

The Advent And Sabbath **REVIEW AND HERALD**

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

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HEB. 10:37.

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

"For yet a little while, and he that shall come will come, and will not tarry."

Oh! so closely lies the future,
With its treasures manifold,—
Just beyond, almost in seeing,
Lies the heavenly Shepherd's fold;
Just beyond us, in the future,
Wait the many mansions fair,
With the white robes, and the gladness
Waiting for us, over there.

Oh! so near us is the coming
Of the just and holy One,
And so near us life eternal,
Which by faith in Him is won;
And so close the fadeless treasures
On fair heaven's shining shore,
And so soon the woes of earth-life
Will be felt and feared no more.

Oh! so near us lies the border
Of the fadeless summer-land,
Where in bright, immortal beauty
All the loved of earth shall stand.
Courage, then, O weary toiler,
Your redemption draweth nigh,
And angelic hands shall bear thee
To the home beyond the sky.

In our pathway lie the duties
Leading us from earth to heaven.
Faith looks up, and sees the beauties
To the faithful servant given.
Oh! so near us is the trumpet
Bidding all the loved to come—
It is drear and lonely waiting,
But 't is blessed going home.

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 RELATION OF CHRIST TO THE LAW IS NOT UNDERSTOOD.

BY MRS. E. G. WHITE.

WE have only glimmering light in regard to the exceeding breadth of the law of God. The law spoken from Sinai is a transcript of God's character. Many who claim to be teachers of the truth have no conception of what they are handling when they are presenting the law to the people, because they have not studied it; they have not put their mental powers to the task of understanding its significance. Their God-given powers are diverted and misapplied, and they come far short of apprehending what is truth. They have a smattering of knowledge, but they do not understand the relation of Christ to the law, and cannot present it in such a way as to

unfold the plan of salvation to their hearers; for they do not let Christ into their hearts, or bring him into their discourses. They do not feel in their souls that they must plow deeper in their search for truth, so that they may declare the whole counsel of God.

Christ's relation to the law is but faintly understood, but ignorance will not excuse any man for acting contrary to the principles of the law and the gospel. Many of those who claim to believe the testing truths for these last days, act as though God took no note of their disrespect of, and manifest disobedience to, the principles of his holy law. The law is the expression of his will, and it is through obedience to that law that God proposes to accept the children of men as his sons and daughters. The consequences of transgression reach into eternity, and none of us can afford to be novices in regard to the deep mysteries of salvation. We should understand the relation of Christ to the moral law.

Our righteousness is found in obedience to God's law through the merits of Jesus Christ.

We cannot afford to offend in one point; for if we do, we are pronounced guilty of all; that is, we are recorded in heaven as transgressors, as disobedient children, unthankful, unholy, who choose the depravity of Satan rather than the purity of Christ. An infinite sacrifice has been made that the moral image of God may be restored to man, through willing obedience to all the commandments of God. Exceeding great is our salvation, for ample provision has been made through the righteousness of Christ, that we may be pure, entire, wanting nothing.

The plan of salvation opens before the repenting, believing sinner prospects for eternity which the greatest stretch of his imagination cannot compass. If man will keep God's law through faith in Christ, the treasures of heaven will be at his disposal; but the opposite of this will be the result if we refuse to obey God. Man cannot possibly meet the demands of the law of God in human strength alone. His offerings, his works, will all be tainted with sin. A remedy has been provided in the Saviour, who can give to man the virtue of his merit, and make him co-laborer in the great work of salvation. Christ is righteousness, sanctification, and redemption to those who believe in him, and who follow in his steps.

Jesus came to our world to make manifest in his life the character of God. He took upon him our nature, combining humanity with divinity. He set before us a perfect example of holy obedience to God's law, and we are exhorted, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, [How this humbles human pride!] and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "In whom we have redemption through his blood,

even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist."

The disciple John declares from the Isle of Patmos, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." He who is worthy of all this honor is our Saviour, the One who only can save us from our sins.

We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. Although we may know these things and be established in the present truth, yet we do not know them as we ought. The fountain from which we are to drink is an inexhaustible fountain. We may come again and again to the sacred treasure-house of truth, but there is no diminution in its store. An infinite supply waits our demand upon it. Thousands of those who have loved and feared God have drawn from this store-house of truth, and have left to us the treasures they have gathered, but there is more waiting our request. Our course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God." The most learned of the Jewish scribes did not discern the relation of Christ to the law; they did not comprehend the salvation which was offered. They could not discern the moral excellency of the law at that day, and many to-day do not understand the Scriptures or the power of God. In the time of Christ the senses of his hearers were clouded by their own teachings and opinions. They mingled their own preconceived notions with the teachings of Christ, and thus were hindered from comprehending the elevated truths he presented. They were blinded to the correct interpretation of the Old Testament Scriptures, but he opened to his

disciples their significance, revealing the spiritual and practical bearing of God's commands on life and character. He promised his disciples that after his ascension to his Father, he would send the Holy Spirit, who should bring all things to their remembrance. Jesus had left truths in their possession the value of which they did not comprehend. After his resurrection they were astonished at the words he uttered; but he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." The disciples were slow of heart to believe all that the Scriptures testified of Christ.

As long as we are content with our limited knowledge, we are disqualified to obtain rich views of truth. We cannot comprehend the facts connected with the atonement, and the high and holy character of God's law. The church to whom God has intrusted the treasures of truth needs to be converted. If we are blessed, we can bless others; but if we do not receive the Holy Spirit in our hearts, we cannot give forth light to others. There is a sad lack of genuine conversion among us. We do not put forth personal effort that souls may have a true knowledge of what constitutes repentance, faith, and remission of sins. Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received him by faith.

Those who begin to study the law of God, and to reach the vital truths connected with the great plan of redemption, will find that they have known but little of the truth as it is in Jesus. Christ revealed in the New Testament, is Christ revealed in the Old Testament. I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment. Those to whom Christ has intrusted great light, whom he has surrounded with precious opportunities, are in danger, if they do not walk in this light, of being filled with pride of opinion and with self-exaltation as were the Jews. This class is represented by the message to the Laodicean church. The True Witness says of them, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We should study closely the meaning of the gold, white raiment, and eye-salve, lest we be found in self-deception, satisfied with what we are, and the attainments we have made.

THE NECESSITY OF RELIGIOUS AGITATION.

BY ELD. W. C. WALES.
(Rockford, Ill.)

"AGITATION" is inseparable from the advance of truth. "To move," "to shake," "to arouse," "to excite," "to revolve," "to discuss," "to

controvert," "to examine" are among the synonyms of this word. All these processes must be marshaled to the front in successfully advocating unpopular reform. But many, while professing allegiance to Bible truth, retreat in dismay before the first bugle call of religious controversy. They prefer the camp of peace to the painful marches, vigilant bivouac, and exciting combat of the moral reformer. But conquest involves war; and the true warrior, while maintaining and strengthening lives already established, aggressively advances his forces still nearer the enemy's gates.

So with the Christian warrior, whom God calls to storm the popular citadels of unscriptural tradition. The forces of Christ must be set and kept in battle array. No compromise with error, no cessation of hostilities, no armistice or capitulation, nothing but unconditional surrender can be accepted. No man can maintain silence in the presence of wrong-doing without being false to his generation, a traitor to his own soul, and an enemy to God. A knowledge of truth demands that such truth be communicated to others. An enlightened conscience irresistibly impels its possessor to bear faithful witness to truth concerning which others are in darkness. This is Christlike. He says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Every true reformer of the past has found more or less controversy unavoidable. When Israel violated the Sabbath, Nehemiah says, "Then I contended with the nobles," etc. When the merchants sinned, he says, "Then I testified against them." Nehemiah 13. "They that forsake the law praise the wicked, but such as keep the law contend with them." Prov. 28:4. The work of John the Baptist did not consist simply in holding a revival to save the unconverted. An important part of his mission consisted in waging a vigorous and uncompromising warfare against the errors of the popular religionists of his day. His most terrific thunder-bolts were hurled against those whose outward lives seemed fairest, and whose standing in the Church was highest. These, not the heathen, he called a "generation of vipers." Christ, the perfect missionary, did not remain silent concerning the doctrinal errors of the day. He fearlessly arraigned the traditions of even the best, because they rendered null the commandment of God. The apostles were accused of turning the "world upside down" by their agitation. The clergy, doubtless, all felt that no good came from such methods. Paul was a persistent agitator. He "disputed . . . with the Jews, and with the devout persons, and in the market daily." Acts 17. Because persons were "devout," was not sufficient with Paul. They must receive *all* the truth. Such aggressive zeal we may profitably imitate.

We have reached the last days. No age has witnessed such a Babylon of discordant and anti-scriptural theories as the nineteenth century presents. The duty of the faithful watchman is unequivocal. Close, patient, prayerful study of God's word has revealed the truth for every age. This foundation still stands sure. The Bible is the sword of God and of his Spirit; and with this almighty weapon the most formidable strongholds of error may be stormed and demolished; the standard of truth may then be planted high above the battlements of men; and a people will be gathered from every clime to stand without fault in the day of impending wrath.

But with this necessary agitation, practical, daily piety cannot be neglected. Holiness of heart and life must not be undervalued. "Jesus Christ, and him crucified," must be exalted to primary and pre-eminent importance. The meek and quiet spirit of the Great Teacher must be exemplified and inculcated. Any pretended reform that neglects the heart for the education of the head would result in more harm than good. Cultivate the head alone, and the product is a cold, spiritless, Christless debater. Cultivate only the heart, and you make a bigoted fanatic.

Combine the two, and you have exemplified a symmetrical Christianity,—"the wisdom of the serpent and the harmlessness of the dove, charity out of a *pure* heart, sanctification through obedience to the truth. A man of God, perfect, thoroughly furnished unto all good works."

DAVID'S SIN.

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

KING DAVID had been through many trials; finally, the Lord had delivered him from his foes and made his throne and kingdom secure on every side. At home and abroad his plans were successful. His armies were victorious in the field, and wealth and popularity attended his pathway. No more hunted by Saul, no more viewed as a rebel and an outcast, he was reaping his harvest of peace and security. No one now disputed his well-deserved laurels of victory. No one could accuse him of meanness and disloyalty to his people, or to his God. His deadly enemies felt secure in the clemency of a king who could feel for them as a shepherd cares for his flock. "All is well" was the cry of the watchman, and it was well. O that this condition of things might have continued! but the transition was too great, too sudden. David allowed himself to be intoxicated by success. Self-complacency and pride always grieve away the Spirit of God.

Lest to himself, David becomes a servant of Satan for a time. Making his chief general Joab his accomplice, Uriah the Hittite falls, and Bathsheba becomes at once the wife of the rapacious king, and all is merry in the royal tent. Conscience, under the influence of Satan, sleeps, and the once noble David now gloats over a specimen of royal meanness worthy of a Nero. But, hark! what report is that which comes thundering along the heavens, and wakes the king from his sensuous dreams? What is it wilts his frame to weakness, and causes his countenance to pale with terror, and his knees to tremble as did Belshazzar's?—Ah, it is the voice of God, "Thou art the man"! Now Satan leaves the king, and his conscience applies the truth to himself. Had he here denied his guilt, like his predecessor, Saul, his fate would have been sealed; but his principles of justice prevailed. All that was noble in his character came to the rescue.

David confessed his sin and meanness, feeling that he had forfeited all right to the favor of God. He obtained pardon; but, oh, what a tide of misfortune followed in the track of this chapter in David's history! His chief-general, incensed at being made an unwilling partner in David's sin, took all sorts of license. He knew he had the advantage of David, and obeyed or disobeyed as he thought proper. Joab was cool and careful. He never forgave nor asked to be forgiven; never took back a word, nor did he fancy himself ever in the wrong. He prided himself as a man of honor, and his code of honor was written in blood. He had not the weakness to commit such a crime as David. There was much that was noble in the character of Joab; but self-righteousness was his sin, and self-will led him to crime. He was a thorn in David's side all the while he was the trusty general of his army. It is sad that one so useful and capable should at last come to such a tragical end after a life of great military success. But the contrast in the characters of David and Joab was very clearly defined in their acts, and no one can fail to see why David was accepted of God while Joab was rejected.

—The desire for moral improvement commends itself to every class of society, and its object is attainable by all. In proportion to its intensity and its steadiness, it tends to make the possessor both a happier and a better man, and to render him the instrument of diffusing happiness and usefulness to all who come within the reach of his influence.—Robertson.

SUPPLICATION.

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

KIND Father, keep us near to thee, we pray,
And by thy power and mercy ever,
From hidden snares and dangers of the way
Our souls deliver.

The pitfalls in our path we cannot see;
Without thy aid our feet must stumble.
We have no strength or wisdom but from thee—
May we be humble.

Cleanse us, O Lord, from sins and secret faults,
Too oft from our perceptions hidden.
Give us deliverance from unholy thoughts
That come unbidden.

If from the path of truth and right we stray,—
For here we ever walk in weakness,—
Oh! lead us back into the narrow way,
And grant forgiveness.

We would be in that place where thou canst bless—
Thou dwellest with the meek and lowly.
We would be clothed with Jesus' righteousness,
And pure and holy.

May we be ever busy, Lord, for thee,
In this thy "day of preparation,"
And many souls be brought through us to see
Thy great salvation.

Nor let the tempter from our work dissuade.
Tho' he suggests we labor poorly,
That what we say hath oft been better said,
Yet we know surely,

That none can do *our* work; and if for thee
'Tis done in love, 't will be accepted.
Not e'en "a cup of water," giv'n, will be
By thee rejected.

Then, Lord, be with us, and our labors bless,
And strengthen every weak endeavor.
May we behold thy face at last in peace,
And share thy favor.

ENGLAND AND CATHOLICISM.

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

(Concluded.)

BUT we must return to the working of the papacy in England. As already shown, the principles on which the Protestant government of England was founded, were intended forever to banish papal rule from that dominion. But English laws are not like the decrees of the ancient Medes and Persians; therefore changes can be made. But before a law is changed, there must be a call for that change by those who live under that law. But the principles of English government would not recognize Roman Catholics as citizens in this respect, so their growth, numerically, would have but little influence in that direction. The demand must be made by so-called Protestants, if the adopted principles of Protestantism are annulled. And the best method of destroying a law is to get all the people to treat it as non-essential. If this can be done, then the way is open for some legal enactment that will wipe it from the statute-books. This is what Rome desires to do in England. She is well aware that she cannot do this openly, so it must be done by a secret organization which will work through the State Church. How will it be done?

It is now nearly fifteen years since the late Archbishop of Canterbury, in the upper house of convocation stated his belief that there existed a *confederacy* in the Church of England, against the doctrine, the discipline, and the practice of the Reformed Church. On the same occasion, the primate, referring to the teaching and practices of the clerical leaders of the "Ritualistic Conspiracy," said: "It will be most dangerous in this church of ours to allow them to propagate doctrines and carry into effect practices which are altogether alien from the spirit and teachings of the whole body of divines of the Church of England, from the first to the last." Now, have the past fifteen years witnessed any material arrest of the operations of that conspiracy to de-Protestantize the Reformed Church to which the archbishop referred? On the contrary, we have

lived to see the chiefs of the Romeward movement rewarded by the Bench of Bishops and by the official advisers of the crown. They are preferred to the highest positions and dignities in the church which they betray. Little wonder is it, therefore, that the Ritualistic press should boldly and repeatedly avow that the aim of the modern "Oxford Sacramentalists" is to "Catholicize" the church of the Protestant fathers. Owing largely to the apathy of the people of England, and to the patronage which most of the bishops have bestowed upon the Romanizers, these now feel themselves free to organize a propaganda to carry out their once secret scheme of reuniting the church of Cranmer with the church of Leo XIII. Thus one of their leading papers lately made the following statement:—

English Catholics are all agreed that reunion is impossible until the church is *de-Protestantized*; that is to say, until the last shred of Protestantism is extruded from her midst. . . . Our wisest course, therefore, is to *silently restore* the traditions of the church, and to secure her organic autonomy, because that is almost as dear to us as unity itself.—*Union Review*.

To accomplish their desires, Rome has filled the Church of England with young men who have taken holy orders in that church, and are now instilling Romish doctrines into the minds of the people, while teaching in the Church of England surplice. It is said that there are about 2,000 ministers in the English Church who are Jesuits, or Romish priests. These prefer to remain there until a more favorable time, as the following will show:—

If we [the Romanizers] were to *leave* the Church of England, she would simply be lost to the cause of Catholicism. Depend upon it, it is only through the *English Church itself* that England can be *Catholicized*, and to give up our position in it, with all the innumerable opportunities it offers, would be to *leave* millions of our countrymen an easy prey to that terrible monster of infidelity which is so certainly creeping upon them.

