Humbert's soldiers? Should he deem it, on the other hand, his duty to leave Rome, where is he to go? France is out of the question. In Germany the pope would be the guest of a Protestant sovereign. The Hapsburgs since the day of Joseph II. have been but lukewarm defenders of the papacy. Even Spain, through Senor Sagasta, has hinted that the party in power would lose many of its supporters should it offer an asylum to the pope. In no European country could Leo XIII. seek a refuge without provoking international jealousies and enmities, which will be dormant as long as he remains in Italy. Untenable, therefore, as his position seems from the view-point of his own dignity and of the independence of the next conclave, a departure from the Vatican would be beset with no less grave objections and misgivings. Of the old men burdened with the conduct of affairs of state in Europe, none will lie upon a bed of roses during the twelve-month now begun; but none will be so tortured with indecision and anxiety as Leo XIII.

W. A. C.

THE GOLD COAST COLONY.

FOR the benefit of those holding correspondence with the Gold Coast, we give the following items, which may be of interest. To give the geographical boundaries of the Gold Coast so that they may be distinctly understood by the reader, involves the pointing out of the limits of what is generally known as West Africa, and even these lines cannot be drawn with much precision. It lies south of the Great Sahara Desert, includes the region of the Upper Niger, embraces the countries on the Senegal River, Gambia, Sierra Leone, Liberia, Guinea, and the islands of Fernando Po and Ascension. The whole comprises a territory of not less than 1,000,000 square miles. The Gold Coast Colony itself lies South of Liberia, near Cape Palmas, and includes the maritime country of Guinea. It is about 220 miles in length from west to east, and between the rivers Ancobar and Volta.

It contains several districts, or states, bearing the dignified title of kingdoms. These have petty kings at their heads. The name "Gold Coast" was applied on account of the quantity of gold dust brought down from the interior. The natives used it in barter with the European traders.

At several points on the coast European forts have been erected. The principal one of these is Cape Coast Castle, and is the property of the British. It stands on an elevated point of land, about twenty feet above the sea. The town is situated behind the castle, and contains a few good stone residences, the property of European merchants, and others who have come in on various enterprises. The population numbers about 5,000, and consists of that mixed character which is common in all African settlements. The majority, however, are Fantees, the same as those in the greater part of the colony. These Fantees are the principal tribe, but in courage and enterprise they are inferior to their neighbors, the Ashantees, who long ere this would have destroyed them, had it not been for the protection of the English. They are, nevertheless, numerous and important, and are supposed to number 1,000,000.

On the southern frontier is the Ashantee country, where the land is fertile and in many places well cultivated. The people are industrious and of a good disposition. It is stated that they have populous towns and thriving villages, and that their social condition is rapidly improving. This is owing, in great measure, to the protection of the British, and the labors of the missions. Those of them who have come under the influence of civilization are reported to be fine specimens of the human race.

There is another tribe of the natives, the Dahomans, who are noted for their cruelty and warlike aggression. They are more powerful than even their neighbors, the Ashantees, and one of their tribal peculiarities is, that many of the women are warriors. Mr. Dalzel gives the following account of the king's body-guard: "Within the walls of the different royal palaces of the Dahomans are immured not less than 3,000 women. Several hundred of these are trained to the use of arms, under female generals and officers, who are appointed by the king. These are regularly exercised, and go through their evolutions with as much expertness as male soldiers." Europeans are not usually permitted to visit the king, but Mr. Dalzel at one time secured access to His Royal Majesty. At that time he was sick, and Mr. D. was admitted to the bed-chamber, which was surrounded by a low wall, the top of which was ornamented with human jawbones, and the path leading to the room was paved with human skulls. This fact tells their character, and it is the same with many of the other tribes bordering on the Gold Coast.

The head-quarters of the colony is Accra, and this is under British rule. The petty kings, some of whom are mentioned above, rule over twenty-six states in what is called the Western Province, and there are eleven more in what is known as the Central Province. Besides these, there are others which are subordinate. The pagans on the coast worship rocks, the silk cotton-trees, doom-trees, wooden and earthen images, streams, departed spirits, groves, hills, snakes, kings, etc.

Since the year 1750 the British settlements have been of sufficient importance that governors have been appointed. Up to 1887, there had been eighty-three; fourteen of them have died. At the present time there is an organization containing at least twenty departments, with 217 salaried officers. These are principally Englishmen. The chief commercial towns are Cape Coast, Accra, Salt Pond, Winnebah, Addah, Puitah, and some others of less importance, which have settlements of English, besides native traders and merchants. In 1887 the value of the exports aggregated \$51,861,230. This will give some idea of the commercial interests of the colony. The attitude of the English since they first took the colony under their protection,

has been one of aggression. It was on March 8, 1862, that Lagos was made an English settlement, and Jan. 4, 1868, was the beginning of British government of the Dutch Accra.

It was in the year 1834 that the Wesleyan Mission began its work on the Gold Coast. The way was opened by a singular providence: A few native youths had learned to read the Bible in the government school, and had become deeply interested in the contents of the sacred volume, and to such an extent that they formed themselves into a little society for the more careful reading of the Scriptures. As their supply of this precious treasure was limited, they decided to send to England for a number of copies of the New Testament. Accordingly, they made their case known to Captain Potter, the master of a merchantman from Bristol. His heart was stirred, and on his return to England he not only complied with their request, but he also called at the Wesleyan Mission House in London, and offered to take out a missionary to Cape Coast, free of any expense to the society, and at the same time promising to bring him home again on similar terms, should the attempt prove a failure.

The society gladly availed itself of this offer, and the Rev. Jos. Dunwell went out to begin operations, landing on the Gold Coast Jan. 1, 1855. Since then the work has prospered, and has assumed large proportions. At first it was hindered by adverse circumstances, arising from death, caused by the unhealthfulness of the climate. Others have filled the vacant places, and there is a good work being done. They now have nine elementary schools, with an attendance of 823 boys and fifty-nine girls. Besides these, there are high schools for the more advanced pupils, where instruction is given in missionary work, as well as in the sciences.

The Church of England, the Basel Mission, and the Bremen Mission also have schools. The number of scholars in all the public schools on the Gold Coast, is 4,352. The total number in all of the Wesleyan schools is over 1,500. The Basel Mission stands next, with 1,120. The first Methodist chapel was opened Nov. 12, 1839. At the present time there are camp-meetings held in this place. The first one was held Nov. 14, 1833. The first newspaper printed by steam was the *Gold Coast Echo*, in 1814. Now there are publications in the Fantee language. There are temperance lodges, English lodges, American lodges, with their juvenile temples. On the Gold Coast are also found the Blue Ribbon Army, the independent order of Rechabites, the Odd Fellows, and the Foresters. The Methodists have a large Bible committee for the translation of the Scriptures. They have four principal mission stations on the Gold Coast, with agents and workers in various parts. In the Accra section there are five more of these stations from which workers go forth. Their statistics show that in 1887 there were fifty-nine chapels and 171 other places for the holding of divine worship, with an attendance of over 21,000. The receipts were said to be nearly \$21,000 during the past year. Services are held in the English and in the native languages.

The postage for inland letters is two cents for each half ounce, and to Sierra Leone, the United Kingdom, and America, it is eight cents for each half ounce. The rates for telegrams to the different nations of Europe, England, and the United States, are \$2.12 per word, which is less than one-half of what it is from Cape Colony. Thus it can be seen that communication with the outside world is far cheaper from this place than it is from Cape Colony.

We believe that here is a country where missionaries will find many more of the comforts and advantages of civilized life than are found in many other fields, and it is a place to which the warning message of the gospel must be proclaimed. It is another of the many fields that are white unto the harvest. But with all these advantages, it is an unhealthy country. This is caused by the rain making numerous pools, which evaporate under the scorching rays of the sun in the dry season. But in this respect the climate is improving. The miasma does not appear so destructive to the white man as formerly.

Many of the above statistics we have gathered from the Gold Coast Almanac of 1889.

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.

THE HILLS OF ZION.

BY VICTORIA ALEXANDRA BUCK.
(East Randolph, N. Y.)

HARK to the call of bugles! Bright
The morning in the east is breaking,
The clouds roll back, and through the night
I see the camp of soldiers waking!
Back to the night old Error falls,
Back to the grave which death can render,
While up the heights toward Zion's walls,
With sun-rays glowing, bright with splendor,
We're climbing, yes, we're climbing!