The following from one of these Romanizers, Rev. Lee (Vicar of All Saints, Diocese of Rochester), speaks with no uncertain sound:—

We are teaching men to believe that God is to be worshiped *under the form of bread*, and they are learning the lesson from us which they have refused to learn from the Roman teachers that have been among us for the last 300 years. We are teaching men to endure willingly the *pain of confession*, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's "I absolve thee" is the *voice of God*. How many English Protestants have Roman priests brought to confession, compared with the *Anglican clergy*? Could they have overcome the English dislike to "mummery" as we are overcoming it? On any hypothesis we are doing their work.—*Essays on the Reunion of Christendom*, p. 180.

This witness is true. The priest party in the Church of England are doing Rome's own work, and doing it much more successfully than they would be able were they to go over bodily to the ranks of Dr. Manning's communion. And no wonder Dr. M., as already quoted, should say, "I would ask my reverend brethren how often they were now engaged in controversies regarding transubstantiation? Should I tell them why?—It is because so large a number of the clergy of the Established Church have taken out of the hands of the Catholic clergy the labor of contending about the doctrines to which I have referred."

Wolves in sheep's clothing can ravage the Protestant flock more easily than wolves undisguised and avowed in their cruelty. So Catholicism first fills the Church of England with her priests, and then sits back and watches, what she calls, the English clergy teach Romish doctrine.

THE PROGRESS OF RITUALISM.

I have attended Roman Catholic services, and also the service of the High Church of England. They are so similar that my knowledge of such services would not show me any difference between them. There is probably some difference, but it is so little that an inexperienced observer could not distinguish it.

Ritualism has succeeded in capturing nearly all the churches and cathedrals that once belonged to the Romish Church. It has done this gradually, as the reader will see by the following:—

Let the advanced posts remain as they are. Let each

of those which is a little behind, and only a little, *gradually take up the same position*, and let this process be carried on (only without haste or wavering) down to the last link in the chain. . . . Where there is only the ordinary parish routine, but where preaching is honest and sound, let a *gradual change be brought in*. A choral service, so far as psalms and canticles are concerned, on some week-day evening, will like a more ornate worship, and that which began as an occasional luxury will soon be felt a regular want. Where there is a monthly communion, let it be fortnightly; where it is fortnightly, let it be weekly; let a Thursday office be added. Where all this is *already existing, candlesticks, with unlighted candles, may be introduced*. Where these are already found, they might be lighted at even-song. Where so much is attained, the step to lighting them for the *Eucharistic Office is not a long one*. Where the black gown is in use in the pulpit on Sundays, let it disappear in the week. The surplice will soon be preferred, and will oust its rival.—*Church Times*.

These are not the misrepresentations of malignant evangelicals, but the spirited utterances of the ritualistic oracle. A few years previously ritualism had been authoritatively condemned; now it declares war. Jesuitism and sophistry have aided them powerfully, and they now march forward conquering and to conquer. Their aim is to bring England back to Rome, so that it may be at least under the spiritual rule of that Church. It is an unpleasant admission for Protestantism, yet it is true, that Romanism through ritualism is sapping the very life-principle on which Protestantism was founded.

As the result of this quiet work inside the church, thousands have left the Established Church and gone to the Catholic Church. In less than twenty years, no less than 217 clergymen, sixteen peers, twenty peeresses, and ladies of title, besides the laymen, of which we have no record, have gone over to Rome. When ritualism in the church educates men, women, and children in the doctrines and services of the Romish Church, need we wonder that they should soon forsake even the name of Protestantism, and find a place among those who not only teach the doctrines of Rome, but take the name also? If so-called Protestantism educates the people to believe that the Roman Catholic Church is a sister church of Christ, and then adopts her forms of worship, she should not be surprised that her followers go to Rome; but the only wonder is, that they do not all go.

Rome uses wisdom in her plans. She knows it would not do to make too strong appeals for members of the Church of England to come out and identify themselves with her, while that church is supported by the arm of the State. She sees no chance of bringing the throne to her feet, so she must wait patiently, until such changes shall take place as will open the way for her to rule the throne without sitting on the throne. Her far-seeing eyes can see that the way is opening for the disestablishment of the Church of England. Should this take place, there would be no one church more than another favored by the State. All would be upon the same level. There would be no laws to enforce the three principles laid down at the Reformation, to exclude Roman Catholics from any of the rights of citizenship. Let such be the case, and all the ritualistic churches, with their cathedrals, would be Roman, and thus the wealth of English Protestantism would be transferred to the hand of the pope of Rome, and Rome would be the mighty power in the government of England. A Protestant throne, with a Roman Catholic legislature, would give the papacy a hold on the reins of government. When Rome once gets a hold in kingdoms, she either governs or destroys them. With Rome at work directly in the Old World, and indirectly, through fallen Protestantism, in the New, she will literally fulfill the words of John, "And all the world wondered after the beast."

—Infinite as are the varieties of life, so manifold are the paths to saintly character; and he who has not found out how, directly or indirectly, to make everything converge toward his soul's sanctification, has as yet missed the meaning of life.—*Robertson*.

THE FAMILY OF GOD.

BY ELD. EUGENE LELAND.

(Florence, Ont.)

THE family relation is the most sacred of any relation connected with the human race, and it may be that this earthly relation is but a type of the heavenly family. A thought is contained in Eph. 3:14, 15 which has a bearing on this point: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." This passage shows that there is a family relationship recognized, and that part of this family is in the earth. The passage shows, further, that the members of this family take their name from our Lord Jesus Christ, just as the children of an earthly parent take their names from that parent. A complete family consists of father, mother, and children, and when any of these are gone, the family is incomplete. If the family of God is a complete family, we shall expect to find all these members. This family relationship is recognized in the first sentence of the Lord's prayer: "Our Father which art in heaven." It is recognized in the titles of "brother" and "sister" with which Christians greet each other. It is recognized in the scripture where Adam is called "the son of God." Luke 3:38. But by his fall, Adam lost his family relationship, and through him his posterity have suffered the same loss. "The Son of man is come to seek and to save that which was lost." Luke 19:10. Hence the mission of Christ, among other things, is to restore this lost family relationship; and with this thought agree the Scriptures: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. The marginal reading for "power to become the sons of God," is the "right" or "privilege," etc.; thus showing that those who do not believe in Christ, do not have the right or privilege to be considered sons of God, and showing also that faith in Christ is the only means by which this family relationship can be restored to fallen man. This thought is conveyed by another scripture: "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

The manner in which man is brought back into family relationship with God, is by adoption, as will be seen by reading Rom. 8:15, 16. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." This adoption is conditional, however, and will not be complete until the resurrection of the just. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Verse 23. This thought is made still clearer by reading 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Those who are the children of God are known by the fact that they are led by the Spirit of God, as shown in Rom. 8:14; and the work which they are required to do in order to be recognized as children of God, aside from faith in Christ, is shown in 2 Cor. 6:17, 18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This passage shows how distinct and well defined the dividing line between the Church and the world should be.

But suppose the conditions have all been complied with, and the time has come for the adoption to be made complete, shall we expect to see the complete family of God,—the father, the mother, and the children? Who is the father?—I read

Isa. 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." No one can fail to recognize in this "everlasting Father," our Lord and Saviour, Jesus Christ. Who are the children?—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36. Who is the mother? We have found the father and the children of this family, but where is the mother? In ancient times, the Jewish mothers considered it a great misfortune, if not a disgrace, if they had no children. Under the figure of a childless wife, a woman is mentioned in Isa. 54:1-5. The fifth verse reads: "For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called." Here, again, we cannot fail to recognize our Saviour as the husband of this desolate woman. But who is the woman? Let us read Gal. 4:26: "But Jerusalem which is above is free, which is the mother of us all." And the 27th verse is a quotation from Isa. 54:1-5, to prove that the woman spoken of is the New Jerusalem, the city of God. Again we read: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7. In chap. 21:2 we read: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Read also Isa. 66:12, 13.

When we consider what an honor it is to be adopted into the family of God, and to enjoy the rights and privileges of the children of God, we can exclaim with the beloved apostle John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

CHRISTIAN SCIENCE.

BY ELD. E. O. HAMMOND.

(Galva, Ill.)

WHILE visiting in one of the enterprising cities of Central Illinois, I embraced the opportunity of attending a Sunday-school of the Christian Scientists. The school was held in a large, nicely furnished hall, and although the day was very stormy, there was an attendance of forty, about half of whom were adults. A more affable, intelligent, and apparently refined class of persons I have seldom met. The school was opened with singing the beautiful hymn, "What a Friend We Have in Jesus," after which the Lord's Prayer was repeated in concert by the whole school. Then followed recitations, which continued for nearly an hour. After singing, the school closed by all rising to their feet and repeating in a solemn manner the twenty-third psalm. To a superficial observer, their services would seem quite solemn and impressive; but to one understanding the nature of their movement, it seems very different. I learned that most of the adults in that assembly were members of the different churches in the city, and that the churches were afraid to take action against them. They follow, to a great extent, Swedenborg's method of interpreting the Scriptures, giving everything a mystical, or hidden meaning. While professing great reverence for the Bible, a vein of skepticism could be seen running through the teachings of the leader of the Bible class. She suggested that we had been cheated out of a part of the Gospel of Matthew, referring to a legend of the Romish Church, concerning the Virgin Mary.

Mrs. Mary B. G. Eddy, of Boston, Mass., is one of the acknowledged leaders and expounders of their principles. In one of her published

works she boldly denies the existence of evil. This statement unmasks their movement completely, and exposes it in all its hideous proportions. "Christian Science" is modern Spiritualism whitewashed, or covered with a religious mantle. That some are healed of bodily infirmities through satanic influence, is probably true. But why does Satan do this?—In order to fasten his victims in his snare, and finally drag them, with himself, down to eternal ruin. In view of the deceptive wonder-working power of Satan, should there not be a yearning of soul among the people of God, for the Spirit and power of the Great Physician, who is able not only to heal bodily infirmities, but to cleanse the soul temple from all defilement?

From the acquaintance I have formed with the so-called Christian Scientists, I conclude that education, refinement, and intelligence are no safeguards against the most soul-destroying heresies, unless sanctified by the Spirit and word of God. Truly, the times are perilous. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:6-8. The sacred writer does not leave us in the dark as to the final outcome. He says in the next verse that these who thus resist the truth shall accomplish no more than did Jannes and Jambres in resisting the work of God in Moses's time, but that the folly of these latter-day seducers shall be made manifest as was the folly of those two magicians. Their folly was made manifest by the Lord's working marvelously for his people, and giving a glorious deliverance. Shall we allow our love to wax cold in consequence of the prevailing iniquity? There are abundant reasons why we should quicken our pace, double our diligence, and ask more earnestly for rain "in the time of the latter rain."

PILLARS.

BY MRS. ADA D. WELLMAN.

(Battle Creek, Mich.)

PERSONS frequently fail to recognize the necessity of those continuously recurring exercises of religion which do not ostensibly differ from season to season, such as prayer-meeting and private devotions. While they may appreciate the inspiration of an eloquent discourse, and be conscious of the benefits derived from mutual research on Bible topics in the Sabbath-school or elsewhere, they seem loth to allow the need of what they may deem routine services, though certainly these should never be merely routine.

However, we must assuredly concede that these duties are essentially prudential, and we might reverse the terms, still truthfully, thus making the stronger statement that these things are prudentially essential. Though they may not obviously augment the spiritual power of those who observe them,—though truly they thus do ultimately,—yet they do maintain it, which is none the less essential.

No architect will overlook the value of the columns placed as supports in heavy structures, because they do not elevate the ceilings whose weight they sustain; nor would an officer decry the services of the pickets because they do not join the skirmish line; nor a dairyman berate the value of a creamery because it does not improve the milk which it is designed only to preserve.

There is but poor policy, and no expediency, in the attempt to dispense with the plain, solid pillars to our faith and fidelity.

—Every day is a little life; and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

—It will cost something to be religious; it will cost more not to be.

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.

GOOD LIFE, LONG LIFE.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last,
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow love and taste its fruitage pure;
Sow peace and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—Sel.

"IT IS BETTER TO BE SAFE THAN SORRY."

It is the hour of noon. A long train of lowing cattle is standing across the street, obstructing the way of many working men and women hurrying homeward for dinner. The fearless "small boy" ducks his head, doubles up like a jackknife, and scoots across the track beneath the train, while the sturdy youth and agile young man place a hand upon each of the buffers, and amble lightly over. The timid misses, the cautious women and aged men alone remain, each impatient for the train to move. One, a man of three-score years, it may be more, perhaps with visions of a dinner growing cold, looks down the track to the left, in the direction of the panting engine, then up to the right, toward the signal flags which mark the rear. A long way 'round. Why can't he crawl over the bumpers as did those young men just now? His blood grows cold and his heart almost still, as he surveys the long procession of grimy wheels which have halted, it may be for only a moment more! He almost decides to risk it, and his trembling old hands grasp the brake rod, and his uncertain, clumsy old foot is hesitatingly placed upon the link connecting the draw bars. He stands a moment, reflectant, soliloquizing thus: "Shall I try it?" "I'll not have time to eat me dinner, an' get back to me work." Again his feeble old hand grasps the brake rod, and his weary foot finds a resting-place upon the draw bar: "Shall I risk me neck? Supposin' they'd start just when I was about half way over? I'm not as spry as once I was. What'd become of me ould woman if I was kilt?" Down come both hand and foot, and with a right face he starts down the track with this remark, "Faith, I'll not risk it! It is better to be safe than sorry!"

What more appropriate motto could we paste in our respective hats? You, young man, you who have been placed in a position of trust, be careful how you handle those funds intrusted to your care. Do not use a penny of it, thinking you know just where you are going to get the money to restore it. It won't come in time, and you will be lost, ruined, your good name gone, and your friends disgraced. Let it alone, many have made shipwreck right upon that same rock.

Look out, young woman, make your good old mother your confidant. She is the best friend you have on all this wide earth. Do not accept as truth all that may be said to you. Maintain your womanly dignity, and in the strength of God resent any advance which assails the honor of your young womanhood.

Think of it, my dear boy, when the tempter would place the glass to your lips. Think of your indulgent father, your praying mother and loving sisters.

Make it your motto, Christian, when tradition and legend whisper in your ear. Take the Bible as your guide, and study it well. Do not take for granted what you have been told, or supposed it contained. It teaches nothing of the kind. Look, search for yourselves as for "hid treasures." Error has long posed in the garb of truth. Tear the mask from her leering face,

and look for yourselves. Error has long declared man by nature immortal, unconditionally, notwithstanding the Bible insists that God only hath immortality. (See 1 Tim. 6: 15, 16.) It is to be sought for, worked for, prayed for. (See Rom. 2: 7.) It is the gift of God, to be given his worthy ones at his appearing. (See Matt. 16: 27; 2 Tim. 4: 8.)

Error has enthroned the first day of the week as the Sabbath. The Bible says it shall be the seventh day. Gen. 2: 3; Ex. 20: 10, 11.

Error has opened a wide gate, and set a broad way, in which many are even now entered. The Bible tells of a *strait* gate and a *narrow* way, which it says but few shall find. Through what gate have you entered? In which path are you walking? It will not do to be mistaken about this. We ought to obey God rather than man. To have been hearers of the word will avail us nothing in the judgment. Let us try to be doers of the word also. (See James 1: 22.)

There is a right way and a wrong way. Eternity depends upon the decisions we make here. We cannot retrace our footsteps. Let us try to make sure work, remembering that "it is better to be safe than sorry."

M. B. DUFFIE.

Battle Creek, Mich.

MRS. MOORE'S LESSON.

THE SUN was hiding itself behind the high mountain peak, near the little village of C—, as a ragged boy sauntered slowly out of a store, carefully wrapping several articles in a soiled piece of paper. At last they were wrapped, tied securely with a leather string, and hidden somewhere in the depth of his baggy pocket. He looked up then, and, seeing that the sun had disappeared, an anxious look crept into the grimy little face, as he muttered:—

"I do n't know wher I'm goin' ter stay ter-night; 'pears like nobody wants a boy like me, an' this 'ere goin' 'thout nothin' ter eat is wus an' eatin' corn bread an' fat meat at the po-house. But it ain't wus 'an Jack Dole's kicks an' knocks, an' I won't go back—that's sartain."

A sudden bend in the road brought him in sight of a large, red brick farm-house, nestling among green trees and bright flowers. His hands in his pockets, he stood still and gazed intently at it for a few minutes, then said aloud, with a weary sigh: "That house looks like good fokes lives in it, an' I'm goin' ter ax em' ter lemme stay."

He quickened his pace, and was soon walking up the broad gravel walk which led to the house. A savage-looking dog sprang at him, but the boy fearlessly laid his hand on the shaggy head and, together, they reached the front door just as it was opened by a lady who was going out.

Seeing the dirty, ragged boy, she drew back, saying sharply: "Who are you, child? and what do you want?"

"I'm a boy from th' po-house, ma'am, an' I cum ter see ef you want ter hire me."

"No, I do n't want you," she replied, "but there is a gentleman living a short distance from here, who has been looking around for a boy to raise. You can see the top of the house over those trees there," she continued, pointing in the direction. "If you hurry, you can get there before dark."