Upward and on! Oh, how the sky
Has caught the glow of Orient splendor!
Deep in the valleys see them lie—
Those shadows gleaming, soft and tender.
Clasp hands, my comrades, higher still!
Though steep and rugged be the mountains,
'Tis onward, upward, onward still,
Till we rest at last by Zion's fountains:
We're climbing, yes, we're climbing!

MICHIGAN.

BELLEVILLE.—From Dec. 20 to 31, I was with the believers at Belleville who accepted the truth last summer. They have been faithful in maintaining their Sabbath meetings, and are of good courage. I spoke three times in Belleville, and six times in the Model school-house. I visited twenty-four families, making, in all, over thirty calls. There is still a good interest to hear, and much less prejudice than usually exists. We confidently expect that some of these friends will unite with us soon. A treasurer was appointed to receive tithes. Bro. Wellman, the district director, was with us three days, and organized a T. and M. society. The brethren and sisters have shown a commendable zeal in trying to learn how to work for the Lord. The outlook for this company is, indeed, encouraging, if they will continue to learn of Him who is "meek and lowly in heart." C. B. HUGHES.

INDIANA.

AMONG THE CHURCHES.—From Nov. 28 to Dec. 8, I was at Jonesboro. A weekly tract and missionary meeting was organized, and most of the church seemed stirred to do something. Dec. 14-23 we held some very interesting meetings at Marion. Those attending seemed to enjoy the week of prayer. At the close of the meetings, officers were elected for the ensuing year. The Christmas offerings amounted to \$9.60.

I was at Olivet Chapel Dec. 27 to Jan. 4, and held a number of services. Although the weather was bad, some interest was manifested. The church was revived, and two new members were added. The ordinances were celebrated, and church officers elected. All seem to be in harmony. Jan. 11, 12, I was again at Jonesboro. One brother was ordained to the eldership of the church, and the ordinances of the Lord's house were celebrated. All the working element of the church at Marion are busily engaged with the petitions. I am of good courage to labor on. F. M. ROBERTS.

ILLINOIS.

ROCKFORD AND BELVIDERE.—I spent the week of prayer at Belvidere and Rockford, three days at each place. The Lord came very near to his people, and I believe the time and services were profitable to all. Since the week of prayer we have secured a very central and commodious hall in Rockford, through the generosity of the church here, and I have spoken ten evenings, to interested audiences, with a gradually increasing attendance of intelligent people. We have rented the hall for a month, and the expenses, about seventy-five dollars, are cheerfully met by the church. The three city papers give us favorable notices daily, and we have faith that the Lord will glorify his name by bringing some souls to the obedience of the truth. Those who have recently embraced the truth are growing in grace, and are active in spreading the light. The church here has ordered 150 *Sentinels*, to use in the city, besides doubling the club of *Signs* taken.

We have reason to rejoice that God in mercy bestows the divine gift of faith, which stimulates those who possess it, to work by love. This abounding unto good works is the best evidence that we have of that active, living faith which purifies the heart and pleases God. We praise the Lord for the courage and joy that fill our hearts as we labor on in the good cause. W. C. WALES.

Jan. 15.

WISCONSIN.

AMONG THE CHURCHES.—In company with Bro. Breed, I attended the dedicatory services and the general meeting for Dist. No. 10, at Lucas, Dec. 14, 15. The attendance from various parts of the district was good, a large representation being present from Beldenville and Chetek. Our meeting was one of interest and encouragement to all. Bro. Breed preached the dedicatory sermon, and spoke once on Religious Liberty and once on justification by faith. I spoke four times, and gave instruction to church and tract society officers in their duties, and in keeping their accounts.

After carefully considering the matter, it was thought best to have Bro. C. A. Smith, the director of the district, and myself remain and carry on the work another week, instead of going to Chetek. Hence the dedication at Chetek was postponed till spring, this change being entirely satisfactory to the Chetek friends. Bro. Smith gave valuable assistance in the meetings, which closed with the Christmas exercises, Tuesday evening, Dec. 24. Our labors with the church were greatly blessed of God, old troubles being removed, and complete harmony, so far as we could see, being restored. We baptized six, ten were taken into the church, and the ordinances were celebrated. The precious seasons enjoyed with this church will not soon be forgotten.

Bro. Smith then went to Beldenville, where he has been having excellent success. I went to Humbird and spent one week, then to Maple Works, and held meetings over Sabbath and Sunday, after which I spent three days at Neillsville (the county-seat of Clark County) in the interests of the Religious Liberty work, and to encourage the friends of the cause there. I went to Loyal on Thursday, Jan. 9, and remained over Sunday. In all these churches we held quarterly meetings. Officers were elected, and I labored for the spiritual interests of the membership, and to awaken more interest in the various branches of the work, especially the missionary work and the Sabbath-school work. I also endeavored to organize the workers, and instruct them as much as my time would permit, in the Religious Liberty canvass. I have given lectures on Religious Liberty in every place I have visited since leaving Lucas.

The result of the labor in these places has been very encouraging indeed, especially at Lucas, Neillsville, Maple Works, and Loyal. Many received rich blessings from the Lord as they exercised faith in the promises of God, and made a full surrender of their wills and hearts to him. It is very evident that some through unbelief will never enter the promised land, who have not enough faith in God and love for him to pay their tithes and give up their idols. Tests will soon come that will separate them from the work. How solemn and important the time! Our people are now making decisions which will fix their eternal destiny. Some will make a covenant with the Lord by sacrifice, and be gathered when Jesus comes. Others will serve and please self, and finally be sifted out. May God spare his people in these times of peril and danger. My courage in the work of God was never better than now. I enjoy my labor in Wisconsin very much. M. H. BROWN.

BELDENVILLE.—After the close of the meeting for Dist. No. 10, at Lucas, I went immediately to Beldenville, in accordance with the earnest request of the brethren and sisters from that place, and the recommendation of the leading brethren at the district meeting. I began meetings the 27th of December, continuing there two weeks, holding, in that time, twenty-two meetings. Coldness and separation among brethren and sisters, resulting mainly from not heeding the instruction in Matthew 18 and Gal. 5 : 1, have seriously hindered the progress and enjoyment of this church, as has also been the case with many others. Yet I found an earnest desire to get into light and unity. I had visited them just before the district meeting, and

they nobly responded to the call to attend that meeting, twenty-five coming a distance of thirty-five miles, with teams, many caring for themselves, and staying at the meeting-house during the time. The close, practical preaching, especially on the subject of justification by faith, was surely not in vain; and as I tried to water the seed sown, by visiting from house to house, by earnest prayer and careful counsel, the Spirit of God greatly helping in the further presentation of the word, we were made to rejoice to see hearts long alienated, softened and reconciled, and, we hope, never to be sundered again. At the quarterly meeting seven were received into full membership, and four were accepted for baptism. Three more were ready to join who were not at the church meeting, which will increase the number to be baptized to six, and the accessions to the church to fourteen.

Some excellent young people's meetings were held, in which nearly all took an interested part; and I confidently hope that there are many more who will soon respond to the call of the dear Saviour, if the church members continue to realize their important charge, and second that "call" by their earnest, united efforts and consistent living. The T. and M. society was organized on the basis of the recommendations in the REVIEW Extra, for immediate and more efficient work. I tried to refresh the minds of the brethren and sisters on the nature and work of the message, and the necessity of each one's having a deep, personal interest in it.

There are some from this place who are preparing to give themselves and their means to the work of the Lord; and although there is very little wealth among them, there seems to be a "willing mind," which makes the offering acceptable. As I leave for other parts of this large and needy field, it is with praise to God for the grace so richly bestowed upon us in these meetings, and an earnest prayer that the lessons learned by the experiences of the past and the victories now gained, may be but stepping-stones to better experiences and greater victories in the conflict that is just before us. May the same rich blessings rest upon my labors in other parts of this district, and also upon those of all the laborers in all parts of the great harvest field. Courage, brethren, the Lord is our Captain; through faith in him we conquer. CHAS. A. SMITH.

Jan. 10.

TENNESSEE RIVER CONFERENCE.

LEACH, CARTER'S SCHOOL-HOUSE, SPRINGVILLE, ETC.—I came to Leach Dec. 1, remaining there until the 9th. The attendance was good, and some outside interest was manifested. There is not that live interest that ought to characterize believers in this message. Some have grown very cold, and seem to be groping in darkness. I tried to point them to the true light, and I hope the wandering may yet hear the Shepherd's voice, and come back with tears of repentance, and renew their covenant with God.