Her eyes fell on the pinched, care-worn face of the child. Something seemed to whisper to her to allow him to stay; but she was going to a church fair directly after tea, and there would be no one at home to stay with him. On no account could she miss the fair, the object of which was to raise money for those of the Master's servants who were carrying his light into sin-darkened heathen lands. It was a worthy object, and very important that she should be early in the place assigned her; so she hurried him off to Mr. Dodd's, and then ran down the hill, disappearing in the shadows of the fast darkening woods. Taking off her sun-bonnet, so as to have full benefit of the flower-scented

breeze, she sauntered slowly on. But neither the soft twilight nor the still beauty of the place brought the usual sweet old memories and holy thoughts. The face of the friendless waif rose continually before her, his anxious brown eyes seemed looking reproachfully at her from the stars which began to stud the sky, while the wind sobbed mournfully through the trees, like a child in distress. The ferns for which she had come, were gathered, and she retraced her steps to begin dressing for the fair. At last she was on her way, unburdening her heart to her husband.

"Just to think," she said, "I have been so enthusiastic in trying to raise money to feed, clothe, and teach children in distant lands, and when a poor, ignorant, half-starved boy comes to my door, I turn him off without even a kind word. God sent that child, I'm sure, in order that I might see how cold and sinful my heart is, in reality, when at the very moment I started out, I was thinking how my zeal in good works was increasing."

"Yes, dear, I believe it is a lesson which God meant for you. I've often noticed that fault you have, of reaching out and searching for the good works which suit your taste. In other words, you wish to choose your work, while very often you neglect that which God gives you. But cheer up, now. We all fail in our duty. Let this be a lesson to us both. Let us be ever watchful, always praying for strength to do the work he would have us do."

Next morning Mrs. Moore rose early, intending to hurry through her household duties, and walk over to Mr. Dodd's to inquire about the "poor-house" lad. While she was arranging the breakfast table, an exclamation from Mary, the cook, hurried her to the kitchen, where Mary was standing in the door, pointing to the dog-kennel. Stretched by the side of Don, and sound asleep, lay the very child of her thoughts. With a cry of mingled pity and delight, she rushed to the kennel and dragged the boy out, the sudden movement waking him.

"Please don't beat me," he begged piteously. "I'll go right away. The man over yonder did n't want no boy; he would n't lemme sleep in th' barn, an' this 'ere ole feller," laying his hand on Don's shaggy coat, "went over wif me, an' when th' man driv me off, he 'peared ter be kinder wantin' me ter cum back here, so I come an' slep in his house. I 'tended ter git up soon, an' light out agin, but I could n't git awake. I'll be off now—"

He reached for his old cap, and but for Don's broad back, would have fallen to the ground, from sheer weakness. Mary glanced at her mistress, then took the boy in her strong arms, carried him into the cool sitting-room, and, putting him on the bright, chintz-covered lounge, ran to the kitchen for a saucer of the oat-meal she had prepared for breakfast. Rich, yellow cream was poured over it, with a generous allowance of sugar, and the child devoured it like a hungry dog. When he had finished, Mrs. Moore bathed his face and hands, noting with a pang of remorse a pitiful droop of the really sweet, sensitive little mouth, and a yearning look in the great brown eyes, which were watching her intently.

Involuntarily she bent her head. Her light, fluffy curls mingled with the boy's gipsy locks, as she asked for strength to supply to this waif something of the mother-love which the sad face plainly showed had been lacking. She kept him as her own, while wise friends shook their heads and prophesied evil consequences. And her prayer was answered; for slowly the sadness faded from his face, as joy and peace crept in. The lesson learned was not forgotten. She is ever striving to do the Master's work, as he gives it, and is no longer seeking that which best suits her taste.—Mrs. R. G. Tyler.

—Be kind to your friends, that you may keep them; be kind to your enemies that they may become your friends.—Thales, B. C. 640.

The Mission Field.

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

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

THE MARTYR BISHOP OF MELANESIA.

NOTWITHSTANDING the mutual love existing between Patteson and his "boys," they were not permitted to long enjoy his genial presence in the school. Shortly after returning from the cruise related in the last paper, the "Southern Cross" was ready for another voyage. With the bishop and Patteson on board, she was headed for the New Hebrides group of islands, with a breeze which soon brought them to their destination. Their reception by the natives was, in almost every case, friendly. Judging from the records, the principal object of this trip was to learn how those chiefs were doing who had, on a former visit, made fair promises to the bishop. The missionaries found that most of the natives were still anxious to be taught the principles of Christianity.

One item on this point is worthy of mention: Calling at New Caledonia, they went to see one of the chiefs, and found him lying in front of his house, surrounded by his subjects. A great change for the better had taken place since the bishop's last visit. Then everything was in confusion, and no one had employment. Now signs of industry were on every hand. Gardens were newly cultivated, and houses were well and neatly built. After heartily greeting his visitors, the chief called their attention to the improved condition of affairs, and then turning to the bishop, he chided him for not sending some one among them to teach, as they had been led to expect.

But there was no man of the party who could be spared to remain on the island, so the next best thing was for the natives to send a boy with the vessel to Auckland, to be trained for a teacher. Such sacrificing patience on the part of the islanders is still a mute appeal for help from those regions, which ought to quicken our efforts to supply their long-neglected demand for the last message of truth. More than 70,000,000 of people in the Pacific, exclusive of those in Australia and New Zealand, have never yet heard the news of the Master's soon coming. This is surely a problem worthy of consideration by those who pride themselves on being a missionary people.

On their return to Auckland, one great difficulty presented itself to the missionaries. They found that the boys taken from the mild climate of the tropical islands, were too delicate to endure the raw winter weather of Auckland. Something had to be done immediately, to relieve the situation, and the school was transferred to the island of Lifu for the winter. In the meantime, a more satisfactory place was selected for the location of the mission headquarters, about two miles from Auckland, on the small bay of Kohimarama.

The removal of the school involved much hard work. Houses must be planned, farms arranged, and countless other matters looked after which necessarily follow a removal of that kind. All this was left to the genius and activity of Patteson to carry to success. In his great zeal for the work, he found himself, at times, forgetful of spiritual exercise, as prayer and meditation, and chided himself for the neglect. But he was all absorbed in the work of helping others, which was of itself a spiritual exercise. In one of his letters about that time, he tells of twenty Bank Islanders under his charge who earnestly asked questions on Bible points in which they were being instructed.

But lack of space forbids to dwell on all the particulars of Patteson's faithful services. In time the island work became so extended that it became necessary to detach it from that of New Zealand. This done, Patteson was made Bishop of Melanesia, being but thirty-three years of

age. His formal installment in that office took place in the chapel at Kohimarama, in the presence of his pupils, after which he took up his newly imposed duties with unflagging energy. Much of the remainder of that year was spent in translating books into the various dialects of the islands, in order to a more rapid growth of the work under his charge.

The following year, 1862, Patteson started on a new mission vessel, called the "Sea Breeze," to again visit the principal islands in his diocese. This proved to be a voyage of thrilling incidents and narrow escapes, yet the young bishop pushed forward in his calling, seemingly oblivious to all danger. On visiting a certain island, he freely put himself in the hands of the natives, who promised to conduct him to the chief's house. On the way, however, he gathered from their conversation that they meant to take his life. But still he did not lose heart. He asked his captors to let him go into a hut near at hand, that he might be sheltered for a time from the sun. Upon obtaining their consent, he went to the hut, and in plain sight of them dropped on his knees, and prayed fervently that God would spare his life to work for that people. He then returned to them, saying he was ready to go. Immediately their attitude toward him changed. One remarked: "He does not look like a murderer, and we will not hurt him." With great courtesy they then conducted him back to his boat, and there bade him good-by.

In 1864, the bishop was forced to rest, and so took a voyage to Sydney. After some months, however, he returned to his work with renewed vigor. His first move then was to transfer the mission head-quarters to Norfolk Island, at which place it was called St. Barnabas Mission School. There, too, hard work was the order of the day, in getting ready buildings for future operations.

But the bishop's days of toil were soon to end in a most tragical manner. The excessive demand for laborers on the Fiji and Queensland sugar plantations, had induced some unprincipled traders to engage in stealing natives from their island homes, to sell to the planters. The cruelty practiced by the white traders in this business, soon caused the natives to look on all white men as their natural enemies. The bishop considered this as a blow to his work, and resolved to take immediately another cruise among the islands, to re-assure the natives of his friendship for them. Accordingly, on the morning of September 20, 1871, he went on board the mission vessel, and gave orders to start for Nukapu, the island from which many natives had been dragged into slavery.

Arriving near the island, several canoes were seen moving about. Although the natives recognized the bishop as he came near in his boat, he noticed that they acted strangely. But with his usual frankness, and to disarm suspicion, he stepped into one of their boats to be taken ashore. He was seen by his friends to step from the canoe, and disappear in the crowd. While waiting for his re-appearance, suddenly a shower of arrows flew among them, followed by wild cries of vengeance. So many in the boat were wounded by the arrows that it was with difficulty the boat was pulled back to the vessel.

After getting the wounded on board the vessel, the order was given to return and look for the bishop. With a fresh boat's crew, the reef was again crossed, when a lone canoe was seen floating about at will. Coming near, and examining its contents, the party were horrified to find in it the bishop's dead body, wrapped in a native mat, and with five spear wounds in his breast. Carefully lifting the body into their boat, the friends of the bishop pulled toward the vessel, while yells of triumph rang along the distant beach. The Bishop of Melanesia had been made the victim of the slave-traders' avarice.

Great mourning attended the reception of the body at Norfolk Island, where it was committed to the earth. When a new bishop arrived on the mission, he went to Nukapu, and erected a

metal cross twelve feet high, on the spot where the martyr was supposed to have fallen. On it was the inscription:—

IN MEMORY OF
JOHN COLERIDGE PATTESON, D. D.,
MISSIONARY BISHOP,

WHOSE LIFE WAS HERE TAKEN BY MEN FOR WHOM
HE WOULD GLADLY HAVE GIVEN IT.

Though only forty-four years old at the time of his death, he could truly say with the apostle: "I have fought a good fight, I have finished my course, I have kept the faith." His was an example of self-abnegation and fearlessness possessed by a very few of the most devoted of this generation. But it is pleasant to think that, if God yet calls for men to do a special work in the South Sea Islands, there will be found those who can do and dare for the Master.

J. O. C.

BEGINNINGS OF PROTESTANT MISSIONS.

[THOSE who are making a study of the history of missions and the character and wants of mission fields, as outlined in the *Home Missionary*, will be interested in the following very brief record of the "Rise of Missionary Zeal since the Reformation," as given in the appendix of J. Murray Mitchell's "Foreign Missions of the Protestant Church." w. o. w.]

Sweden.

The first Protestant mission was sent out by Gustavus Vasa, King of Sweden, in the year 1559. It was established in order to evangelize the inhabitants of Lapland. About the year 1600 five churches were built for the Lapps. Later on, a minister was appointed to accompany them in their wanderings.

Holland.

Early in the seventeenth century the Dutch wrested from the Portuguese many of their territories in the east, and the question of the conversion of the natives soon engaged attention. Not only were men's ideas widened, their hearts were enlarged. The Dutch East India Company, which dates from 1602, had the conversion of the heathen as one of its professed aims. Various treatises appeared, advocating the cause of missions. Professor Walæus, of Leyden, established in 1622 an institute for training missionaries. Some admirable missionaries were sent out, and excellent work was done. Ere long the movement became political rather than religious; and, as the mere name of Christian secured the favor of government, profession largely took the place of true conversion. In this way the Hollanders too closely followed the policy of their rivals, the Portuguese.

England and Scotland.

The possession of foreign settlements had led England to think of the duty of evangelizing their inhabitants. When Sir Humphrey Gilbert led an expedition to America in 1583, he expressly included mission work among the objects in view; he spoke of the necessity of having compassion on poor infidels, "captived of the Devil." In 1628 the charter granted to the Massachusetts Company affirmed the duty of winning the natives of America "to the knowledge of the true God and Saviour." The seal of the company bore the figure of an Indian, with these words on a scroll issuing from his mouth: "Come over and help us." In 1644 a petition signed by seventy ministers of religion in England and Scotland, was presented to the Long Parliament, praying that steps might be taken for the evangelization of the heathen in America and the West India Islands; and in 1648 parliament issued a circular to all the congregations calling for contributions toward that object. In 1631 the celebrated John Eliot left England, and in 1646 he began his great work among the American Indians. He was only the first of a noble succession of men—the remarkable family of the Mayhews among them—who conse-

crated their entire lives to work among the heathen.

During the seventeenth century several of the most distinguished men in England manifested a deep interest in the cause of missions.

The plan of Cromwell to form a great Protestant propaganda, embracing the whole world, was a very noble conception; but the times were too stormy to allow it to be carried into execution.

Very touching was the language of Baxter. When at the Restoration nearly 2,000 ministers were forbidden to preach, he wrote thus: "My soul is much afflicted with thoughts of the world, and more drawn out in desire of its conversion than heretofore. I was wont to look little farther than England in my prayers, . . . or if I prayed for the conversion of the Jews, that was almost all. But now . . . there is nothing that lieth so heavy on my heart as the thought of the miserable nations of the earth. Could we but go among Tartars, Turks, and heathen, and speak their language, I should be little troubled for the silencing of 1800 ministers."

The Hon. Robert Boyle, one of the founders of the Royal Society, was also deeply concerned about the spread of the gospel. He paid the expense of publishing Bishop Bedell's translation of the New Testament into Irish, of a Malay version of the Gospels and Acts, and of Pococke's Arabic translation of Grotius's treatise *De Veritate Religionis Christianae*. He also founded the Boyle Lectures for the refutation of Judaism, Paganism, Mohammedanism, Atheism, and Deism.

In the eighteenth century Bishop Berkeley formed the project of a Christian college at Bermuda, for the purpose of extending the gospel among the American Indians. He proceeded to America in 1728, at great personal sacrifice, and waited three years in the vain hope that government would fulfill its promise of support. The attempt was worthy of the high Christian character of this distinguished man.

A society was formed in 1649, called "A Corporation for Promoting and Propagating the Gospel in New England."

The Society for promoting Christian Knowledge was formed in 1698; and in 1701, the Society for the Propagation of the Gospel in Foreign Parts.

Both of the last two societies, however, attended to the spiritual wants of English colonists more than those of the heathen. The former indeed sustained the Lutheran missions in India throughout last century. The latter only began missions to the heathen in the present century.

The charter of the East India Company, as given in 1698 and renewed in 1702, required that at every station there should be a chaplain who should learn the language of the country, and instruct in religion the native servants of the company.

(To be continued.)

BOOKS ABOUT MISSIONS.

WE are receiving many inquiries from Sabbath-school teachers and those conducting the catechism on foreign missions in the tract society meetings, as to the most useful books to aid them in their efforts to diffuse a knowledge of foreign lands, people, and work. If you have not a good atlas, showing the places you read about in the REVIEW, *Signs*, and *Home Missionary*, this should be the first. Revell's, with maps and an index of 20,000 names, at one dollar, is the best and cheapest we have found. The Report of the Centenary Conference of Protestant Missions, in two volumes of over 500 pages each, at two dollars, contains a vast amount of intensely interesting reading, treating almost every phase of missionary work. These, with the Missionary Year Book for 1890, containing historical and statistical accounts of the principal Protestant missionary societies of the world, will make a good beginning for a missionary library.

W. C. W.

¹This is not the same as the well-known "Society for the Propagation of the Gospel." After the American War of Independence, it transferred its operations to New Brunswick and Nova Scotia. It still exists. It employs clergymen and teachers. It has lands in the provinces now mentioned, and in England.

Special Attention.

ELECTRICAL.

1 How strong a current is used to send a message over an Atlantic cable? *Ans.*—Thirty cells of battery only, equal to thirty volts.

2. What is the longest distance over which conversation by telephone is daily maintained? *A.*—About 750 miles,—from Portland, Me., to Buffalo, N. Y.

3. What is the fastest time made by an electric railway? *A.*—A mile a minute, by a small experimental car. Twenty miles an hour on street-railway system.

4. How many miles of submarine cable are now in operation? *A.*—Over 100,000 miles, or enough to girdle the earth four times.

5. What is the maximum power generated by an electric motor? *A.*—Seventy-five horse power. Experiments indicate that 100 horse power will soon be reached.

6. How is a break in a submarine cable located? *A.*—By measuring the electricity needed to charge the remaining unbroken part.

7. How many miles of telegraph wire in operation in the United States? *A.*—Over a million, or enough to encircle the globe forty times.

8. How many messages can be transmitted over a wire at one time? *A.*—Four, by the quadruplex system, in daily use.

9. How is telegraphing from a moving train accomplished? *A.*—Through a circuit from the car roof, inducing a current in the wire on poles along the track.

10. What are the most widely separated points between which it is possible to send a telegram? *A.*—British Columbia and New Zealand, *via* America and Europe.