Dec. 13-23 I was at Carter's school-house, where a good hearing was had throughout. This was almost a new field, and I could not stay long enough to develop the interest. Two, however, began to keep the Sabbath. I hope at no distant day to return and follow up the work there. From Dec. 25 to Jan. 1, in company with Bro. W. R. Burrow, State canvassing agent, I was at Springville, to hold a general meeting. There we met Eld. R. G. Garrett, with whom we labored for the interest of the church and the cause in general. The attendance from other churches was small, and consequently we could not have as general a meeting as we had hoped. The petition work was looked after, and the plan recommended in the REVIEW Extra was adopted. Something will be done at once in this respect. One young man was received into the church by baptism. The canvassing work was looked after, and several from the Springville church promised to engage in it.

Jan. 1, Eld. R. G. Garrett and Bro. W. R. Burrow and J. Moon and myself started for Middle Tennessee, the latter two to engage in the canvassing work, and the former to visit churches. We stopped at Springfield, and being kindly invited, spoke once in the M. E. church, upon the coming of our Lord. The discourse was well received by those present, the minister in charge inviting us to stay and continue the meeting longer. Jan. 2, I, with the canvassing brethren, came to Cross Plains. Two or three more in this church have decided to enter into the canvassing work, and bright hope is entertained that the people in this part of the State will have the precious truth presented to them.

Some unpleasantness has existed for about two years, among some of the members of this church. This we have tried to remove, and have reason to hope that if all promises are faithfully kept, in the future this evil will not be found in this church. May God add his blessing to our efforts for good.

E. E. MARVIN.

THE WORK IN WASHINGTON, D. C.

CHRISTMAS evening Bro. W. H. McKee and the writer left Battle Creek, Mich., and arrived in this city the afternoon of the 27th of December. We found a warm welcome at the mission, and as soon as we looked over the field, saw enough work to be done. The first thing was to call a special meeting of the church, and organize the entire body into a corps of house-to-house workers. In the meantime, Bro. J. E. Robinson, the president of the Conference, called to our aid nearly all of the available force of the Conference, and as soon as a special number of the *Sentinel* could be procured, every one engaged in distributing the papers from house to house, preparatory to soliciting signatures to the petitions. While this part of the program was being arranged, under the supervision of the State agent, Bro. Charles Parmele, Bro. McKee and I were forming acquaintances with those who we feel sure will be of service to us in the future. Of some of these we shall doubtless find occasion to speak particularly hereafter. Just about the time we were ready for real work, the following bill was introduced in the House by Mr. Breckinridge, of Kentucky:—

A Bill to prevent persons from being forced to labor on Sunday.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation, or employee of any person or corporation in the District of Columbia, to perform any secular labor or business, or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employee of any person or corporation in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided, however,* That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

This bill was not read at all, but simply called out by its title. Very few in the District know that such a bill has been introduced, and some Congressmen whose attention we called to the bill, said they had not noticed the introduction of anything of the kind. One said that such a bill might even be passed, and he not know anything about it. No bill introduced into Congress excites much notice except those of a strictly political or party character.

The same day on which this bill was introduced, a decision was rendered by the District supreme judge on a famous Sunday prosecution, in which the court referred to an existing Sunday law in the District, but ruled that it was not now operative, and recommended that legislation be had on the point. The reference of the court to such a law stimulated us to look up the matter, when we found a Sunday law to which the court did not make any reference whatever. Taking this to some lawyers, they told us that the old law we had found was still binding. This is a very strict law, and provides that the offender shall pay a fine of 200 pounds of tobacco. But that which makes this law appear so strange, is that it is found in direct connection with another statute which provides that any one who publicly denies the Trinity as commonly held, shall, for the first offense, have his tongue bored through, and for the third offense, suffer death without the benefit of the clergy. Possibly the reason why the promoters of the present Sunday law ignore the one now on the statutes, is because it is in the company of another law so barbarous in its make-up, thus showing the nature of the company Sunday laws of the past have always kept. Be this as it may, they seem determined to have another law that shall now "prevent persons from being forced to labor on Sunday." The reader can judge for himself as to the probable reason for giving the bill such an incongruous title as it has.

Seeing that so little was known about the bill, we thought to do something to call the attention of the city and District to it. By the counsel of lead-

ing public men, we drew up the following call for a mass-meeting:—

We, the undersigned citizens of the District of Columbia, realizing the importance of the local legislation for the District now before Congress, and embodied in the "Bill to prevent persons from being forced to labor on Sunday," presented in the House by Mr. Breckinridge, of Kentucky; and appreciating the force of the views expressed in the opinion of the court upon the state of the Sunday laws in the District, as in the case of the *People vs. Curtin*, lately decided in the Supreme Court of the District by Judge Hagner, Judges James and Montgomery concurring, believe that it is desirable to take such measures as will bring this question clearly before all the citizens of the District; and for this purpose append our names to a call for a general mass-meeting for the discussion of this measure in all its bearings.

To this paper we have already quite a large list of names, and expect to have enough in a few days to warrant issuing the call. In this meeting it is proposed to let all parties have a certain length of time in which to express their opinions concerning the proposed legislation. In this way it is hoped to arouse an interest in the subject, and open the way to reach the people with the truth. I will relate one incident, showing how the way has been opening before us. Going to a man who owned one of the largest halls in the city, we asked him what he would charge for his hall for the purpose of a mass-meeting. He raised all sorts of objections to having such a meeting, but said after a little, that he would let the hall for fifty dollars a night. We then told him that we thought that he ought to let it cheaper than that, seeing that it was wanted for the public good, and especially when no one was to receive any pecuniary benefit from the transaction. He then looked me in the eye, and abruptly asked which side of the question I was on. I told him I was opposed to Sunday legislation. "Then," said he, "you may have the hall for nothing. I thought at first you were one of these clergy who are going around trying to get up a Sunday law." I then asked him how it would be if circumstances should seem to demand a meeting the second night. He said that if we would oppose such senseless work as religious legislation, we could have the hall *two* nights free.

Some of the workers are now going over their territory the second time, having done nothing on their first round but leave copies of the *Sentinel*. They find that most of the people have read the paper, and many sign the petition. All are having fair success in their work, and we look for a large list of names. A request has also been sent in for a hearing on the Sunday bill, which was favorably received, though it is not yet known just when the hearing will be had. We look for success in the work because we believe God is in it. We will report progress occasionally.

J. O. C.

STUDY THE "SENTINEL."

Not having been brought into personal contact with the work or the workers now opposed to the National Reform Association, and having therefore gained what knowledge I have of it principally from the reading of the *American Sentinel*, I have been surprised at the numerous questions arising for discussion in its columns, upon which one would be likely, from merely a casual or superficial consideration, to take—and honestly, too—the wrong side.

As I have seen this to be so, I have felt thankful that we are provided with a publication in which such questions are fully and carefully discussed, and their true bearing set before us. When we consider that this question of so-called National Reform really embraces Satan's great masterpiece of deception, and the final issue between truth and error, by which the inhabitants of earth will be divided into two classes,—worshippers of the true God and worshippers of the beast,—we need not be surprised that questions connected with, and growing out of, such an issue, should, many of them, require careful examination and study in order to come to correct conclusions concerning them.

Wherever we have been in error in the past, we now have the opportunity of correcting the same. But in the issue before us upon this question, we have but one chance of being upon the right side. This issue once past, no changes from wrong to right—from error to truth—will be availing. How important, then, for us and for our children to have a thorough and practical knowledge, not only of what the Bible says, prophetically, in regard to the events connected with this subject, but of the religious and political questions developed in the

progress and fulfillment of the work! We may vainly console ourselves with the thought that we know what is coming, and that we will be sure to be on the right side; but complications may arise, as already they have, which, if not carefully studied in their particular phases, even the honest, and otherwise well-informed, may fail utterly to understand and meet as they should be met.

The remedy is provided. The Lord in his mercy has given us, and is still giving us, light upon his word. He also places within our reach the very facts we need to know as proofs of the sure fulfillment of that word, and causes them to be set forth in such light that we need not, when the issue comes, be found in darkness and deception. But the greater our light and privileges, the greater will be our guilt and condemnation if we have failed to use them rightly.