11. How many miles of telephone wire in operation in the United States? *A.*—More than 170,000, over which 1,055,000 messages are sent daily.

12. What is the greatest candle power of arc light used in a light-house? *A.*—Two million, in the light-house at Houtholm, Denmark.

13. How many persons in the United States are engaged in business depending solely on electricity? *A.*—Estimated 250,000.

14. How long does it take to transport a message from San Francisco to Hong Kong? *A.*—About fifteen minutes, *via* New York, Canso, Penzance, Aden, Bombay, Madras, Penang, and Singapore.

15. What is the fastest time made by an operator sending messages by the Morse system? *A.*—About forty-two words a minute.

16. How many telephones are in use in the United States? *A.*—About 300,000.

17. What war vessel has the most complete electrical plant? *A.*—United States man-of-war "Chicago."

18. What is the average cost per mile of a transatlantic submarine cable? *A.*—About \$1,000.

19. How many miles of electric railway are now in operation in the United States? *A.*—About 400 miles, and much more under construction.

20. What strength of current is dangerous to human life? *A.*—Five hundred volts, but depending largely on physical conditions.—*Age of Steel.*

THE ANTI-SLAVERY CONFERENCE.

THE International Anti-Slavery Conference has re-assembled at Brussels, but there seems to be no serious expectation that it will have any positive results. The difficulties in the way of achieving the purposes which those who have promoted this conference have in view, appear to be almost insurmountable. To begin with, the rivalry between the powers engaged in exploring, colonizing, and dividing up the Dark Continent is an obstacle. When philanthropy and national self-interest come into collision, the former is likely

to go to the wall. Abstractly, all of the European powers favor the abolition of slavery, but when concrete measures looking to that end present themselves, objections arise which cannot be disregarded. Sir John Kirk, who represents the Sultan of Zanzibar at the conference, has recently pointed out very clearly the nature of these objections. For example, when it is urged that to suppress the slave traffic the right to search vessels on the high seas must be conceded, the French Government is bound by its traditions to resent such a concession as derogatory to the national honor. Again, the importation of spirits into Africa—a matter which, while only indirectly connected with the slave trade, has a very important bearing upon the native welfare—is a traffic largely carried on by Germans, and any proposition for its curtailment encounters resistance from the German Government. In like manner the English Government objects to the proposed prohibition of the importation of arms, on the ground that arms are necessary to English settlers in the Nyassa region and elsewhere and to their native allies.

These are specimens of the objections which tend to limit any scheme for international agreement. Such measures as are undertaken must have in view the destruction of the slave trade rather than the abolition of slavery. The latter end will be unattainable until civilizing influences have permeated Africa to a far greater extent than at present. The proposed Belgian plan of barring the way for raiders by a chain of fortified stations across a tract of country, is open to the objection that it either presupposes or would naturally lead up to territorial occupation, and that means the awakening of international rivalries. On the whole, it is doubtful whether there will be any results from the present conference beyond a more effective policing of the seas against slave-traders, and the strengthening of the moral sentiment of the world against slavery in all its forms and ramifications.—*Boston Journal.*

THE EIGHT-HOUR MOVEMENT.

THERE are many indications that public opinion in this country is tending strongly in favor of a general reduction of the hours of daily labor as an essential requisite of social progress. No better evidence of this could be afforded than the recent responses of senators and members of Congress to Mr. Samuel Gompers, President of the American Federation of Labor, in regard to the eight-hour movement. Nearly all the responses to Mr. Gompers warmly favored the limitation of a day's labor to eight hours as a maximum; but the economical and social effects of such a change were but lightly touched upon. That the people favor the movement was, apparently, enough for the writers, without concerning themselves about its consequences; yet these deserve in the outstart the most earnest consideration. Should wages decline in proportion to the reduction of the hours of labor, employers would have little or no cause to resist the movement. In this case it would be a matter to be determined by the wage-earners alone. But employers are by no means sure that they would not have to pay the same wages for a day of eight hours that they now pay for a day of ten or eleven hours; and this is what accounts for the hostility which many of them manifest toward every successive effort to lessen the limit of a day's labor.—*Philadelphia Record.*

—The summary of the failures in the United States during the past year shows a steady increase in the number of these business casualties. The total for 1889 was 11,719, or an increase of 10 $\frac{3}{4}$ over 1888, while the total of 10,587 for that year was 9 $\frac{1}{2}$ per cent increase of the total for 1887. The increase in the liabilities was less marked, being about 7 $\frac{1}{2}$ per cent more than in 1887, but as compared with 1888, which was exceptionally a year of small failures, the increase in liabilities is about sixteen per cent.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 4, 1890.

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THE COMING OF THE LORD.

THAT the Lord is to reveal himself personally to the inhabitants of this world, the Scriptures plainly declare. That this coming is to be in the clouds of heaven, attended with divine pomp and splendor, with inconceivable power and glory, they just as clearly state.

But that there are many passages seemingly referring to this subject, which cannot all apply to the same event, is very evident. From a misapplication of some of these, a very erroneous view has sprung up, and is misleading the minds of many. There are a number of texts which speak of a coming which is not at the time expected, which takes place suddenly, which comes as a thief, unawares, and is liable to find some of the Church asleep and unprepared. (See Matt. 25 : 42, 44 ; Mark 13 : 35, 36, &c.)

From these passages, some, for what reason we know not, unless it is to make out that more has been fulfilled than has been, set up the claim that the second coming of Christ will be like a thief, stealing in upon the world unawares, secret, silent, unobserved, and unknown. This gives them opportunity to set up any view concerning it, which they please, even to the assertion that that coming has already taken place; and so we find them teaching that the prophecy of the second advent has been fulfilled, and Christ is now here doing his work among men silently and unperceived. Thus we have in our day a class analogous to those with whom Paul had to contend, who, in his day, rose up and claimed that the resurrection was past already, and overthrew the faith of some. 2 Tim. 2 : 18.

But as soon as they take this position that Christ comes in a silent, secret manner, they are confronted with another large class of scriptures which most emphatically assert that the Lord will come openly in the clouds of heaven, with a shout, with the voice of the archangel, and with the trump of God, in flaming fire, in the glory of the Father with all the holy angels, when every eye shall see him, and all the wicked shall wail because of him, and the earth and sea shall give up the dead in them, and the greatest and mightiest men of this world shall utter their despairing wail to the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne. (See Matt. 24 : 27, 30, 31 ; 25 : 31 ; Mark 13 : 26, 27 ; Luke 21 : 27 ; Acts 1 : 9-11 ; 1 Thess. 4 : 16, 17 ; 2 Thess. 1 : 7, 8 ; 2 : 8 ; Rev. 1 : 7 ; 6 : 15, 16.)

And what do they do with this larger and more explicit class of texts?—These, marvelous to relate, they claim to be figurative, while the first class are literal; and to them the meaning of this latter class must be made to conform. And then they attempt to explain them away in a manner which would apply to any other part of the Bible as well, and would transform the whole volume into a mass of nonsense and nothingness. We present one specimen: We are told by Paul in 1 Thess. 4 : 16, that the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and these expositors attempt to harmonize that shout with their silent coming of Christ, in the following manner: They say that "shout" does not mean the utterance of a voice from heaven, but the word "shout" means a message designed not only to alarm and terrify, but to assist and encourage; in this case the shout is a shout or voice of encouragement. Then to find a fulfillment, they make the following assertions: "The aspect of affairs in the world, for the past fifteen

years very strikingly corresponds with this symbol in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles on which they are based, and the ends which they should accomplish." This, then, we are to understand, is all there is to the "shout, the voice of the archangel, and the trump of God," which are to accompany the revelation of the Lord himself from heaven!

If such language as 1 Thess. 4 : 16, 17, can thus be spiritualized away into nothing, the whole Bible can be just as well, and its threatenings and its promises, its histories and its prophecies, amount to nothing at all, and are not worthy one moment's attention. It is sad that men will thus devote themselves to the baleful work of destroying confidence in the Scriptures, in order to bolster up some phantom of their own imagination.

All the difficulty that exists concerning the texts which speak in these different strains concerning the Lord's coming, arises from a lack of information or understanding pertaining to the subject of the sanctuary. This subject is the great key, and the only key, to the situation in the last days. This understood, every text falls into line, no violence is done to any scripture, and there is consistency and harmony throughout.

Let us, then, look at some of the seemingly contradictory texts, to ascertain what they teach, and where, consequently, they must apply. It is evident from the list of texts above referred to, such as Matt. 24 : 30, 31 ; 1 Thess. 4 : 16, 17 ; Rev. 1 : 7, &c., that when the Lord visits this earth the second time, in that event which is generally known as the second advent, second coming, or second appearing, of Christ, it will be a literal, personal coming in the clouds of heaven, visible to all, and attended with such phenomena in the convulsions of nature (Rev. 6 : 14 ; 16 : 18-21) as this earth has never experienced. Such a coming as this cannot be in any sense as a thief; it will not be silent nor secret, and so far as the event itself is concerned, it will not be unexpected; for such premonitions will appear as its precursors, as will indicate to all the immediate revelation of Christ. Even the wicked, as appears from the closing verses of Revelation 6, are aware from their terrible surroundings that the great day of wrath has come, before Christ actually appears.

This point being settled, the next question that arises is, Are there any other events in the experience of Christ and his Church, which are called a "coming of the Son of man," and "coming of the Lord?" We answer, Yes; two other events, both of which are brought to view in the subject of the sanctuary, both of which are explained by that subject, and by that alone, and all the apparent discrepancies cleared away. This will appear if we look at a few features of the sanctuary work which relate to this question, and the scriptures which apply to them.

The only points that need be noticed for our present purpose, are these: 1. Christ, after performing the work of a priest in the first apartment—the holy place—of the heavenly sanctuary, during the time allotted for the work in that department (Dan. 8 : 14), then enters upon that part of his ministry which is the antitype of the atonement made by the ancient Levitical high-priest on the great day of atonement in the type. Leviticus 16. To do this work he enters into the second apartment, or "most holy place," and performs a work of atonement or blotting out of sin. This decides the eternal destiny of all to whom this work pertains; for whoever is found worthy to have his sins finally atoned for and blotted out, will be saved. This, then, is a work of judgment, for the first step in any work of judgment is to reach a decision and render sentence in all cases. And this judgment scene is opened by the Ancient of days taking his position as judge in a court of justice, as the verb "did sit" signifies in Dan. 7 : 9, where the scene is described. Christ is then brought in before God

amid the shining hosts of his heavenly attendants. Here decisions are rendered (which involve an examination of the books from which all judgment is determined, Rev. 20 : 12), and atonement is made for all who have overcome. The cases of the living of course come last into this investigation, and this is called the "reckoning" of the Lord with his servants. Matt. 25 : 19. This is the moment of supreme importance in the experience of the Church. And to both these movements—the entrance of Christ into the inner sanctuary, to make the atonement for his people before his Father, and finish his work as priest, and his coming to his people to reckon with them, in the manner indicated above—the terms "coming of the Son of man," "coming of the bridegroom," and "coming of the Lord," are applied, not in the exact form of the foregoing expressions, but expressing exactly the idea.

Proof: 1. Dan. 7 : 13, 14 : "I saw in the night visions, and, behold, one like the Son of man [Christ] came with the clouds of heaven [myriads of holy angels; for this is not the atmospheric heaven, where literal clouds are], and came to the Ancient of days, and they brought him near before him [not to this earth, for God, the Ancient of days, is not here]. And there was given him dominion, and glory, and a kingdom."

Here is a coming, not to this earth, but to the Ancient of days after he has taken his position in the judgment scene described in verses 9 and 10. Here, then, is one movement, taking place wholly in heaven, which is called a coming of the Son of man.

This is the same coming that is brought to view in Matt. 25 : 10 : "And while they went to buy, the bridegroom came." Christ is the bridegroom; and at this point in the parable of that chapter, he comes, not to this earth, but to the marriage, which is his reception of the kingdom; and he receives his kingdom before he comes. Luke 19 : 12. He receives it when, having been brought in before the Ancient of days, as described in Dan. 7 : 13, 14, he concludes his priesthood with the atonement, and then, arraying himself in royal attire, is inaugurated king.

2. On the second point, that the decision of our cases in the sanctuary above, is a coming of the Lord to us, Matt. 25 : 19; Luke 12 : 36, and Rev. 3 : 20, may be offered as proof.

(a.) "After a long time the Lord of those servants cometh, and reckoneth with them." Matt. 25 : 19. All reckoning with the servants of the Lord, to decide in regard to their faithfulness, as in this case, takes place before the Lord comes, for when he comes, without any further reckoning or judging, the righteous living are changed in a moment (1 Cor. 15 : 51, 52), and the righteous dead are raised. 1 Thess. 4 : 16. This reckoning must therefore be the investigation of character and decision of destiny, involved in the atonement, as Christ finishes his priesthood before his coming as king to this earth; and this is called a "coming of the Lord" to those servants to reckon with them.

(b.) "And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke 12 : 36. This cannot apply to the coming of Christ in the clouds of heaven to gather his people to himself; for he does not then come to knock, to see if he can find admittance; for then all cases are decided, and he comes to confer immortality upon his people. The coming and knocking must therefore refer to the same time as the "reckoning" of Matt. 25 : 19; that is, to the time when our cases come up for decision in the sanctuary; and this, again, is called a "coming" to us.

(c.) "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3 : 20. Here is brought to view a condition of union with Christ which comes from hearing his voice and opening the door

to him. It is a condition which cannot be reached till sins are atoned for and blotted out (Acts 3:19); and yet it is something which the Church is to enjoy here before the Lord appears in the clouds of heaven; for after that, he does not plead and knock for entrance. This must refer to the same time as Matt. 25:19 and Luke 12:36. And this is called "coming in" to the Church.

Thus we find three events to which these phrases concerning the coming of the Lord are applied: 1. His coming to the Ancient of days, when he enters the most holy of the heavenly sanctuary; 2. His "coming to reckon" with his servants, when our cases come up for decision in the conclusion of the sanctuary work; 3. His coming in power and glory with the sound of a trumpet and amid the last convulsions of nature, personally and visibly in the clouds of heaven.

Let us now see to which of these three, if any, that element of suddenness and unexpectedness which some of the texts bring to view, pertains.

1. The first coming, that to the Ancient of days (Dan. 7:13) and to the marriage (Matt. 25:10) took place at the end of the 2300 days (Dan. 8:14) in 1844. That coming was marked by a prophetic period, and that period was understood. That could not come, therefore, at an hour when they (the Church) thought not. Matt. 24:44.

2. We pass over to the third coming, that in the clouds of heaven, and find, as already noticed, that so many signs and convulsions (Revelation 6 and 16) will herald it, that the event itself, when it takes place, will not be unexpected even by the wicked; but,—

3. When we look at that second coming, the coming to reckon, we find nothing to indicate the time when it will be; that is, nothing to show us just when our cases will be reached in the judgment and come up for decision. This, then, is liable to come suddenly, unexpectedly, and find us sleeping and unprepared. Matt. 24:44; Mark 13:35, 36.

It is to this that the illustration of the coming of the thief applies. "If the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up." Matt. 24:43. So if any one knew at just what time, the very day, his case would come up for examination and his eternal destiny be decided, as the hour approached, dismissing every other consideration, he would give himself to self-examination and prayer, repentance and confession of sin, and buy of Christ the gold tried in the fire, that he might be rich, and white raiment (the righteousness of Christ) that he might be clothed, and would anoint his eyes with eye-salve that he might see (Rev. 3:18), that he might be "ready," and that this supreme hour of destiny might not find him "sleeping," and take him unawares. Luke 21:34. But no time, when the Lord will come to reckon with us as his stewards, is made known. We know not when the time is. We only know that we are already many years in the period since the judgment in the sanctuary commenced; and when the cases of the dead are passed, the work will come to the living. So it will sometime reach our cases; in how long or short a time we do not know. Hence the danger that we begin to feel that the time is not so near as we supposed, and say, "My Lord delayeth his coming," and let our attention become all engrossed in other things, and the work of preparation go neglected, and so before we are aware, "at such an hour as we think not," when we "look not for him," and "in an hour that we are not aware of," the Lord comes to us as servants (Matt. 24:50) to reckon with us, and we are not ready.

It is to this time that we believe all passages of the nature of Matt. 24:42-44, 50; Mark 13:35, 36, &c., have their application. With this view, it is plain to be seen that there is no conflict between these passages and those which speak of another coming of a different nature, in the clouds of heaven. And we are saved from the error of sup-

posing that the second coming of Christ to this world is to be in a secret, silent, invisible manner, and are spared the painful necessity of trying to harmonize with this silent, stealthy coming, those strong and unequivocal texts which proclaim the majesty and glory, the flaming fire and the mighty thunderings, the voice of the trumpet and the consuming brightness, of his second advent to this earth.

(Concluded next week.)

THE FARMERS' ALLIANCE.

SEVERAL inquiries have been received at this Office, concerning the propriety of joining the organization called the "Farmers' Alliance." The inquirers are our brethren who have a desire to consult duty in all things, and do nothing inconsistent therewith.