It is proper, then, to earnestly urge upon all not only the careful reading of the *Sentinel*, but such a study of the arguments and considerations presented in it as will fix them in our own minds for use when called upon to give the reasons of our faith and hope. Let fathers and mothers understand these questions thoroughly for themselves, see that the children understand them, and that friends and neighbors are informed in regard to them. While we diligently study our Bibles, let us also see to it that we become familiar with the facts and principles presented in the *Sentinel*, fixing in the mind their necessary bearing upon the fulfillment of prophecy. Such knowledge will certainly be required for those who stand through the trial which is just before us.

E. W.

Special Notices.

TO SOUTHERN MINNESOTA.

THE general meetings for Dists. Nos. 1, 2, appointed last week, to be held beginning Jan. 24 and 31, will be postponed until further notice.

ALLEN MOON.

NOTICE FOR THE CUMBERLAND MISSION FIELD.

THE General Conference Committee having recommended that I should remain in the South, and labor in the Cumberland Mission Field, I would like the names and addresses of all the Sabbath-keepers in Eastern Tennessee and Kentucky. State as fully as possible particulars in regard to your church membership and Sabbath-school, if any, together with need of labor in your vicinity. Address me at Graysville, Rhea Co., Tenn., as soon as possible.

J. W. SCOLDS.

NOTICE!

THE work among the French nationality has been very much retarded for want of workers, but the prospects before us in this branch of the cause are more encouraging than ever before. In order to unite all the efforts in pushing forward the work, I ask all our brethren and sisters everywhere, to send me at earliest date the addresses of all French S. D. Adventists, in every locality in the United States, Canada, and South America. Please give the addresses very plain, so that a letter may reach them without delay. My address for the present will be Battle Creek, Mich., care of REVIEW AND HERALD.

E. P. AUGER, *Gen'l French Canvassing Ag't.*

HILLSDALE S. S. CONVENTION.

In my notice, a few weeks ago, of the proposed convention to be held at Hillsdale, Mich., I said I would have the program published in the REVIEW. I am sorry that I shall not be able to do so. We have written to schools in and near Hillsdale, asking for the names of persons of whom we could expect help, but have not received a single reply. This has been a disappointment, and we cannot account for this silence. But as Eld. Van Horn has repeated the appointment, and will be present, the State secretary and myself, with such other help as we can secure, will attend and do all we can in the interest of the Sabbath-school work. We hope to see a good attendance, and may we all receive new courage in this work.

J. H. DURLAND, *Pres. Mich. S. S. Ass'n.*

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:180.

LETTER TO THE HEBREWS.

LESSON 18.—HEBREWS 8:6-13.
(Sabbath, Feb. 1.)

1. In what does the difference between the old covenant and the new consist? Heb. 8:6.

2. What were the promises of the old covenant?

3. What are those of the new?

4. Was there any promise of pardon in the old covenant? (See Ex. 19:3-8; 24:3-8.) These scriptures contain the complete record of the making of the old covenant, but they contain no hint of pardon, or of any help through Christ.

5. Then how did people under the old covenant find salvation? Heb. 9:14, 15.

6. Was there actual forgiveness for the people at the very time they sinned? or was forgiveness deferred until the death of Christ? Ps. 32:5; 78:38. Enoch and Elijah were taken to heaven, which shows that they had received the same fullness of blessing that those will receive who live until the Lord comes.

7. Since there was present and complete salvation for men who lived under the old covenant, and forgiveness of the transgressions that were under the first covenant came only through the second, what must we conclude? Ans.—That the second covenant really existed at the same time as, and even before, the first covenant.

8. Tell again what is included in the blessings of the second covenant?

9. What will be received by those whose transgressions are forgiven through the new covenant? Heb. 9:15, last clause.

10. Whose children are all they who are heirs of the eternal inheritance? Gal. 3:29.

11. Of how many is Abraham the father? Rom. 4:11, 12.

12. Did Abraham have righteousness? Gen. 26:5.

13. How did he obtain this righteousness? Rom. 4:3; Gal. 3:6.

14. Through whom did Abraham receive this righteousness? Gal. 3:14, first part.

15. Then could the covenant with Abraham have lacked anything? Ans.—No; having Christ, it had all that can be desired—"all things that pertain to life and godliness."

16. Since all the blessings which people receive through the new covenant, they receive as children of Abraham, can there be any difference between the second covenant and the covenant with Abraham?

17. How long before the old covenant was the covenant with Abraham made? Gal. 3:17.

18. Then why was that "first" covenant made? (See notes.)

NOTES.

The question has often been asked, How could any be saved under the old covenant, if there was no pardon in that covenant? That there was no pardon in that covenant is readily seen: 1. There is no hint of pardon in the covenant itself, as recorded in Ex. 19:5-8, or in the reiteration and ratification of it in chap. 24:3-8. 2. In the sanctuary service there was no blood offered that could take away sin. Heb. 10:4. There was, therefore, no chance for pardon in that covenant. But to say they were under that covenant settles nothing as to what was in the covenant. All were under that covenant who lived while it endured. But that was not all. They were "beloved for the fathers' sake." As children of Abraham, they were also under the Abrahamic covenant, of which their circumcision was the token. John 7:22; Gen. 17:9-14. This was a covenant of faith already confirmed by the word and oath of the Lord, in Christ, the Seed, and it was not disannulled by any future arrangement. Gal. 3:15-17. All who were of faith were blessed with faithful Abraham. Verses 6-9. Overlooking this plain fact, which indeed lies at the very foundation of gospel faith in the new covenant, which is but the development of the Abrahamic, some have ascribed salvation to the covenant at Horeb. But, according to both Scripture and reason, if salvation had been possible in that covenant, there was no need of the second. Heb. 7:11; 10:1, etc.

Though much dissatisfaction is expressed by commentators with the received rendering of Heb. 9:1, their suggestions do not make it very greatly different. The first covenant is said to have had ordinances of divine service and a sanctuary of this world. But these were superadditions, not at all necessary to the covenant, but quite necessary as types of the sacrifice and priesthood of the new covenant. They all recognized the existence of sin; but no sin was taken away by them. Heb. 10:3, 4. As a sanctuary of this world, and offerings that could not take away sin, were connected to that covenant, these things themselves were but recognitions of the fact that there was no pardon in that covenant. By those things the people expressed faith in the mediation of the new covenant. If any pardon had been contained in that covenant, we must conclude that some means would have been devised to make that fact manifest. But there was not.

The word "sanctuary" means a holy place, or the dwelling-place of God. Indeed, the same word is often used in the Hebrew for *sanctuary* and *holiness*. All can see that it is derived from a verb which signifies to sanctify or make holy. The sanctuary being a holy dwelling, and being divided into two rooms, each of course was a holy place. And each is called *the holy*. (See Lev. 16:2.) Here the word "holy" is used, and we learn only by the description—within the veil before the mercy-seat, which is upon the ark—that the inner holy is meant. Inasmuch as in the second was placed the ark, containing the tables of stone on which were the commandments,—the most sacred things committed to them,—it was called the most holy, or, properly according to the Hebrew, the holy of the holies.

What was in the ark? Few subjects have occasioned more perplexity than this description of what was in the ark. The apostle specifies as being in the holy place, only the candlestick and the table upon which was the bread; whereas it is certain that the golden altar of incense was also therein. Moses had direction to put the two tables of testimony in the ark. Ex. 25:16, 21. This order he obeyed. Ex. 40:20; Deut. 10:5. But we do not read of his putting anything else in the ark, or of his being ordered to do so. In 1 Kings 8:9 it is distinctly said that "there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel." This was spoken of the time when the vessels of the sanctuary were brought into their appropriate places in the temple built by Solomon. Dr. Clarke says:—

As Calmet remarks, in the temple which was afterward built, there were many things added which were not in the tabernacle, and several things left out. The ark of the covenant and the two tables of the law were never found after the return from the Babylonish captivity. We have no proof that, even in the time of Solomon, the golden pot of manna, or the rod of Aaron, was either in or near the ark. . . . We need not trouble ourselves to reconcile the various scriptures which mention these subjects, some of which refer to the tabernacle, others to Solomon's temple, and others to the temple built by Zorobabel, which places were very different from each other.

That changes took place is evident. If Paul wrote of the tabernacle in the days of Moses, then the rod of Aaron and the pot of manna had been removed from the ark before the time of Solomon, which some suggest might have occurred while the ark was in the hands of the Philistines. Or, otherwise, Paul was speaking of things as they existed some time after Solomon, of which we have no account in the Scriptures. Which is the case, is not at all material.

None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai was called "the first covenant," it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the "second covenant" virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (Gal. 3:17); and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises only by being children of Abraham. To be

Christ's is the same as to be children of Abraham (Gal. 3:29); all who are of faith are the children of Abraham, and share in his blessing (verses 7-9); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called "second" because both its ratification by blood and its more minute statement were after that of the covenant made at Sinai. More than this, it was the second covenant made with the Jewish people. The one from Sinai was the *first* made with that nation.

When it is demonstrated that the first covenant—the Sinaitic covenant—contained no provisions for pardon of sins, some will at once say, "But they *did* have pardon under that covenant." The trouble arises from a confusion of terms. It is not denied that *under* the old covenant; i. e., during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by Heb. 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3:8), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai was made for the purpose of making the people see the necessity of accepting the gospel.

News of the Week.

FOR WEEK ENDING JANUARY 18.

DOMESTIC.

- Five boys went swimming in the East River at Brooklyn, N. Y., Tuesday.
- Nancy Vaughn, said to have been 120 years old, died at Eagan, Ill., on Tuesday.
- Columbia, S. C., was disturbed by an earthquake at 6:40 o'clock Wednesday evening.
- The Utah Legislature convened Monday, and Mormons captured all the officials' and employees' positions.
- A crate of strawberries recently grown in the open air at Charleston, S. C., were shipped Tuesday to New York.
- By the explosion of the boiler of a steam shovel at New Brighton, Pa., Wednesday, one man was killed and nearly a score were injured.
- The legislature of Wyoming, which went into session Tuesday at Cheyenne, opened in the new capitol building, which was finished a few days ago at a cost of \$300,000.
- Three hundred people of Carmi, Ill., have been compelled to leave their homes by a sudden rise in the Little Wabash River. From seventy-five to 100 houses were submerged.
- After forming a lake covering forty acres, the great artesian well at Woonsocket, S. D., has been brought under subjection. Experts say that it is the most powerful artesian well in the world.
- The annual report of the corresponding secretary of the National W. C. T. U., Mrs. C. B. Buell, shows a total membership for 1889 of 142,348, a gain of 3,821 over the total paid membership of 1888.
- At Maysville, S. D., Tuesday, a band of women armed with hatchets and other weapons, wrecked several illicit drinking places, known as "blind pigs," and totally destroyed the fixtures and furniture.
- The school-house at Tumbidge, Vt., was wrecked Saturday by a heavy log sliding down hill and crashing through the structure. One little girl was seriously injured, and several of the pupils had narrow escapes.
- The first bill passed by the legislature of South Dakota—to provide for refunding the indebtedness of the State—was signed by the governor Wednesday afternoon, both houses adjourning for five minutes to celebrate the event.
- Monday evening at Baltimore Northern Central Railway Elevator No. 3 and the British steamer "Sarcobasco" were destroyed by fire. Three sailors are supposed to have been cremated, and four or five others were severely burned. The financial loss is about \$700,000.

—Six men who committed murders in the Indian Territory were hanged Thursday at Fort Smith, Ark.

—The Straits of Mackinaw were closed by ice Friday morning—about ten days later than the closing of 1889.

—Nearly 20,000 coal miners are reported idle in the anthracite basin of Pennsylvania, owing to the mild weather.

—Four men were killed and several badly hurt by the premature explosion of a blast at a camp near Johnson City, Tenn., Thursday.

—Miss Carrie Burnham Kilgore, of Philadelphia, has been admitted to practice before the United States Supreme Court. This is the fourth of her sex.

—It is reported that thousands of negroes are migrating from South Carolina to Oklahoma, and that by spring there will be 50,000 colored people in that district.

—Twenty-nine people in the German settlement of Waltham, Mich., are suffering from trichinosis, the result of eating pork at a Christmas dinner. One has died.

—Near Hampton, Utah, Wednesday forenoon, three cars of a Union Pacific train left the track and rolled down an embankment. A dozen persons were more or less hurt, and the rolling stock was wrecked.

—At College Hill Junction, near Cincinnati, Friday evening, the Chicago vestibuled train ran into the rear coach of the Glendale accommodation, killing five persons, injuring others, and demolishing several coaches.

—Coughlin, O'Sullivan, and Burke, the three murderers of Dr. Cronin, have been at last immured in their life quarters in the Illinois State penitentiary at Joliet, their motion for a new trial having been overruled. Kunze, who was sentenced for three years, will be given a new hearing.

—The prize of \$1,000 for the largest yield of shelled corn grown in 1889 on one acre, has been awarded to Z. J. Drake, of Marlboro County, South Carolina, whose crop was within a fraction of 255 bushels, green weight, shrunk to 239 bushels, kiln-dried, and diminished to 217 bushels when chemically dried.

—The City of Clinton, Ky., was visited by a tornado Sunday night, which demolished fifty-five houses, killing eleven persons and injuring fifty-three others. St. Louis, Mo., also suffered from a like visitation Sunday afternoon, which unroofed and blew down buildings, killing four persons and injuring as many more. One hundred and fifty buildings were more or less damaged. Damage from the high winds was also reported at Brooklyn, N. Y., Memphis, Tenn., and other places.

—On the supposition, doubtless, that they had everything in their own hands, the great coal barons of the country have for years been keeping up the price of that necessity, regardless of the visible supply, the cost of production, the claims of justice and humanity, or of anything else except the promptings of their insatiable avarice. But they could not look into the future, and did not take into their calculations the effect of two consecutive open winters, and it now transpires that the weather has done what all the combinations of workmen in the country could not do; it has completely floored them, leaving them to dispose of their hoarded anthracite at \$5.75 a ton—less than the midsummer price.

FOREIGN.

—Emin Pasha has had a relapse, and is now in a critical condition.

—A great flight of locusts, thought to have covered 2,000 square miles, is reported to have passed across the Red Sea from Africa to Arabia.

—Five persons are thought to have perished in last Thursday's storm near Rosebud, N. W. T. They started in a sleigh to drive to Gleichen, and have not since been heard of.

—Advices from Cairo announce the arrival of Henry M. Stanley and party, where they were received by the khedive. The explorer says that the terms upon which the Soudan was abandoned amount to a political crime.

—The trouble between England and Portugal continues, Lord Salisbury's harshness, it is said, having been the principal obstacle in the way of an adjustment. Portugal has the sympathy of France and Spain, and has appealed to Bismarck. A British fleet is said to have entered the Tagus.

—Advices from Brazil report a disquieting state of affairs. It is said that the brother of the present Minister of Agriculture, four ex-ministers, three senators, and several deputies have been arrested as implicated in the attempted revolution of Dec. 18. The provisional government has ordered that the use of the calendar with saints' names for each day be discontinued, and that Comtes Positivist calendar be substituted therefor. This calendar substitutes the name of some eminent man for a saint's name for each day, divides the year into thirteen months, and dedicates the months to Moses, Homer, Shakespeare, Dante, etc., substituting these for the names now in use.

RELIGIOUS.

—A general conference of Chinese missionaries is to be held at Shanghai, beginning May 7 and continuing ten days.

—In twenty years the number of Baptist church members in Sweden has increased from 7,900 to 82,308. The baptisms in 1888 were 2,390.

—The Secretary of State on Monday issued a license of incorporation to the German Synod of the New Church, at Chicago, their purpose being to perpetuate religious customs.

—The first Universalist church in America, erected in 1780, was burned Wednesday. It was located on the old Pierce farm at Gloucester, Mass., and had for years been used as a barn.

—The Rt. Rev. M. Marty, bishop of the new diocese of Sioux Falls, S. D., has translated the Catholic creed and prayer-book into the Indian language for distribution among the members of the Catholic Church on the Sioux Reservation.

—A Hindu gentleman has called a congress of Brahman priests and learned men for the purpose of incorporating the Bible among the sacred books of India, and officially recognizing Christ as the last and spiritual Avatar, or incarnation of Brahma, the supreme deity.

—The pope has issued a new encyclical which sets forth the principles which shall guide Catholics in their relations toward the state, which, the encyclical says, they must obey when such a course does not entail disobedience to the divine laws. In countries where the state opposes Catholicism, Catholics must combat the enemy, but must not tie the church to any political party.