In reply, we would say that we have no acquaintance with this organization, as to its nature or its purposes. We can only say, therefore, on general principles, that we think it is better to have nothing to do with societies which make secrecy an essential condition of membership; for there would seem to be no propriety in concealing anything that is good. All such transactions can afford to stand forth openly and above board, and court the light of day. Our Lord recognized this principle when he said, "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18:20. We do not know whether the "Alliance" is an organization of this nature or not; but this is one of the first points to be considered.

Other items to be taken into account are, 1. What conditions a membership in such societies imposes; and, 2. What society it brings one into; and, 3. What the objects to be gained are.

If a large sacrifice of time or means is demanded, that is an objection to joining them; for considering the cause in which we are engaged, we have a call in other directions for all the time and means we can spare. Secondly, if one by joining is brought under influences and into associations that are specially worldly, irreligious, and detrimental to spiritual growth, that is an objection against joining. Thirdly, if the benefits to be secured are the services of friendship and love, it is well to consider on what ground such should be based. The Bible presents but two grounds on which we should work for our fellows. These are, (1.) the common brotherhood of mankind, and (2.) the bonds of Christian fellowship. "Do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. Any association, therefore, which calls upon its members to do for each other what the laws of humanity would require them to do for others, but which they will not do because they are not members, is based on a wrong principle, and carried forward on a wrong motive. Such organizations as those of the Free Masons and Odd Fellows, we consider fail completely when subjected to this test.

If the Alliance is free from all these objections, and is of such a nature that one could avail himself of the benefits it had to offer, on the same ground that he would buy goods where they could be procured at the most reasonable price, or would put out his money where, the securities being equal, he could secure the best rate of interest, its work would seem to be in every way legitimate.

THE BIBLE AND THE BIBLE ONLY.

IN spiritual matters, Protestants profess to be guided by the rule expressed in these words. But between the profession and the practice of Protestants in this respect, considered as a body, there is at the present day a wide divergence. While repudiating in theory the Roman Catholic rule by which the traditions of the Church Fathers and the ex-cathedra utterances of the pope are placed on a level with Scripture, they in practice conform to

this rule, or its equivalent, much too closely for the purity of their religious faith. It is an unwelcome fact, but one capable of easy demonstration, that the majority of Protestant communicants are guided far more in matters of religious faith by the utterances of their pastors than by their own knowledge of what the Scriptures teach. They seem to have forgotten that their motto, "The Bible and the Bible only," is no more indulgent to Protestant ministers than to the pope and Catholic traditions.

The command to "search the Scriptures" is spoken to every individual member of the Church. No minister or other person, however learned or pious, has been delegated to do this work for any other than himself. No member of the Church, who has ability to read the word of God, is justified in accepting any doctrine, however authoritatively taught, until he can himself produce scriptural evidence in its support.

The importance of heeding this admonition can never have been greater at any time than at the present. New doctrines are constantly springing up on every hand, and old ones set aside, until the whole domain of theology presents a scene of the wildest confusion. Amid all these conflicting theories the seeker after truth has no other resource but to inquire, What saith the Scripture? The word of God is the pole-star which shines steadfast and unmovable amid the meteoric "isms" which shoot across the theological heavens, pointing out the way of truth so plainly that none need err therein. It is not at all unaccountable that theological systems should multiply and flourish in greater abundance at the time when there is the least study given to that word upon which they profess to be founded.

"The Bible and the Bible only" is a motto for which many profess a zealous regard, but which very few adhere to in practice. All Protestants profess to be guided by this rule; but it is very seldom indeed, when a question is raised touching any point of belief, that an appeal is made to the Bible, even by those who stand as the ministers of that word. The inquiry is not, "What saith the Scripture?" but, What saith the pastor? or, What saith the creed? And we are very much mistaken if there is not, among those who profess to adhere most strictly to Protestant principles in matters of religious faith, a tendency to be guided by the opinion or arguments of some leading man in the shaping of their views, more than by their own investigations of Scripture. We may have the greatest confidence in these men, and in the books, tracts, and other publications which have gone forth for years under full denominational sanction; but this is only what the Roman Catholic has in the traditions and the Fathers of his church, and what the member of any Protestant communion thinks with regard to his pastor and the teachings of his church, although they may uphold the most dangerous errors. It is no more wrong in principle to rely upon church traditions and the utterances of a pope, than upon any other finite channel of wisdom. Both are equal departures from the only safe rule. Both will be attended in the end with disastrous results. L. A. S.

GENERAL MEETING AT COLUMBUS, OHIO.

IN company with Eld. Underwood and Bro. A. R. Henry, I attended the general meeting at Columbus Jan. 9-13. All the ministers and some of the directors were present, but the attendance of our brethren from the adjoining churches was not as large as we had desired to see. Such meetings should be made of great benefit to our churches in that part of the country where they are held. Here the general interests of the work are considered, plans of work are arranged, and instruction given on many important matters. All this is just what our brethren need, that they may have an intelligent idea of the work. We shall be glad to see more of the earlier interest in attending general meetings everywhere.

The meeting was a profitable one. We had the evidence of God's Spirit with us. The church at Columbus was greatly benefited, and seemed to be much encouraged. The sum of \$745 in pledges and cash, was raised toward their church debt. This was very encouraging. This was our first visit to Columbus, and we formed some very pleasant acquaintances. We shall watch the growth of the work there with interest.

On Tuesday morning, in company with several brethren, we boarded the train for Mt. Vernon, to attend the annual meeting of the stockholders of the Mt. Vernon Sanitarium. The report of the work done the last year was very encouraging in its results. The institution is growing in public favor, and seems to be doing a good work. They greatly need more room, which no doubt will soon be provided. We had to leave before the close of the meeting, in order to meet the appointment at Waldron, Ind.

O. A. OLSEN.

CITIZENS' MEETING IN WASHINGTON, D. C.

From the first mention of a meeting of the citizens of Washington to discuss the Breckinridge Sunday Bill, the idea was met unfavorably. Leading men who were approached on the subject, said that such an attempt would be a failure. The reasons given were, that the people in the District, having no vote on political measures, had no particular interest in public affairs, consequently could not be prevailed upon to attend a meeting of the kind proposed.

But when a gentleman generously offered a hall free for the purpose, as related in a former report, we took it as a signal to go ahead in working up such a meeting. Accordingly, after a number of citizens had signed the call for a meeting, our workers in the city took pains to notify all with whom they came in contact, of the time and place of the gathering. Standing notices were then inserted in three dailies; 8,000 handbills, announcing a fair and impartial discussion of the Sunday bill, were distributed; 800 postal cards were sent out with personal invitations to all the lawyers, representatives of the press, the leading clergymen of the city, and the prominent members of the W. C. T. U., besides many other representative citizens.

One thing was a little unfortunate—the hall had not been heated before the meeting, and was quite cold. But notwithstanding this, between 500 and 600 people were present. A very popular lawyer, General A. A. Birney, was approached beforehand, and was secured as chairman. When he was nominated at the meeting, and came forward to take the chair, he was greeted with considerable applause, which showed his high standing in the city.

He opened the meeting by announcing its object, and a candid examination of the Breckinridge bill, from a legal stand-point. Following are his remarks:—

On an analysis of this bill, I find the following to be its prominent features. I find in Section three, two exceptions,—“works of necessity or mercy,” and “any person or persons who shall conscientiously believe in and observe any other day of the week than Sunday, as a day of rest.” A plain interpretation of this law would render unlawful the running of street-cars, railroad cars, and steamboats on Sunday; also the delivery of letters or telegrams, or even driving carriages to church on Sunday. But these, and similar questions, would need to be referred to a police judge to decide. The services of a paid janitor or salaried organist of a church, or a third party (Prohibitionist) meeting, would need to be passed upon, as to whether secular or religious, as such meetings are frequently held, and such labor performed, upon Sunday. The intervention of policemen might also be called in. In the second place, could a professional surgeon receive pay for his Sunday labor? Would a professional physician and surgeon attend upon a patient with very great alacrity on Sunday, if he had no expectation of being paid for it?

Where do you draw the line between what is necessary and what is not necessary? If I get my cook to prepare me a warm meal on Sunday, shall my cook and I be fined a hundred dollars for that?

Again, who is to decide as to whether a person's belief is “orthodox” or not? This would be akin to the work of the Inquisition. And thus any one would have the means of gratifying malice, private spite, and personal revenge.

What is the necessity for such a law in the District of Columbia? The people of this District have their faults; but why should labor on Sunday be considered one of them? We have some 200 churches in this city, large, and well-filled on Sunday; and there is not a better church-going people in the United States than the people of Washington City. The sound of the trowel is not heard, and building is suspended, on Sunday; and the rights of church-going people are respected here in Washington, equally with those of any city in the Union.

This sort of legislation belongs to days which are past. In the early days of Maryland and New England, there was a good deal of it. There is now, on the statute-books of this District, an old Maryland law which has never been repealed, under which a person convicted of denying the Trinity, received the mark “B” in his forehead [reading statute of date Oct. 26, 1723]. I see some here who would stand a bad chance under that law; for instance, my friend Dr. Shippen, pastor of the Unitarian church. I have read this law *verbatim*, because the present bill of Mr. Breckinridge seems to have been taken from it.

Now, are we ready to go back 167 years in our legislation, to revive a law that has been rejected by the common sense of our ancestors? Such a law may be in place in countries where there is a union of Church and State; but it is out of place in this country, where no attempts upon the liberties of the citizen should be tolerated.

Now, the only principle upon which a line of this bill could be justified, would be a “sanitary” principle; that is, assuming that it is necessary for health that a man should rest one day out of seven; assuming also that it is the duty of Congress to see that he does not labor more than the six days, and to prescribe a certain day on which he should not work. But that theory has not been sustained by the courts; besides, a great many men do not need that restraint. They have plenty of rest, and a council of physicians would hardly say that it was necessary for them to rest on a certain day out of the seven.

But the bill is sought to be justified by the principle that religious congregations should not be disturbed; but such congregations are already amply protected by law.

But in order to not make this report too lengthy, and yet get before our readers a good idea of what was said at the meeting, we will here give the condensed statements of one of the Washington dailies, the *Washington Critic*:—

Mr. Alonzo T. Jones, one of the editors of the *American Sentinel*, a clear-voiced, scholarly-looking man, opposed the bill. His address was eloquent and analytical. He claimed that those who observed Sunday ought to be most vigorous in opposition to the bill, for it threatened religious as well as civil liberty. The bill prohibited secular labor on Sunday. What was meant by the word “secular”? Webster defined it as “pertaining to the present world.” What other world did a United States Congressman know about? Webster also defined “secular” as pertaining to “things not spiritual or holy.” Were not Congressmen, then, carrying their legislation into the realms of religion in violation of the Constitution? The speaker denied the right of any body of men to decide what is the truth in religious matters, and said that the Breckinridge bill for the District was but a forerunner of the Blair bill for the nation.

Mr. Louis Abraham said the title of the bill had not been read correctly. “A bill to make hypocrites” was the real title. He charged that the gentlemen who were endeavoring to have the bill passed, generally kept their stenographers at work on Sunday. “If this bill passes,” said he, “it will be as serious a blow to this country as when the first gun was fired on Sumter. It is a blow at the Constitution; for it is the entering wedge in the effort looking to a union of Church and State. It is probably not dangerous *per se*, but it is one of the branches of a convention to bind you in chains of priesthood and upset the Constitution.” By consenting to the passage of such a bill the people would be simply saying, notwithstanding all their churches: “We are an utter failure. Give us a policeman's club.” It would be a policeman's club to-day, but it would be a park of artillery to-morrow.

GIVE US ONE DAY OF REST.

The solitary advocate of the friends of the bill was Police Officer Charles Proctor, who significantly remarked, as he clasped his prayer-book with both hands, that he was not used to addressing audiences of that kind. Grant, he said, had never laughed or cried; but he would cry were he present at that meeting. “God bless the man,” said Officer Proctor, “that framed that bill. God bless him! God bless him! God preserve our Christian Sabbath! Oh, may God and Congress give us one day of rest.” Twenty-three years ago, he said, he was a street-car conductor and had to work on Sunday, but he would not run a car now for a million dollars if it took in the Sabbath.

Mr. J. O. Corliss made a vigorous and telling speech in opposition to the bill, his arguments being in the line of those of preceding speakers. Such legislation as the bill proposed to enact, he said, would mean a union of Church and State, and with such a union the civil and religious liberty of American citizens was gone forever.

If the laws of God and the laws of the land were synonymous, only a Romish Inquisition could inquire into infractions of them. But they were not synonymous. Every man must have a conscience, religion, and faith for himself. There was a way to maintain the Sabbath, and that was by persons who were interested in it; but such laws as the Breckinridge bill could do nothing more or less than make hypocrites. In such legislation the Government would say: “God is n't able to take care of his Sabbath day, and so we will make ourselves God's guardian.” But if the Government would take care of the civil interests, God would look after religious matters.

RESOLUTIONS AGAINST IT.

Mr. H. Enoch mildly and briefly opposed the bill, and Mr. A. T. Jones offered a series of resolutions protesting against its passage or the passage of any bill of similar import, because, among other reasons, such a bill would be a departure from the fundamental principle of the institutions of this country, which recognizes the right of a citizen to do as he pleases, provided he does not encroach upon the rights of others. It would tend to subvert the character of the Government in derogation of the Constitution, and was a long step backward instead of forward in human progress.

Just as the resolutions were being put to the audience, Mr. Steele impressively endeavored to read a section of the Constitution, but his voice was drowned in the volume of “Ayes,” by which the resolutions were carried. The “Noes,” were very feeble, with one exception, that of a lady whose negative was loud, defiant, and emphatic.

After the resolutions were adopted, Mr. G. E. Fifield delivered a lengthy address in opposition to the bill, going over the whole ground covered by the resolutions.

He dealt largely with the argument that the passage of the bill was a sanitary necessity, and denied the right of the State to say on what day he should rest or whether he should rest at all. Some men needed more rest than others, and some, including many of the friends of the bill, got more rest than was good for them. It was ridiculous to assert that it was a sanitary necessity to have one's milk delivered before five o'clock in the morning. But if any sanitary laws were to be enacted for him, he preferred to have them framed by the doctors, not by the churchmen.

The resolutions referred to in the foregoing were these:—

Resolved, That the bill (H. R. 3854), entitled: “An act to prevent persons from being forced to labor on Sunday,” does not meet our approbation, but that we do earnestly protest against its passage, or the passage of any bill of similar import, for the following reasons, to wit:—

1st. There is no call or occasion for the passage of such a law. No person in the District of Columbia is, or has been, forced to labor on Sunday against his will, at any time since the abolition of slavery therein.

2d. Works of necessity or mercy are not defined in the bill, and their meaning and application are left to the arbitrary prejudice or caprice of police magistrates. Under such a law street-cars, railroad trains, steamboats, and private carriages might be stopped, and a citizen might be fined for preaching, for shaving himself, or having his dinner cooked on Sunday.

3d. Such a law would be a departure from the fundamental principle of the institutions of this country, which recognizes the right of a citizen to do as he pleases, provided he does not encroach upon the rights of others; and it empowers a police judge to inquire into and decide upon the conscientious belief of any citizen charged with doing, or causing to be done, secular work on Sunday.

4th. The passage of such a law is designed as, and in effect would be, an entering wedge for a system of aggressive laws tending to subvert the secular character of our Government in derogation of the Constitution, and the religious freedom of the citizen guaranteed thereby.

5th. The proposed law partakes of the most offensive features of the early laws of New England, Maryland, and other colonies of the olden time, known as “Blue laws,” and is therefore a long step backward, instead of forward in human progress.

This meeting has given our work in the city more prominence than anything else we could have done. We now await the action of the American Sabbath Union Convention, to commence to-night, which will determine the further course we shall pursue in our efforts against religious legislation. J. O. C.

Jan. 30.

—Nothing could be worse for us than our being permitted to have our own way. Nothing could be better for us than our being induced to walk always in God's way. The constant conflict to which we are subjected in this life is the conflict between our desire to have our own way, and our sense of duty to follow God's way. It is not an easy matter to do what we know we ought to do, day by day. Jesus says explicitly, on this point: “If any man will come after me, let him deny himself, and take up his cross, and follow me.”

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.

COME, LABOR ON!

COME, labor on!

Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
"Go, work to-day."

Come, labor on!

Claim the high calling angels cannot share,
To young and old the gospel-gladness bear;
Redeem the time; its hours too swiftly fly,
The night draws nigh!

Come, labor on!

The enemy is watching night and day
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbereth not.

Come, labor on!

Away with gloomy doubts and faithless fear!
No arms so weak but may do service here;
By hands the feeblest can our God fulfill
His righteous will.

Come, labor on!

No time for rest till glows the Western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun—
"Servants, well done!"

Come, labor on!

The toil is pleasant and the harvest sure.
Blessed are those who to the end endure:
How full their joy, how deep their rest shall be,
O Lord, with thee!

[The above sweet and stirring lyric is from the pen of Jane Borthwick, now in her seventy-sixth year. She, with her sister, Mrs. Findlater, was the author of the splendid translations of German hymns published under the title of "Hymns from the Land of Luther."—*Canadian Baptist*.]

SOUTH AFRICA.

GRAHAMSTOWN.—The influence of the truth is slowly extending in this country. It is now six weeks since I arrived in this province. I have not thought best to begin a public effort at once, but to first become acquainted and, if possible, gain the confidence of the people. Bro. Haskell, who left one week ago, advised this course, and we see evidences daily that it has been the part of wisdom. I have attended the different churches here, and the Baptist minister has been especially cordial. He called on me before Bro. Haskell left, and after a few days I returned his call. I was ushered into his study, where I was introduced to the Rev. Mr. Lloyd, of Port Elizabeth, a Congregational minister who is considered one of the most eloquent speakers in the colony. He was formerly a resident of New York, having left the States thirteen years ago.

I had a pleasant and, I trust, profitable interview. They had a great many questions to ask, which I was only too glad to answer, studying, however, to avoid saying anything to provoke controversy. Among other things, I introduced the Sunday-law agitation in the States, which seemed new to them, and of interest. I spoke of the National Reform party and its object, also how the W. C. T. U. had formed an alliance with it, and were making the enforcement of Sunday a part of their work. Mr. L. remarked, in effect, that this would be a revival of the old "Puritan laws" of New England. He did not think, however, that Americans would ever take such a backward step. He remarked that our people would oppose it, of course, also the S. D. Baptists, Jews, and non-professors in general. Yes, I replied, we are publishing a paper in opposition to their work, or rather, in defense of Religious Liberty. (I sent each of them a copy of the *Sentinel* the same day.)

Mr. Cross (Baptist) asked whether we would oppose the enforcement of the seventh day, in case we were a majority. I said yes, on the same grounds that he would oppose a law compelling men to be baptized, or to become Christians. We hold, said I, that government has no right to dictate in the duties we owe to God, or to interfere in any way with a man's conscience. With this they were both agreed. Mr. Cross is an influential minister in this province, and seems to be a good Christian man. What the result of our interview will be, the future will develop; but I trust that the Lord will incline the hearts of these men to an investigation of the truth.

An item or two, showing the results of missionary labor, may not be out of place in this connection: Bro. D. F. Tarr, at present a member of the S. A. Board, embraced the truth more than two years ago, since which time he has had a great desire that his parents, living at Clumber, twenty-five miles from this city, as well as a numerous connection living in different parts of this province, should also learn of the truth, and has been laboring by loaning reading-matter and giving Bible-readings, and by personally visiting to this end, the most of his time, however, having been employed in the Diamond Fields.

Last July he wrote a letter to one of his brothers living in Cathcart, with whom he had formerly labored in the M. E. Church, stating his reasons for leaving the church, dwelling especially upon the evidences for Sabbath and Sunday in the New Testament. This letter was shown to his eldest brother, living near to the one receiving it, and was handed around the neighborhood, becoming a matter of much comment.

Time passed on till November, when Mrs. Tarr, the old lady and mother, received a letter from her eldest son, in which he said: "If it can be proved that the Catholic Church has taken the seventh day out of the commandment and substituted the first, I shall become an S. D. Adventist; for I will not accept the base substitution of a corrupt church for the commandments of God." The old lady, who was herself almost convinced of the truth, sent this letter to Bro. Tarr, who had just come up from his home in Clumber to engage with me in the work here. We concluded, after some consideration, that Bro. Tarr would better go to Cathcart at once, and make his brother a visit, which he had contemplated doing for some time previous. At the end of a two-week's visit, filled full of missionary labor in the family and neighborhood, he left his eldest brother's family (fourteen children, six grown) all keeping the Sabbath, and fully with us on other points. His brother ordered twenty dollars' worth of books, and is anxious to have preaching in his neighborhood. Three or four other families are much interested.

During the past week Bro. Tarr has been visiting friends in Clumber, and reports eight or ten families convinced of the truth, and as many others interested. His mother, though not fully committed to her family and friends, is with us on all points, and is observing the Sabbath as best she can. The "Macedonian cry" is coming in from that neighborhood, and we hope to respond soon by holding a series of meetings, if a place can be procured. Thus we have some omens of good, which are a source of encouragement in the work. We hope to sow the seed faithfully, and to share in the joys of the soon-coming harvest.

IRA J. HANKINS.

NEW ZEALAND.

NAPIER.—A few months since we reported that the church in Napier had decided to erect a house of worship, and had secured pledges to the amount of \$1,000. The readers of the REVIEW will be pleased to learn that the building is now completed. It was dedicated Christmas night. There was a large attendance, and the service was solemn and impressive.

During the past year the brethren have paid about \$500 for a hall which was not at all suitable, consequently they rejoice in the privilege of meeting in this new, sacred place of worship.

The main building is 28 x 48 ft., with 16-ft. posts. It will seat about 250 people. Attached to the rear end is a room 26 x 30 ft., which we use for the junior division of the Sabbath-school. The rooms are separated by three sets of folding doors. During the opening exercises these doors are folded, and the two rooms are thrown into one. During the recitations the doors are closed, and the divisions are separated. The Napier school has a membership of about 150. They manifest the greatest interest in the work. I can see that during the past year the senior members have been greatly benefited by the Sabbath-school lessons. I do not know how we would get along in these foreign fields without this excellent organization.

God's blessing continues to attend the work in New Zealand. Our canvassers have just made a delivery, and have placed a large number of our books in the hands of the people. In a week or two they will all start in new territory. Two or three new ones will join them. Bro. R. Hare is holding a series of tent-meetings in a town 100 miles south of here. He has been there about four weeks, and

reports a large attendance thus far. Everywhere the people seem ready for the message, but we are not ready to carry it to them; we have not the messengers. This is the most distressing feature of our work.

A. G. DANIELLS.

COLORADO.

BOULDER.—I am still laboring in this place in connection with the three brethren who went with me. Our work is for the Danish papers and books. Besides this work, Bro. O. A. Johnson preaches Sabbaths and first-days, in the meeting-house. There is a good interest to hear.

The manuscript for the Danish "Bible Readings" is all ready and deposited in the REVIEW Office. It is to be of about the same size as the English edition. We are rewriting and enlarging the "Prophecies of Jesus." Nearly half of this work is done. We are also translating the new edition of "Great Controversy," vol. 1. This is a work of a little more than 700 pages. Some over 100 pages of the translation are ready for the printers.

My health has improved some. The air is so pure and dry, and the climate so mild and pleasant, that it is a great help for me to be here. With a few exceptions, we have had sunshine every day since we came here in the beginning of November. We have no snow. The roads are dry and clean. In the middle of the day it is often as mild as in the month of May in Michigan. I am very thankful to God for his great mercy. Above all, it makes my soul glad to see that the work is prospering in all its branches. May we be enabled to advance in devotion and purity as well as in zeal, until the work is finished. My address is Box 662, Boulder, Col.

J. G. MATTESON.

Jan. 27.

TEXAS.

AMONG THE CHURCHES.—Upon my return from the General Conference, I stopped a few days with the church at Savoy. Three members of the Conference committee being present, we had time to counsel and lay plans for the winter's work. It was decided, in view of the importance of the work to be done at this time, that we must do more earnest work with the *American Sentinel*, also in the lecture field. Accordingly, Bro. W. A. McCutchen has spent the fall and winter in the National Religious Liberty work. My stay with the church was pleasant and profitable.

Nov. 29 to Dec. 2, I spent with the church at Cedar Grove. My visit at this place seemed almost providential. The church was in great need of help, but did not realize it. The Lord truly came near and blessed his people. These brethren are new in the faith, and they have been passing through some severe tests, but God will carry them through if they only make him their strength. In company with Bro. Drummond, I then visited the church at Poetry. We remained over two Sabbaths, and worked hard to get the brethren and sisters to see the importance of having implicit faith and confidence in the power and willingness of our Saviour to do for us as individuals. This church has had but little help during the past five years, still God has kept and preserved them. We hope that this meeting may mark the beginning of a new era for the few at Poetry.

At this place Bro. Drummond and I separated, he to visit the church at Rockwall and then spend the greater part of the winter in Hopkins County, looking after the interests of the cause there, while I was to go to Hill County, and spend the week of prayer with the churches there. Accordingly, Dec. 19-21, I was with the church at Peoria, after which I went to Oak Hill, and remained ten days. The Christmas exercises were very good, being conducted by Prof. Giddings, who is teaching the school at that place. The blessing of God is attending this school, and we look for several to enter the work at the close of the spring term. Many are desirous of having their children attend this school. To such I would say, If your children are there during the latter part of next April or the first part of May, they will be enrolled there, and will draw public money; but if they arrive later in the season, they cannot be transferred, hence will be obliged to pay tuition.

The meeting was one long to be remembered. Sinners were converted, backsliders reclaimed, and others had their hopes renewed. The shout of victory was heard in the camp. Truly the Lord is good to his believing children. At the close of this meeting I returned to Peoria, and remained

with the company of believers there until after the quarterly meeting. I then spent one day each with the churches at Corsicana and Wilmer, while on my way to Dallas to assist in locating a company of lady canvassers.

A few months ago Brn. Roberson and Huguley returned from California, and set up a job printing-office here. They have also begun to publish a paper, *The Southern Sentinel*, which we trust will be an important factor in the hands of its friends, to scatter a knowledge of the third angel's message in the sunny South. This office and other considerations have been the means of bringing together between thirty and forty Sabbath-keepers. So once again it looks as if Dallas would become, by the blessing of God, an important point in the work in Texas. We are glad to note that our canvassing work during the past year has so increased that we have sold twice as many books during 1889 as in 1888, and still there is room for advancement. We have planned for a spring meeting, to be held in April. We expect all our ministers and canvassers to be present, as we desire to organize and prepare for the summer's work as never before. Competent help is expected. The definite time of the meeting will be given later. Brethren and sisters, do not forget to pray the Lord of the harvest to send more laborers into the harvest. Possibly, even now he may be calling you.

Jan. 27.

W. S. HYATT.

INDIANA.

BOGGSTOWN.—I began a series of meetings with this church Jan. 3, which continued over two Sabbaths. The weather was very unfavorable all through the meetings, there being but two evenings that it did not rain or threaten rain. But notwithstanding all this, the attendance was good and the interest excellent. Three united with the church. Two of these (a gentleman and his wife) were members of the Presbyterian church in the place, but after listening to the truth, decided to cast their lot among the unpopular few. Surely, we have a message for all people, and may the Lord help us to deliver it faithfully.

J. M. REES.

MISSOURI.

AMONG THE CHURCHES.—I left my home in Indiana Dec. 8, and met Eld. Donnell at the mission at St. Louis, Mo., that night. He had already begun meetings with the church in the city, which we continued till the 18th, holding ten services besides social and business meetings, after I arrived. Bro. Donnell did much pastoral work among the members, being busily engaged nearly every day visiting among our people, who are much scattered over the city. This, with the preaching and social services held in the evening, was much appreciated by those whom we were trying to help. They expressed themselves as greatly benefited by the lessons on faith and righteousness.

Dec. 18, we went to Sedalia, where the Conference committee met, and held a four-days' council, after which I continued until Jan. 6 the meetings already begun with the church. This church occupies a central geographical position in the Conference, but its condition spiritually has been too much after the manner of that described in James 4: 1-3. I labored hard to have all see their true condition, and to get nearer to the Lord, and realize that their own sins were the essential obstacles to be removed in order that the church might come into the position where God could use them. Some saw the necessity of doing thus, and they were blessed, and decided to trust in the Lord and go forward. It is hoped that these believers will at least occupy a position in advance of their former one. Several persons there will soon join the church, if the members will let the Lord work. One sister brought in a class of five Sabbath-school scholars, and was made their teacher while I was there. The quarterly meeting was held, the ordinances were celebrated, and officers were elected for the year. The church took hold of the work of circulating the petitions, and increased their club of *American Sentinels* in a hearty manner. This church is possessed of a membership that can become very useful in the Master's cause if they go to work for Jesus and look only to him. It is the desire of the Conference that a tract society depository be built at Sedalia. Several members made liberal offers toward this enterprise, and all promised to help build it when called upon by the Conference.

From Sedalia I went to Appleton City, Jan. 6,

where I continued meetings till the 12th. I found a small company, whose members were all in harmony, and manifesting Christian love. They drank in the gospel truths with praises to the Lord. The 12th I went to Rockville, but a storm prevented meetings until the following evening. Here I met Eld. Allee, who had been holding some meetings while acquainting himself with the tract society work. I preached three times to about a dozen of our people and several others who came in to hear. The word was well received. This completes my work to the time for the meeting at Nevada.

WM. COVERT.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

| | |
|---|-------|
| No. of members..... | 41 |
| “ “ dismissed..... | 1 |
| “ reports returned..... | 20 |
| “ letters written..... | 118 |
| “ “ received..... | 59 |
| “ missionary visits..... | 76 |
| “ Bible-readings held..... | 2 |
| “ persons attending readings..... | 3 |
| “ subscriptions obtained for periodicals..... | 10 |
| “ periodicals distributed..... | 585 |
| “ pp. books and tracts distributed..... | 4,402 |
| Cash received on books, tracts, and periodicals, \$7.00; fourth-Sabbath donations, \$2.88; first-day offerings, \$7.07; from other sources, \$1.61. | |

AMY A. NEFF, Sec.

WISCONSIN TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1889.

| | |
|---|---------|
| No of members..... | 1,068 |
| “ reports returned..... | 415 |
| “ members added..... | 10 |
| “ “ dismissed..... | 16 |
| “ letters written..... | 412 |
| “ “ received..... | 138 |
| “ missionary visits..... | 5,423 |
| “ Bible-readings held..... | 347 |
| “ persons attending readings..... | 859 |
| “ subscriptions for periodicals..... | 46 |
| “ periodicals distributed..... | 13,673 |
| “ pp. books and tracts distributed..... | 134,922 |

Cash received on books, tracts, and periodicals, \$436.63; sales of subscription books, \$1,214.79; fourth-Sabbath and other donations to local society, \$134.47; membership and special donations, \$5.75; first-day offerings to foreign missions, \$199.68.

S. D. HARTWELL, Sec.

GENERAL MEETING AT NEVADA, MO.

This meeting began Thursday evening, Jan. 16. Eld. Allee and myself were the only ministers in attendance. There were very few present from neighboring churches, yet the meeting-house frequently was well filled with our people from the vicinity of Nevada. The Spirit of the Lord was present in a marked degree, in many of the services. On Sabbath, the 19th, a dozen or more came forward for prayers, some starting for the first time in the service of God. One backslider returned, others wanted to confess coldness and carelessness in the cause, while still others confessed to enmity; all desired forgiveness. There was no special urging, but the Lord moved upon the people to seek him in earnest. The occasion seemed to be one where the power of God moved upon all present in a manner to bring contrition to all hearts, and afterward to inspire them with courage and comfort.

Eld. Allee and Bro. James Klostermyer gave a regular series of lessons on tract society work, including, with many other good things, business and missionary correspondence. Bro. Hoover, the State agent, was present in the interests of the canvassing work. There was also a series of lessons given in church work, which seemed to be much appreciated by the brethren and sisters present. There was preaching every evening. These services were kept up until the 22d. Bro. Allee then went to another field of labor, and I continued the meetings with the church till the 27th. On Sunday, the 26th, church officers were elected for the year. Two members were received by vote. Everything passed off in such a pleasant manner in the election and the ordination that followed, that we felt like praising the Lord. The attendance at the meeting was perceptibly diminished by the prevailing epidemic, yet quite a number came even when they were sick, so anxious were they to receive the benefit of the meetings. The Lord is good, and he wants to bless his children. He came very near to all his people who attended these services.

WM. COVERT.

THE WORK IN ATLANTA.

The reader will be interested in the following account relating to the work in Atlanta, Ga., taken from the New Year's issue of that leading journal of the South, the *Atlanta Constitution*:—

Six hours ahead. That is the record of the Seventh-day Adventists in the beginning of the year 1890. Away out in those historic woods that lie along South Boulevard, where those fierce contests were waged during the last days of the confederacy, stands a handsome three-story building. It occupies a picturesque and commanding eminence, just in front of where the old hospital stood in those troublous times. More than a year ago a few members of the Seventh-day Adventist community arrived in Atlanta, headed by Eld. Lane and Mr. Curtis, the latter being in charge of the dissemination of books and tracts relative to their rendering of the Scriptures.

For some time they occupied quarters in the city, but with the pluck and enterprise that characterize this peculiar sect, they procured a tract of land from Col. L. P. Grant, out on the Boulevard, and set about building for themselves a house which was intended as headquarters for the State. In November, 1888, they removed to the site of the proposed dwelling, and erected their tents. Then they laid the foundations of the elegant structure which they have since reared with their own hands, and which is now nearing completion. The building has been not only constructed after their own architectural plans, but, for the most part, by their own unaided labor. Everything is of the very best material, and the arrangement of the various apartments is a marvel of economy and convenience.