Appointments.

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

THE district meeting for Dist. No. 2, Ohio, will be held at Belleville, Jan. 31 to Feb. 3, inclusive. The presidents of the Conference and Tract Society will both be present. Matters of importance in the T. and M. and Religious Liberty work will be considered. Let every church in the district be represented.

H. M. MITCHELL, Director.

SCHUYLER, Neb.,	Feb.	1
Grand Island, "	"	7-9
Silver Creek, "	"	14-16
Cedar Rapids, "	"	21-23
Raeville, "	"	28-March 1

We hope there will be an attendance of our scattered brethren and sisters.

THOS. H. GIBBS.
W. N. HYATT.

BUSINESS NOTICES.

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

WANTED.—Good homes in S. D. A. families for five small children. Address Mrs. Gertrude Fisher, Westerlo, Albany Co., N. Y.

LABOR BUREAU.

A MAN and his wife desire employment among Sabbath-keepers. Address J. W. Fleming, Saranac, Mich.

Two girls wish employment among Sabbath-keepers. Address Mrs. H. C. Pine, Templeton, Ind.

ADDRESS.

THE address of Eld. R. F. Cottrell until April 1 will be Sanitarium, Battle Creek, Mich.

SACRED CHRONOLOGY.

For a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Alonzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

PARABLE OF THE TEN VIRGINS.

A NEW TRACT, BY URLAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

HISTORY OF THE DOCTRINE OF THE SOUL

Among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines, carefully brought down to the present time. 186 pages, 75 cents.

Address, REVIEW & HERALD,

Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

Obituary Notices.

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

HOPE.

BY MAUD SAFFORD.
(Neillsville, Wis.)

WHEN life's storms be overpast,
We shall see the Righteous Sun,
Gilding every cloud at last,
Woe all gone and bliss begun!

Weep not, you whose eyes run o'er
With tears wrung from hearts that ache;
Think of when you'll weep no more!
Christ will bid your dead awake!

Night is here in all its power?
Be not hopeless or forlorn;
Surely there will come an hour
When will dawn an endless morn!

They shall hear, within the graves,
His low voice, so thrilling, sweet;
They that slumber 'neath the waves,
Shall come forth their Lord to meet.

O, weep not! the time will come
When we'll see our holy God.
Where thy victory, O tomb,
When Christ opens for us the sod?

Holy One who died for us,
Sinners of a mortal breath,—
Next we'll see thee, glorious,
Blessed Vanquisher of death!

LINNELL.—Bro. Samuel Linnell died of congestion of the lungs, in Kilbourn City, Wis., Nov. 15, 1889, aged 83 years and 5 months. He embraced present truth about eighteen years ago, under the labors of Eld. R. F. Andrews, at Dell Prairie, Wis., and he tried to live a Christian until death. The funeral services were conducted by Eld. L. H. Brown (Free Baptist). Text, John 11:12, last clause. We trust he sleeps in Jesus.
MRS. C. S. LINNELL.

MAYFIELD.—Sister Katharine Mayfield died Nov. 15, 1889, after a short, but painful illness, in Gardner, Kan. She had formerly belonged to the Christian Church, but embraced the third angel's message under the labors of Eld. R. S. Donnell while at Excelsior Springs, Mo., one year ago last August. She was an efficient worker in the tract and missionary work until her death. We mourn her loss, but hope to meet her in the earth made new.
MARY LITZENBURG.

CORNELL.—Died near Perrysburg, Ind., Dec. 29, 1889, Ostrella, daughter of Mr. and Mrs. Frank Cornell, aged 2 years, 1 month, and 29 days. She had always been in poor health. She was very near and dear to the family, but the Lord saw fit to take her from them; and we know that he doeth all things well. "Asleep in Jesus" was sung, after which a short discourse was delivered by Eld. V. Thompson, showing from God's word the hope that the little one would come forth and live again at the resurrection of the just.
J. H. CHARLES.

WATSON.—Died at Grenola, Kan., June 27, 1889, in the fifty-fifth year of her age, sister Matilda Watson; also, on Sept. 28, 1889, her son, Edward Watson, in the twenty-sixth year of his age. Fifteen years ago, when the truth was introduced in this place, sister Watson was one of the first to accept the message. She united with the church at its organization, and has lived a devoted Christian life. It was her delight to talk about the truths of the third angel's message. For several years she was a great sufferer. The circumstances were such that the funeral services of both mother and son were not held until Dec. 15. A large congregation of friends and neighbors were in attendance. There are still three sons and one daughter living, who may have the privilege of meeting their loved ones in the first resurrection.
OSCAR AND RUIE HILL.

BABCOCK.—Enos Babcock died at Gold Hill, Ore., of cancer of the stomach. Bro. Babcock began the observance of God's Sabbath last summer, and from that time until his death he loved present truth with all his heart. Finding that the health of himself and wife was failing, he went from Webster, Dak., to Oregon, thinking that a change of climate would improve their health. On returning for his family, he found his wife quite low, and Oct. 17 they laid her away to rest. He then returned to Oregon, only to reach his new home in time to die. Dec. 27, just two months and ten days after the death of sister B., he peacefully fell asleep, with a bright hope of immortality at the second advent of the dear Saviour. Thus bereft of both father and mother, their dear children must wait for the Life-giver. May God help them to be faithful.
C. M. CHAFFEE.

NOURSE.—Died at Rome, N. Y., Dec. 30, 1889, of typhoid fever, Flora H., daughter of Lucien and Ellen Nourse, in the twentieth year of her age. Her parents embraced the present truth about sixteen years ago at Chittenango Falls, N. Y.; hence Flora's first impressions were in the way of the truth. Five years ago the family moved to Rome, at which time sister Flora was baptized and joined the Rome church. She had a very pleasant disposition, was a faithful daughter, and was loved by all who knew her. About two months ago her mother was taken with the same disease, and during the weeks that followed, Flora ministered faithfully at her bedside; but when the crisis passed and the mother began to rally, the daughter was

stricken down no more to rise till the Healer of all diseases shall appear. She suffered much for four weeks, but no murmur escaped her lips. The day before she died she looked up to her nurse and asked if she would die. The nurse said that they would do all that they could to save her, but said she, "Are you afraid to die?" She raised her eyes toward heaven, and slowly shook her head as she replied, "O no, no!" It was with deep sorrow that we laid this beautiful young sister away, yet the sorrow is mingled with rays of resurrection hope. Funeral from the house Jan. 1, 1890. Remarks by the writer, from 1 Pet. 1:24, 25. A. E. PLACE.

PETTIS.—Our dear mother, Sarah A. Pettis, died at the home of her son, Henry Pettis, in the township of Kasota, Minn., Oct. 13, 1889. She was born in Litchfield, Conn., May 16, 1811, and moved to Ohio, with her parents, in her youth. She was married there to Charles Pettis, in 1833. From Ohio they went to Illinois in 1834. In May, 1854, she, with her husband and family, settled in Minnesota. Her husband sickened and died of typhoid fever in 1856, leaving her with four small children to care for. She toiled bravely on, and although they were days of hardship, in speaking of them she would always say the Lord helped her. She was a member of the United Brethren Church until she heard the Sabbath truth, when she joined the S. D. Adventist Church, of which she was a faithful member until her death. She rests in hope of immortality beyond the grave. May her children follow her example, and be ready to meet her in the glad morning of the resurrection. SARAH H. PETTIS.

BROWNELL.—Died in Battle Creek, Mich., Nov. 5, 1889, of consumption, Adelia C., wife of Willard H. Brownell, and daughter of Mrs. Amanda Vasbinder, aged thirty-seven years. At the age of eighteen, she became a member of the Christian church at Pine Run. Fifteen years ago she was deeply interested in a series of meetings held at that place by Elds. J. O. Corliss and E. B. Lane, during which time she rendered valuable service as organist, furnishing her own instrument. She cherished dearly the hymns treating upon the advent faith. While struggling with the grim monster Death, her aunt sang, "Asleep in Jesus, blessed sleep!" etc., to which she responded with strong assurance, rejoicing that very soon that sleep would be broken by the voice of the Son of God. She leaves a mother, husband, son, and many relatives and friends to miss her genial influence and mourn their great loss. We trust that they may so walk in the light of divine truth that their fondest hopes will be realized in a reunion with their loved one when the Lord shall come to claim his own. Funeral discourse by Eld. Corliss, from Isa. 9:2. MRS. E. S. LANE.