All summer they wrought, spiritually as well as physically; and now that their beautiful and comfortable home is nearing the finishing touches, they have a community of some thirty converts. They have been unmoled by the civil authorities in all their peculiar beliefs and observances, although they observe Saturday as the holy Sabbath, to the exclusion of the commonly accepted Sunday. Besides this, they compute time from the going down of the sun, instead of from midnight. "And the evening and the morning were the first day." On this passage they establish their belief, and besides this they quote: "God made the sun to rule the day and the moon to rule the night." That is why they were six hours ahead of the rest of Atlanta yesterday. "Watch night" was of no importance to them, for the "evening and the morning" constituted the last day of the old year, as well as the first day of the new. True, they held a prayer-meeting service in the evening, but this is of no unusual occurrence with them. To those who have been accustomed to the orthodox methods and observances this seems strange. To these, whose creed of faith is grounded on a different rendering of the Scriptures, it was nothing remarkable.

Perhaps no religious sect in the country observed Christmas in such an extraordinary manner as the Adventists. They had a regular program for Christmas, consisting of songs, prayers, and recitations. This program was observed not only in Atlanta, but uniformly throughout the length and breadth of the land. The Atlanta community presented a double map of the State and of the world to every one of their Sabbath-schools in the State. It is a large wall map, and the world side of it represents the various lands that have so far been visited by their missionaries, with the lands left unvisited. The proceeds of these entertainments, all over the country, went to build a ship—a missionary vessel—that is to cost \$12,000. It is the object of their church to have this ship visit every continent and island under the sun, for the purpose of carrying the tidings of the gospel of Christ to every land and every nation of the earth.

Altogether, the Seventh-day Adventists are a remarkable people. But there are no more hard-working, honest, and law-abiding people in Atlanta than they.

THE "AMERICAN SENTINEL"—PLANS FOR 1890.

ABOUT a month ago the attention of our people was called to the duties and dangers of the times, in an extra number of the *REVIEW AND HERALD*. Plans of work were suggested, and we trust that all are now busy in the carrying out of these plans. The developments of the past few weeks prove that we were none too early in organizing for vigorous work. As an encouragement to those who are circulating the *American Sentinel*, and that all may understand the plans of the publishers to further improve the journal, a few statements may not be amiss. The *Sentinel* has just entered upon its fifth volume, and the subjects which it treats are the *live issues* of the day. The necessity of having such a journal, and of giving it a wide circulation have been fully shown during the past year.

The publishers of the *Sentinel* have availed themselves of every means within their reach to improve the journal, and their plans for the coming year are in advance of anything heretofore undertaken:—

First, The *Sentinel* is now published in New York City, which not only offers special advantages for

gathering the news and getting it promptly before the readers, but it gives the paper an influence not to be had if published in a less important city.

Second, The *Sentinel* will be the official organ of the National Religious Liberty Association.

Third, Special contributors have been secured in different parts of the Union, and these will furnish articles, regularly reporting the progress of the work throughout the field. The resident editor will also attend important meetings and conventions in the Eastern cities.

In view of these plans, we think we can safely promise that the present volume of the *Sentinel* will be not only the most interesting, but the most important one ever issued, and we sincerely hope it will be read and diligently studied,—

1. By every Seventh-day Adventist family in the land.

2. By hundreds of thousands of the neighbors and friends of tract society members.

3. By editors, lawyers, judges, State senators, and assembly-men.

We are much pleased with the plans adopted by the tract societies, by which our people everywhere will place sample copies of the *Sentinel* in the hands of their neighbors and friends, and then after they have become acquainted with its contents, solicit their subscription; also in the plan of furnishing the paper regularly to the editors, lawyers, and statesmen. The publishers are willing to share the expense of this latter work, and have offered to supply the paper to the societies for this class at less than cost of production.

To editors, congressmen, State senators, assembly-men, reading-rooms, and public libraries, when furnished free by our tract societies, the paper will be mailed from the office of publication at sixty cents per year. To all others in clubs of ten or more, to one address, the price will be seventy-five cents each per year. With the extra expense of publishing the paper in New York, this is but little, if any, above actual cost.

This matter of circulating the *Sentinel* was considered of such importance that the General Conference Committee took it into consideration, and at a recent session adopted the following recommendations:—

The committee on club rates for the *Sentinel*, for use during the canvass, present the following report:—

Your committee appointed to suggest special rates for the *American Sentinel* for free distribution in the Religious Liberty canvass, recommend,—

1. That each tract society branch be encouraged to take a club of *Sentinels* for the use of its members or agents in their canvass for petitions and sale of literature.

2. That we request the *Sentinel* publishers to issue once in two or three months, an extra, presenting in the simplest manner the reasons for our opposition to Religious Legislation, and meeting the latest issues in the conflict.

3. That we request the publishers to furnish these extras to those State societies whose members use of the regular edition an average of one *Sentinel* to each Sabbath-keeper in the State, at cost of paper, press-work, and mailing; and to all others at ten dollars per thousand.

The publishers have carefully considered these recommendations, and in order to secure the hearty co-operation of all, and a wide circulation of the *Sentinel*, have decided to grant the request; and when these extras are issued, we will furnish them to all societies at ten dollars per thousand, and to those societies that take as many of the regular edition as there are Sabbath-keepers in the State, at eight dollars per thousand.

The publishers would suggest that as the issuing of these extras is a considerable expense, it would not be best to issue them oftener than once in three or four months, and that there should be orders in advance for at least 50,000 copies before the issue. The publishers find that when published in such editions, the papers will cost fully ten dollars per thousand, even though somewhat cheaper paper is used; but by donating the work of editing and type-setting, and by using white paper of a lighter weight, they may be able to furnish the *Sentinel* to those societies taking the specified proportion of the regular edition, at eight dollars per thousand.

We trust, however, that no society will rest satisfied with simply taking as many *Sentinels* as there are Sabbath-keepers in the State. The fact is, each State should take three or four times as many as this. The masses are indifferent in regard to this question, and the *Sentinel* is a paper which is wholly devoted to an exposition of the subject in all its phases. The publishers feel grateful for the

liberal support that has been given the *Sentinel* ever since it was started, but especially during the past year, when over 1,200,000 copies were circulated. We hope, in view of the demand for this kind of literature, that its circulation will soon exceed 50,000 copies weekly. All communications in regard to this matter should be addressed to the *American Sentinel*, 43 Bond St., New York City.

C. H. JONES.

THE USE OF TRACTS.

IN our publications, God has given us a very precious gift. Without them, it would be impossible to accomplish the work devolving upon us, and it is but reasonable and right that we should use them in a way to show our appreciation of the gift. They are given to us to use *with* our reasoning faculties, and not *instead* of them; to supplement well-directed effort, and not to take the place of it.

By a skillful use of reading-matter, persons of common ability and information can successfully, and quite extensively present the truth; but they should not hand it out indiscriminately, and expect it to do *all* the work. We should take a course to avoid the danger of creating unpleasant impressions in the minds of the people by asking them to receive something they do not want, but are too courteous to refuse. If such an impression is made, they will dread to meet us again, and our influence with them is destroyed. In most cases, a tract might as well be thrown away as given to a person who has no interest in the subject treated; in fact, the loss is usually a double one: we lose the tract and lose influence with the individual. We should seek first to arouse in the mind of the person an inquiry on the subject, and if we succeed in this, he will gladly accept the tract and read it. To create an interest to read, and to do it in an agreeable way, is an important part of our work.

To be able to use tracts judiciously is a very valuable and necessary qualification in a missionary worker; and it is one to which, by the aid of God's Spirit, every one can attain. The first and important step to be taken is to become familiar with what the tracts contain, so as to know what lines of argument are used in different ones. The personal benefit to be derived from a careful study of tracts to be used, would amply repay any one not perfectly familiar with the evidences of our faith, for the time it would require, even though they should not wish to use in missionary labor the knowledge they would obtain.

A thorough knowledge of our publications will enable one not only to select such as will be applicable and interesting to different persons, but to create a demand for them. In the Religious Liberty work, the distribution of tracts treating on the subject of National Reform will form an important part, and those who engage in it cannot be too familiar with them, or exercise too much skill in using them. The material for this work will at best cost a large sum of money, and it should be used to the best advantage. No one should work on the supposition that all tracts on this subject are equally good for all people.

After a few moments' conversation with a person, one should be able to select such as will be appropriate and make a good impression. A person who honestly believes in the National Reform movement, as many do, would not be likely to be favorably impressed with the tract, "The National Reform Movement an Absurdity," and should he receive it before reading anything else on that subject, it might, in his mind, prevent or hinder an investigation of the whole matter. At the same time, some other tract taking up the same subject in a different way, might be acceptable, and also be the means of enlightening his mind, and causing him to change his views concerning it.

Those especially who present truths in opposition to popular error, should seek to do so with acceptable words, whether written or spoken.

M. L. HUNTLEY.

Special Notices.

PAPERS WANTED.

Those having clean copies of our publications on hand, and wishing to put them in circulation where they can do much good, can send them to me at Brownville, Neb., and I will distribute them to the best of my ability.

J. J. HUGHES.

PERIODICALS WANTED.

BRO. WM. H. WARFIELD, 16 Spencer St., Providence, R. I., wants clean copies of any of our periodicals sent him, postage paid, for missionary racks.

NOTICE FOR NEBRASKA.

If any one has received the "Map of the World" for the Christmas exercises, at any place in the State where there is no Sabbath-school organization, please write me concerning it. Address me at Blair, Neb.

W. N. HYATT, Pres. Neb. S. S. Ass'n.

THE WEEKLY MISSIONARY MEETINGS.

By the time this issue of the REVIEW reaches its readers, the most of our churches will be commencing to carry out the plans that have been advised in regard to weekly missionary meetings. We hope that what has been said by different ones on this subject will make this article unnecessary; but fearing that some may not have given the matter as much attention as it needs, I wish to call attention again to the article by Eld. W. C. White, on page 7 of the REVIEW Extra of Dec. 24, 1889. If any have mislaid that Extra without becoming perfectly familiar with its contents, we will mail you another copy, if you will send your names and addresses to the International Tract Society, Battle Creek, Mich. The *Home Missionary* for January contained lessons for each of the four departments, one for each week of the month of February. There should be no delay in beginning the study of these lessons with the very first week of the month. We know that some have said they could study these lessons as well at home, and not try to keep up a weekly meeting. The same might be said of the Sabbath-school and of the prayer-meeting service. The present effort to organize our workers and send them out into the field in some line of missionary work, makes it absolutely necessary to have frequent meetings for consultation and prayer. We might cite the cases of many churches who have already started their weekly missionary meetings, even before the regular lines of study were marked out, and who without exception, as far as heard from, report that these meetings are being made as profitable as any meetings of the week. We shall try to make such definite suggestions in future numbers of the *Home Missionary* as seem to be needed, judging from the correspondence we receive from those who may feel the need of more complete instruction. We shall also make reference through the columns of the REVIEW to the same line of work from time to time.

We hope and expect that our people will take hold of this plan for holding weekly missionary meetings with earnestness, and we are sure that wherever you do, you will find it will result beneficially in many ways, to your work. The officers of the International and State tract societies will gladly answer any inquiries that may arise, and give any suggestions within their power, to assist in carrying forward this plan of action.

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

CANVASSERS' INSTITUTE IN MICHIGAN.

A PLAN is being laid to hold a canvassers' institute in Michigan, sometime early in the spring. I would call attention to an article on this point in the REVIEW of Jan. 7, by J. N. Brant, our State agent. Perhaps all have read it. A meeting of this kind would be of great value to all those who have been engaged in the work, and to others who may wish to commence labor in this branch of the cause.

Sowing the seeds of truth in the homes of the people is a noble work. It is no dishonor to any one to engage in the spread of the truth that is especially applicable at this time. There are hundreds of people in the land who would gladly receive the truth if they could be informed about it. Who will carry it to them? Who will deny self, take up the cross, and go forth to do this good work for their fellow-men?

The Conference proposes to furnish a place for this meeting, and give board and tuition free. This will be a rare opportunity to gain a knowledge of the most approved methods of canvassing, and should be improved by all in the State who have any thoughts of entering the work. Fathers and mothers should be anxious, and should make an especial effort, to get their sons and daughters into

active, devoted service in some branch of the work. Such a connection would be a sure way to secure their salvation in the kingdom of God.

Church elders and other officers should encourage those in their churches who have ability to enter the canvassing work, to attend this meeting. Directors of districts, licentiates, and ministers should do all in their power to influence persons to attend this institute and enter the canvassing work.

We make mention of the holding of this meeting for a canvassers' drill at this early day, that plenty of time may be given to decide and to get ready. We want those to attend the institute who will engage in canvassing next summer. We want a hundred to take this drill, and as many more as will enter the work. Every one who makes up his mind to attend the meeting should send his name and address to Bro. J. N. Brant, Hillsdale, Mich., that he may know for how many to provide before the meeting begins. We hope for a large attendance.

L. D. VAN HORN.

The Sabbath-School.

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

CONDUCTED BY L. A. SMITH, G. W. MORSE, AND W. A. COLCORD.

LETTER TO THE HEBREWS.

LESSON 20—HEBREWS 9: 8-14.
(Sabbath, Feb. 15.)

1. What did the first covenant have connected with it?
2. Who performed the service in the worldly sanctuary?
3. How often was service performed in each apartment? Heb. 9: 6, 7.
4. What was signified by this? Verse 8.
5. What was that sanctuary? Verse 9, first part.
6. How much was accomplished by the service? *Id.*
7. Who is our real High-priest?
8. Where does he minister? Heb. 8: 1, 2; 9: 11.
9. Is it necessary that he offer something? Heb. 8: 3.
10. What does he offer? Heb. 9: 12.
11. What does his blood do for us? Verses 13, 14.
12. With what are we redeemed? 1 Pet. 1: 18, 19.
13. What is the blood of Christ called? Heb. 13: 20.
14. Did Christ minister as a priest while he was on earth? Heb. 8: 4; 9: 8.
15. When did the first sanctuary cease to stand as a sanctuary? Matt. 23: 38; 27: 50, 51.
16. What secured the pardon of transgressions that were committed under the first covenant? Heb. 9: 14, 15.
17. Since Christ did not begin his priestly work of offering his own blood until after the crucifixion and ascension, how could this be? Gal. 3: 17; Heb. 6: 13-18.

NOTE.

The ordinances of divine service that were connected with the first covenant, had no efficacy whatever. They could not make the comer thereunto perfect as pertaining to the conscience. All transgressions committed under that covenant, that were pardoned, were pardoned by virtue of the second covenant, of which Christ is mediator. Yet although Christ's blood was not shed until hundreds of years after the first covenant was made, sins were forgiven whenever they were confessed. That covenant, as we have seen, was for the purpose of directing the minds of the people to the Abrahamic covenant, which God confirmed in Christ. Gal. 3: 17. This confirmation was by an oath, in addition to the promise. These "two immutable things, in which it was impossible for God to lie," made the sacrifice of Christ as efficacious in the days of Abraham and Moses as it is now. This is made still more evident by the statement that these two things given to Abraham are the things which give us strong consolation.

—The gospel is free to all, so free that men often despise it and turn away from it. They want something in the procuring of which their own merit shall appear.

News of the Week.

FOR WEEK ENDING FEBRUARY 1.

DOMESTIC.

—The deadlock in the Iowa House still continues, with no prospect of a break.

—The opening of the Dakota Sioux reservation adds to the public domain about 11,000,000 acres of land.

—The South Carolina strawberry crop, which promised to be large, was injured by frost Friday, and the supply will be limited.

—A strange malady somewhat resembling meningitis, is baffling the skill of the physicians of Cook County, Texas, and causing many deaths.

—The trains which have been snow-bound in the Sierras began moving Thursday, resulting in popular demonstrations at Reno and other places.

—A sail-boat crossed the straits, Thursday, from Cheboygan, Mich., to Bois Blanc. A winter has never been known when the straits were as free of ice as now.

—A cable broke in the Montreal mine, near Ishpeming, Mich., Tuesday night, letting a ton of ore fall into the mine. One man was killed and three were badly injured.

—At Dayton, N. J., Tuesday, a parlor stove in the house of W. H. Conover exploded, breaking furniture, bric-a-brac, and windows. No one was in the room at the time.

—At Seymour, La., Thursday morning, a Texas Pacific train was derailed. The conductor and engineer were both instantly killed, and the fireman and one brakeman were seriously injured.

—The house of the Rev. Father Fleckinger, at Chartiersborough, Pa., was blown up by dynamitards Wednesday night. The priest and his two servants marvelously escaped uninjured.

—A mortgage for \$150,000,000, the largest ever recorded in the United States, has been placed upon the Atchison, Topeka, and Santa Fe Railroad, which is reorganizing and retiring its outstanding obligations.