AUSTIN.—H. N. Austin died in Berkshire, Vt., Nov. 27, 1889. Bro. Austin had nearly completed the seventy-first year of his age. He had lived with his companion, sister C. R. Austin, a little less than fifty years. He was born in the town of Berkshire, and always lived there. He was the son of a Free Will Baptist preacher. A joyous childhood and an active youth developed a strong man with a warm heart and genial nature, for whom life had many attractions, among which was music. Sacred song was his joy and delight, and when the powers of muscle and nerve failed, nothing moved the emotions of his soul and brought the deep sob and falling tears quicker than the voice of some loved one singing a familiar hymn. In middle life he gave his attention to the study and consideration of the revelation of divine truth. From the prophecies he plainly saw that the coming of the Lord must be near. As a preparation for this event, he recognized the fact that God requires consecration of heart, and obedience to his law. With his companion, he commenced the observance of the Bible Sabbath in 1854, from which time his house was a home for those who preach the gospel of "peace, and bring glad tidings of good things." Six years since he was stricken down with apoplexy. Two years ago he lost his speech. At one o'clock on the day of his death, he took dinner with his family and a visitor friend. One hour later the last shock came, life's record was closed, and the silence of death was in the family circle. Dec. 1, funeral services were held in the meeting-house which for more than a quarter of a century echoed the melody of his heart and voice as a sweet singer. Remarks were made from Heb. 4:9, 11. The widow, four daughters, an only son, and a large number of friends were in attendance. A. S. HUTCHINS.

HISTORY OF THE WALDENSES.

BY J. A. WYLIE.

A plain and well-written narrative concerning this remarkable people, from their earliest history to the present time. The faith, persecutions, martyrdom, and wholesale massacres of the Waldenses; their schools, missions, and itinerant work; their mountain fastnesses; the fierce wars waged against them; their exile, and re-establishment in the valley,—are all set forth with historical accuracy. A book which should have a wide circulation. Muslin, 90 cents. 212 pages, on tinted paper, illustrated. Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE YOUTH'S INSTRUCTOR.

AN ILLUSTRATED WEEKLY PAPER FOR CHILDREN AND YOUTH.

Devoted to moral and mental culture, and especially designed as a companion to Bible study. It is the best paper in the world for youthful readers, being free from modern fables and sentimentalism.

The publishers design that the Instructor shall contain the choicest illustrations and reading matter that can be secured, suitable for young minds; and while the size of the paper is unchanged, the price for single copies has been reduced from 75 cents to—

ONLY SIXTY CENTS PER YEAR.

TEN or more copies to one address, 50 CENTS EACH.

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

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, THIN PAPER EDITION, 112 PAGES, SIZE 6 1/2 x 3 3/4, 10 CENTS.

This package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

Table with 2 columns: NO. and PAGES. 1. Evils of Religious Legislation, 4; 2. Religious Liberty, 8; 3. National Reform and the Rights of Conscience, 8; 4. The American Papacy, 8; 5. Bold and Base A vowal, 8; 6. National Reform Is Church and State, 8; 7. Purity of National Religion, 4; 8. The Salem Witchcraft, 4; 9. What Think Ye of Christ?, 4; 10. National Reformed Constitution and the American Hierarchy, 16; 11. The Republic of Israel, 4; 12. National Reformed Presbyterianism, 24; 13. The National Reform Movement an Absurdity, 8.

The same matter printed on a better quality of paper, 184 pages, 5 1/2 x 3 3/4 inches, 15 cents. Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

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 a 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 turkey 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, in territory not occupied by an agent.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

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, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

SUNDAY-KEEPING NOT A BIBLE DOCTRINE.

EXCUSES ANSWERED.

A new 8-page tract, by J. R. Long, asks and answers some of the most common queries that arise in the minds of those who "want to do right," but do not wish to observe the Sabbath of the fourth commandment. Price, 1 cent.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE TITHING SYSTEM,

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo., 10 cents.

Address REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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, - 5c.

Address, AMERICAN SENTINEL, 43 Bond St., New York City.

THE INTERMEDIATE STATE.

AN EIGHT-PAGE TRACT,

Containing Bible arguments in proof that the doctrine of eternal torment is groundless, and showing the condition of both the righteous and the wicked after death. Price, 1 cent.

Address, REVIEW & HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

THE MARVEL OF NATIONS,

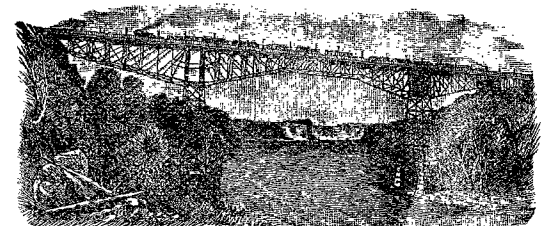
BY U. SMITH, AUTHOR OF "SMITH'S DIAGRAM OF PARLIAMENTARY RULES."

This work embraces the past, present, and future of the United States from a historical, political, and religious standpoint, comparing the past with the present condition of education, science, and religion, and calling special attention to the work of the National Reform Association, and the proposed Amendment to the Constitution of the United States. It needs no other indorsement than a careful reading.

298 pages, 40 illustrations, 15th edition. Muslin, \$1.00; gilt edges, \$1.25.

Address, REVIEW AND HERALD, Battle Creek, Mich.; 26 and 28 College Place, Chicago, Ill.; or Toronto, Ontario.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table with columns for EAST, WEST, Stations, Mail, Day Express, N.Y. Express, Ad'ntis Express, Night Express, Kal. Accom'n, Local Pass'gr. Rows include Chicago, Michigan City, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston.

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

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect Dec. 15, 1889.

Table with columns for GOING WEST, STATIONS, GOING EAST. Rows include Chicago, Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, BATTLE CREEK, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 31, 1890.

CONTENTS OF THIS NUMBER.

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

Poetry.	
The Blessed Change, <i>A. U. S. in N. Y. Observer</i>	33
The Sacred Place, <i>Mrs. P. ALDERMAN</i>	35
The Hour of the Morning, <i>Eld. L. D. Santee</i>	37
A Song of Consecration, <i>Mrs. M. E. Gates</i>	38
The Hills of Zion, <i>V. A. BUCK</i>	43
Our Contributors.	
The Need of Complete Consecration, <i>Mrs. E. G. White</i>	33
England and Catholicism, <i>Eld. J. H. Durland</i>	34
Sad Apostasy, <i>Eld. Geo. E. Fifield</i>	35
Law and Gospel, <i>Jos. Clarke</i>	35
Abolished or Magnified—Which? <i>H. C. Giles</i>	36
"Charity Envieth Not," <i>A. Ford</i>	36
Home.	
Self-restraint, <i>John Habberton</i>	37
Believe in Your Work, <i>Christian Union</i>	37
"Warranted to Keep," <i>A. B. C.</i>	37
"You Stay," <i>Youth's Companion</i>	37
The Mission Field.	
Patterson's Introduction to Mission Work, <i>J. O. C.</i>	38
Worthy of Imitation, <i>J. O. C.</i>	38
Special Mention.	
Stanley's Harvest of Discovery, <i>New York Herald</i>	39
Influenza Europea, <i>Boston Transcript</i>	39
Are We Losing our Snowy Winters? <i>Providence Journal</i>	39
Religious Liberty in Brazil, <i>N. Y. Observer</i>	39
Editorial.	
Queries on the Sanctuary.....	40
Found at Last.....	40
From the Crucifixion to Pentecost, <i>L. A. S.</i>	40
The Breckinridge Sunday Bill for the District of Columbia, <i>L. A. S.</i>	40
Sketch of the Mission Work in Sierra Leone, <i>S. N. H.</i>	40
The Solitude of the Pope, <i>w. A. C.</i>	41
The Gold Coast Colony, <i>S. N. H.</i>	42
Progress of the Cause.	
Reports from Michigan—Indiana—Illinois—Wisconsin—Tennessee River Conference.....	43
The Work in Washington, <i>D. C., J. O. C.</i>	44
Study the "Sentinel," <i>E. W.</i>	44
Special Notices.	
The Sabbath-school.....	45
News.....	45
Appointments.....	46
Obituaries.....	46
Editorial Notes.....	48

To correspondents who are occasionally sending in the poem entitled, "The Church walking with the World," we would say it has already had a number of insertions in past issues of the REVIEW.

FULFILLMENT.

WE, the Sabbath Union, W. C. T. U., all the churches, and the Y. M. C. A., are laboring with all our might to carry the religious Sabbath with our right arm and the civil Sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation.—*W. F. Crafts, in Sunday Union Convention, at Wichita, Sept. 20.*

The similarity of the above to certain familiar words of Scripture is too striking to escape unnoticed. The mind instinctively reverts to the words of St. John in Rev. 13:16: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Considering that these words were written with reference to the work of the prophetic symbol which represents our own Government, can any one fail to see how one quotation points to the fulfillment of the other?

DEDICATIONS.

A BROTHER asks for the order of proceedings in the dedication of meeting-houses. The object of the services on such occasions, is to publicly set apart the house to the service of God. The specific exercises may vary according to the judgment of individuals, and their views of what would be appropriate to such a purpose. The following was the order observed in the dedication of the tabernacle: 1st. An opening anthem; 2d. A short invocation by Eld. A. S. Hutchins, asking the blessing of the Lord upon the occasion and the exercises; 3d. The hymn "Waiting and Watching;" 4th. A historical sketch of the rise of the work here; 5th. Report of Building Committee (and there should always be such a committee), giving a brief summary of such items connected with the work as naturally fell within their province; 6th. Response by Eld. Haskell, in behalf of the church, accepting the work of the committee, and receiving the building

from their hands; 7th. An address by Eld. J. N. Andrews, on the great principles which have called this people into existence—the commandments of God and the faith of Jesus. It was shown that we are not forming a denomination for the sake of multiplying sects, but because there is a work which we see should be done, which no other people are doing or will do. Hence we can but obey the voice of God, and apply ourselves to the work made known to us. Such is the reason which we are able to give for our separate existence as a people; 8th. The members of the church then, by rising, expressed a desire to dedicate themselves anew to God, that they might be able to use the building to the glory of his name; 9th. Then followed the dedicatory prayer by Eld. Geo. I. Butler, in which the Lord was earnestly entreated to accept the house built for his name, and to be devoted to his service, and to accept of the people, and make their hearts his abode, and the house a temple where he would manifest his power and glory; 10th. The prayer being ended, an anthem by the choir, and the benediction, closed the exercises.

A program and a line of thought similar to the foregoing, we think would be appropriate on the occasion of the dedication of any house of worship.

BISHOP COXE ON THE ADVENT.

QUITE a noteworthy utterance has recently been made on this subject by Bishop A. Cleveland Coxe, of the Episcopal Church—noteworthy considering the source from which it comes, and the occasion on which it was spoken. It was given at a meeting in Trinity Chapel, New York, Dec. 8, 1889, and is reported as follows in the *Buffalo Courier* of Dec. 9, 1889:—

The hundred or more people who braved the intermittent dashing of one of the severest rain-storms of the season last evening, to hear Bishop Coxe's discourse at Trinity Chapel upon "The Second Coming of Christ," were given a vivid idea of the Bishop's views, and many seemed deeply impressed with the importance and significance of what he said.

The hour was devoted to a study of the appointed time of Christ's coming. The Bishop said that within the next fifty years the calendar of the prophecies of Daniel would be complete. Though the doctrines of the church forbade its ministers preaching upon speculative themes, he himself believed emphatically that within the lifetime of the younger people of the little company present, there would be divine manifestations of greater importance than any since the time Daniel stood in the magnificent court of Belshazzar and interpreted the handwriting on the wall.

Inasmuch as all the prophecies of Daniel had been fulfilled with marvelous accuracy, he believed this last one would also be, in this time when "many shall run to and fro, and knowledge shall be increased." The rapid re-occupation of Jerusalem and Palestine at the present time was in strict fulfillment of the prophecies, he said. The Bishop read other scriptures showing that the present time was the one in which prophets agreed that Christ's second coming would occur. He read from Ezekiel, showing that the second advent would be upon the Mount of Olives near Jerusalem.

While pursuing the study of the books, the Bishop was seated in the chancel, as was the custom of bishops in ancient times, when books were few.

He stated that he does not preach on the subject, because the church forbids indulging in speculative themes. This is unfortunate. Because, first, any truth which is so clear as to draw forth such a declaration of faith from such men as Dr. Coxe, cannot properly be called a speculative theme; and, secondly, if the coming of Christ is near, even though no nearer than he suggests, it is one of the most important themes which can engage the attention of men, and ought not, for any consideration, to be passed over in silence. It should be kept before the people as a warning to the world, as a spur to Christians in their religious duties, and a motive to sinners to repent, and prepare for the coming day. Thus Noah warned the people of his generation of a coming flood, and saved himself and house.

We are glad the bishop has so far broken away from the traditions of his church on this subject, as to publicly make known to his congregation, his views on so important a question of prophecy. We, of course, think he has allowed altogether

too much time in his calculation. For, from the fulfillments of prophecy now manifest, and the present development of the signs of the times, we do not see how time can possibly continue the half of fifty years. Nevertheless, such utterances will do good, as they will show the people that in the minds of some of the ablest and most conservative of the ministry, the view that the end of all things is at hand, is neither obsolete nor fanatical, and so will dispose them to listen the more readily to a further discussion of the subject.

If hundreds of others would have the courage of their convictions, and tell their congregations, as Mr. Coxe did his, that some in their midst would live to see that great day, the effect, we believe, would be most salutary.

INCONSISTENCIES OF THE BRECKINRIDGE SUNDAY BILL.

THE bill will be found on another page. We call attention to a few of its inconsistencies:—

1. *The title.* While the title declares that the purpose of the bill is to prevent persons from being forced to labor on Sunday, the first words of the bill state that it shall be unlawful for any person or corporation in the District of Columbia to perform any secular labor or business on Sunday. The title would indicate that there is in this country a system of Sunday slavery which there is not, while the bill would suggest the existence in the land of a scheming priestcraft which there undoubtedly is. The thirteenth amendment to the Constitution abolished slavery and involuntary servitude in the United States a good many years ago, but no amount of legislation can prevent men from practicing deception and seeking to cover up their real intentions. The title of the bill is a libel not only on the bill itself, but on the country. The object of the bill is not to prevent men from being forced, but to force men.

2. *Receiving wages and the penalty.* Though a man may not be forced to labor, nor force any one else to labor, yet, according to the provisions of the bill, if he voluntarily performs labor himself on Sunday, it is unlawful for him to receive pay for his labor. And, further, if he shall be convicted of laboring or receiving pay for laboring on Sunday in the District of Columbia, he shall be punished by a fine not to exceed one hundred dollars for every such offense. Advocates of Sunday legislation are wont to talk of laboring in the interests of the laboring man. We can imagine about how often the laboring man could afford to go in search of daily bread on Sunday with such promises as these in his behalf.

3. *The exemption.* It will be noticed that those who are exempted, are required not only to observe another day, but to conscientiously believe in and observe that other day, while no such requirement is made on the part of others in the observance of Sunday. Were the provisions of the bill in harmony with its title, to exempt a certain class would be equivalent to declaring that they might be forced to labor on Sunday. But such is not the case. The object of the bill is to force people to observe Sunday. The whole thing is but a piece of ecclesiastical chicanery to induce Congress, under semblance of doing a very worthy act, to take the first step in religious legislation by passing a compulsory Sunday law. Deception is its most worthy compliment. W. A. C.

WE clip the following from the *Iowa Catholic Messenger* of Jan. 18. Its bearing upon the great question which is agitating both the political and religious circles of our country will be obvious:—

A correspondent calls attention to the fact that our Protestant friends in devoting themselves to Sunday observance, and making it the *sine qua non* of Christianity, are in this respect alone, trying to carry out the command of the Catholic Church. Depending upon the Bible, and pretending to receive no authority but the Bible, they, with the exception of a few Adventists and Seventh-day Baptists, who alone keep holy the Sabbath day, disobey it. Sunday is not the Sabbath day of the Bible, but the day dedicated by the church to God's worship, in commemoration of His resurrection from the dead. To be consistent, Protestants, denying the authority of the commands of the church, should join their Adventist friends, and our Jewish friends, and keep the seventh day as the day for their meetings. The change from the seventh to the first day of the week was made by the church soon after the resurrection, and the Council of Laodicea in 364 promulgated the dogma, and urged all persons to labor on the seventh day.