—Burglars entered President Harrison's house at Indianapolis, Wednesday evening, and secured about \$1,000 worth of property belonging to the President. Henry S. Frazer, with his family, occupies the house.

—A telegraph message costing \$2.37 a word, was recently sent from Portland to Hong Kong, and an answer received in twelve hours. It was first sent to New York, thence to London, and across the continent to Yokohama.

—A cave-in occurred Friday, at Plains, Pa., three houses and a double block being wrecked, causing consternation among the people. It is feared that the cemetery of the town will give way, as the cave-in is working in that direction.

—A composite metal called "schmiedbarenguss," for which marvelous properties are claimed, is reported to have been discovered by Mr. Hatzfeldt, of Newport, Ky. It is said that it can be produced at a less cost than malleable iron or steel castings.

—The Secretary of the Iowa State Agricultural Society estimates the crop in the State in 1889 to be: Corn, 326,073,000 bushels; oats, 113,000,000 bushels; potatoes, 21,000,000 bushels; wheat, 27,000,000 bushels. The value of the total crop, exclusive of grass, is estimated at \$127,000,000.

—Reports are published showing that since 1880 the taxable property of the United States has increased \$6,963,000,000, and that in the same period the actual wealth of the country has increased \$18,662,000,000. The total wealth of the country, exclusive of public property, is placed at \$61,459,000,000.

—A passenger train on the Monon route, which left Chicago at 11:55 o'clock Sunday night, was wrecked Monday morning near Carmel, Ind., four coaches falling into a creek. Three persons were killed, and a woman and two children were cremated in a fire that broke out in the wreck. The track had just been temporarily repaired at that point, and spreading of the rails is said to have caused the disaster.

FOREIGN.

—The expenditures of the London *Times* in the Parrell case are said already to exceed \$1,000,000.

—The Brazilian Minister of Finance proposes to contract for the construction of a submarine cable between Brazil and the United States.

—The Porte has prohibited the use of the Greek language in the Cretan courts, although neither lawyers nor judges can use the Turkish language.

—It took only four hours in which to subscribe the \$100,000,000 as capital stock for the great National Bank of the United States of Brazil.

—Emin Pasha is suffering from an abscess of the ex-

terior of the skull, which has caused partial paralysis of the tongue. He sees no European except a German doctor.

—Robert Browning is likely to be the last of the English men of letters (save Tennyson) who will find a grave in Westminster Abbey. The interment of any more bodies there is opposed on sanitary grounds.

—At present 588 periodicals appear in Berlin. Thirty-six of them belong to the political daily press, 491 are the organs of special, social, educational, and industrial interests, and fourteen are devoted exclusively to military matters.

—The first mate of a steamer which arrived at New York, Tuesday, from Rio de Janeiro, reports that in December forty sailors of a Brazilian man-of-war who went ashore and shouted for the deposed emperor "had their throats cut for their enthusiasm."

—The Brazilian Government has decreed that all foreign companies doing business in Brazil, must transfer to that country two-thirds of their entire capital within two years of their organization. Companies already in existence must do the same within six months.

—The King of Siam is about to send five Siamese boys to the United States to be educated at his own expense. It is the king's custom to educate the sons of the noblemen and the princes of his domain in various countries, and when they return to Siam appoint them to high government positions.

—British capital is developing the resources of South Africa at a remarkable rate. The returns of the mines have increased from \$250,000 to \$7,500,000 a year. At the same time, silver, coal, petroleum, and planting companies, with all their attendant industries, have been started, and in many cases are doing well.

—The smallest, simplest, and best protected post-office in the world is in the Strait of Magellan, and has been there for many years. It consists of a small keg or cask, and is chained to the rocks of the extreme cape, in the straits opposite Terra del Fuego. Each passing ship sends a boat to take letters out and put others in. The post-office is self-acting and unprovided with a postmaster, and is, therefore, under the protection of all the navies of the world.

—The treacherous Tippoo Tib has been mulcted in \$50,000 damages by a Zanzibar court, for failure to keep his contract with Stanley. He gets off easy. The disasters to Stanley's rear-guard, which ended in its annihilation, and the death of Barttelot at Yambuga, were all chargeable to Tippoo Tib's machinations to get hold of the explorer's supplies; while his failure to furnish carriers and other needed help hindered the advance of the rear-guard to relieve Stanley in his exigencies. For once, at least, Stanley was mistaken in his man.

RELIGIOUS.

—Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible, to be presented to the Empress of Japan.

—"The Protestant Churchmen's Alliance" is the name of an organization recently formed in England to oppose the ritualistic and Romish tendencies of the English Protestant Church.

—Fire at Danvers Center, Mass., Tuesday morning, destroyed the Congregational church, a historic structure, it being the successor of the church in which the witchcraft troubles began.

—In the statistics of the Protestant Episcopal Church in the United States there is an increase in the number of Sunday-school scholars for the year 1888-89 amounting to almost 38,000, nearly a quarter of the increase being in the diocese of Pennsylvania.

—The Hebrew employers of labor in Philadelphia have given warning to all Hebrews in their employ who entertain atheistic or anarchistic ideas, that they must either give up their membership in associations that advocate such principles or seek employment elsewhere.

Appointments.

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

THERE will be a four-days' meeting at Lakeview, Montcalm Co., Mich., beginning Feb. 7, at 7 P. M. Elds. Van Horn, Ballenger, Horton, and Burrill are expected to attend. Eld. Olsen, also, is expected to attend, if he can do so consistent with other duties. This will be a very important meeting. Let all who possibly can, attend it. Valuable instruction will be given. Come and remain to the close. M. B. CYPHERS, *Director*.

THE Lord willing, I will meet with the following churches in Michigan:—

| | | |
|--------------------------------|------|------|
| Lapeer, Thursday night, | Feb. | 6 |
| Memphis, | " | 8, 9 |
| Vassar, Monday night, | " | 10 |
| East Saginaw, Tuesday evening, | " | 11 |
| Decatur, Sabbath, | " | 15 |

GEO. O. STATES.

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.—Farm hand; single man preferred; must be a Sabbath-keeper. Good plow boy would do. Address J. F. Kirk, Salisbury, Chariton Co., Mo.

THE Salisbury Dress Reform Manufacturing Co. wish to correspond with intelligent ladies who will fit themselves to travel and lecture on healthful dressing; also ladies to assist in the manufacture of our hygienic garments. None but healthy, neat, quick, and willing workmen need apply. On receipt of a two-cent stamp we will mail to any address our large illustrated pamphlet, "How to Dress Healthfully." B. Salisbury & Co., Battle Creek, Mich.

LABOR BUREAU.

WM. H. WHITE, Platte Center, Neb., wants a place on a farm in Nebraska.

ELD. I. H. EVANS, Ovid, Mich., wants a good, strong man to go ahead with farm work.

A BROTHER in Ohio wishes to rent a farm, furnished with everything necessary for carrying it on, including team, etc. Address— C. ELDRIDGE, Sec.

Obituary Notices.

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

DE FOREST.—Died near Bennington, Mich., Dec. 28, 1889, of obstruction of the bowels, W. E. DeForest, aged 32 years, 9 months, and 12 days. At the age of twenty-one he united with the M. E. Church. About ten months before his death, he began to observe the Sabbath. He was a great sufferer, but manifested great patience. He leaves a wife and three small children, with their friends, to mourn his loss. Remarks by the writer. I. H. EVANS.

ELLIS.—Died at St. James, Phelps Co., Mo., the three children of Geo. M. and Lizzie Ellis, all of diphtheria. Lulu Ellen died Dec. 1, 1889, aged 5 years, 11 months, and 18 days. Lee Olive died Dec. 11, aged 1 year, 3 months, and 21 days. Lillie Fern, died Dec. 12, aged 4 years, 4 months, and 18 days. Thus in less than two weeks we are robbed of all our darlings. But while our hearts are almost broken with this great sorrow, we remember the blessed promise of God—"They shall come again from the land of the enemy;" and we know it is only for a "little while." GEO. M. AND LIZZIE ELLIS.

FARNSWORTH.—Died at Mt. Hope, Grant Co., Wis., Jan. 11, 1890, Fannie Farnsworth, aged 83 years, 5 months, and 9 days. Fannie Parker was born at Windsor, Vt. She united in marriage with Oliver Farnsworth when eighteen years of age. They moved to Ohio, and her husband died in 1860. Six children are now living to mourn her loss. She never joined any church, but was kind-hearted, and would go for miles to administer to the sick. For nine years she observed the Sabbath with her son. We leave her case with God, who doeth all things well. Words of comfort by the writer, from Amos 4: 12. SWIN SWINSON.

BORDO.—Died in Enosburg, Vt., Jan. 5, 1890, sister M. Bordo, formerly wife of Bro. Andrew Lamondy, deceased, in the eighty-first year of her age. She and her companion were converted from Catholicism fifty years ago. Nearly thirty years ago they embraced the Sabbath of the fourth commandment, and were members of the Bordoville church while they lived. She had buried her husband, four sons, and three daughters; and a son and two daughters and other relatives survive her. In her last sickness she was much in prayer, and felt assured that God had forgiven her all her sins for Christ's sake. Funeral discourse by the writer, at Bordoville. Text, 1 Cor. 15: 21-26. A. C. BOURDEAU.

GRIGGS.—Died near Owosso, Mich., Jan. 23, 1890, sister Betsy Griggs, aged 85 years, 10 months, and 24 days. Sister Griggs was born in Redfield, N. Y., and at the age of eighteen was converted and united with the Baptist Church at Henderson, N. Y. Eight years later she was united in marriage to Reuben Griggs. They soon moved to Owosso Township, Mich., where they resided till their death. In 1859 sister Griggs embraced present truth. Her exemplary life, strong faith, and pure devotion, gave her a good influence wherever she was known. She leaves four children, all of whom are in the truth. After a few remarks from John 3: 36, by the writer, we laid her to rest till her loving Saviour comes. I. H. EVANS.

NELSON.—Died at St. Louis, Gratiot Co., Mich., early on the morning of Dec. 19, 1889, sister E. A. Nelson, wife of Francis Nelson, aged 66 years, 8 months, and 6 days. Eze Ann Brooke was born in Hughesville, Lycoming Co., Penn., April 13, 1823. At Fremont, Ohio, Oct. 20, 1842, she was united in marriage to Russell Burgess, with whom she lived twenty-four years, when he was removed by death, Feb. 1, 1866. She remained a widow nearly eleven years, when, on Oct. 26, 1876, she was married to Francis Nelson, who is now left, with her six children, to mourn her loss. For fifteen months she has been an extreme yet patient sufferer, but she peacefully and quietly fell asleep in Jesus to await the morning of the resurrection. Her Christian experience has been mostly with the S. D. Adventist people, having embraced their views of the second advent of Christ, and the Sabbath of the Lord, under the labors of Eld. R. J. Lawrence and the writer, in the summer of 1864, when the tent-meeting was held at Ithaca, Mich. For twenty-five years she has stood firm in the truth, an example of true devotion to the cause she so dearly loved.

In the last year of her life she found great comfort in the subject of faith, and obtained a precious experience by trusting fully in Jesus. The funeral was attended by a large audience of sympathizing friends and neighbors. The hymns and text used on the occasion were of her own selection. The services were held in the S. D. A. meeting-house in Ithaca, on Sabbath, Dec. 21, 1889, at 10:30 A. M. Sermon by the writer, from Rev. 14: 13. I. D. VAN HORN.

HESFORD.—Died at her home in Minneapolis, Minn., sister Philaria Hesford, aged 44 years, 3 months, and 27 days. She leaves a kind husband and a large circle of friends to mourn. Sister Hesford was born in Canton, St. Lawrence Co., N. Y., June 2, 1845. She was the daughter of H. C. and E. M. Bullis, who came with their family to Minnesota in 1871. Since coming here, these parents have seen four of their daughters fall in death under the cruel hand of consumption. Sister Hesford united with the Baptist Church at Mankato in 1877. Three years ago she embraced the doctrine of the Sabbath and the soon coming of the Saviour. She realized it would be but a little while before Christ would come to gather his people. HARRISON GRANT.

BROWN.—George Francis Brown was born in Quincy, Mass., March 23, 1849, and died Dec. 11, 1889. He lived in Quincy till he was about twenty years of age, and then went to Maine, where he afterward united in marriage with Fannie Bray, who still survives. On account of ill health, he went to California, where he heard and accepted the truth of the third angel's message. He did not recover his health, and later returned to the East. For the last six years he lived at Danvers, Mass., and has been an esteemed member of the Danvers church. About the last work he did was canvassing, and circulating the petition against religious legislation. He rests from his labor. His wife and two sons mourn his loss, but they are not without hope. Funeral discourse by the writer. G. W. CAVINESS.

BORDO.—Died of asthma and heart disease, in Bakersfield, Vt., Dec. 3, 1889, sister Olive Bordo, wife of Bro. Julius Bordo, in the forty-third year of her age. In her youth, with her parents and others of the family, she left Romanism and accepted Bible religion. Five years ago she and her husband and their children embraced the Bible Sabbath. For some years she has at times been a great sufferer. Sister Bordo was much esteemed as a wife, mother, and sister. She leaves her husband, three daughters, two sons, and several relatives and friends to mourn their loss. Her four brothers acted as pallbearers. Words of comfort on the occasion by the writer, from Rev. 21: 4, to a goodly audience in the meeting-house at Bordoville. A. C. BOURDEAU.

JENKINS.—Our father died of the influenza, at his home in Hendley, Neb., Jan. 15, 1890, aged 71 years, 4 months, and 15 days. Father accepted Christ when young, and soon united with the United Brethren Church. He remained a member of that church till 1860, when he heard the truth on the Sabbath question, by Eld. M. E. Cornell, at Waterloo, Iowa, when he, with his family, began its observance at once. In 1885 he saw the importance of health reform, the sinfulness of tobacco-using, and the benefit of the "Testimonies," under the labors of Eld. C. L. Boyd. He loved to talk about the truth at all times, and especially the coming of the Lord. He had an unwavering faith in the fulfillment of God's word. He raised five sons to manhood, four of whom are in the work of spreading the third angel's message. He leaves a wife, five sons, and one daughter to mourn his loss. But we mourn not as those that have no hope, for we believe that he sleeps in Jesus. Blessed sleep! H. A. JENKINS.

EDMONDS.—Died in Galesburgh, Mich., Nov. 22, 1889, of cancer, Cyrus M. Edmonds, aged nearly fifty-nine years. Bro. Edmonds was baptized at the age of thirty years, and united with the Seventh-day Adventist Church at Bridgewater, Mich. The church there became scattered, and on removing from his early home, he united with no other church, but was ever a firm believer in the Adventist faith, and a conscientious Sabbath-keeper. He had resided for several years in Newton and Johnstown, in the vicinity of Battle Creek, and was well known to the brethren of the latter place. He removed to Galesburgh in 1887, and the esteem in which he was held by his neighbors was attested by the large concourse assembled at the funeral. His last sickness was protracted and painful, but it drew him near to his Saviour, and the blessed hope sustained him to the end. He often praised the Lord aloud, and said, "I am so glad that Jesus loves me!" The 28th of October, not one month before his death, he said was the happiest day of his life because of his realizing to such an extent the goodness of God to him. He was reconciled to die, firmly believing that the Lord had power to revive him again in the morning of the first resurrection, just a little way in the future. He leaves one brother, three sisters, a foster son, and one adopted daughter; also his wife, Angella, daughter of Bro. C. S. Glover, who are comforted in the hope of a reunion at the coming of the Lifegiver. Words of comfort by the writer, from Job 14: 14: "If a man die, shall he live again?" W. C. GAGE.

MILLS.—Died at Fargo, N. Dak., Dec. 28, 1889, sister Alice Mills, aged 35 years, 3 months, and 13 days. Sister Mills was born at Hickory Run, Carbon Co., Pa., and lived for a time in Luzerne County. Leaving Pennsylvania, she came with her husband, father, and mother, to North Dakota, and settled in Fargo in April, 1879, where she remained until the time of her death. While here, she formed the acquaintance of our mission workers, and nearly three years ago began the observance of the Sabbath, principally under the labors of Bro. and sister W. B. White. April 7, 1888, she was baptized and united with the Fargo church, where she remained an honored member until her death. During the last few months of her life she suffered greatly, but bore her sufferings with resignation. At the last prayer-meeting which she attended, she expressed herself as not desirous of living through the time of peril, lest the sufferings and temptations incident thereto should be too great for her to withstand. Her last days were marked with devotion, and concern for those around her, for whom she often prayed. We believe she sleeps in Jesus, and expect that the last trump will awaken her from slumber, when she will come forth clothed with immortality. She leaves a husband, two

children, a father, mother, and brother to mourn. But they are comforted with the thought that she rests in her Saviour's arms. The funeral was quite largely attended by sympathizing friends. Words of comfort were spoken by the writer, from Rev. 14: 13 and 1 Thess. 4: 18. BYRON TRIPP.

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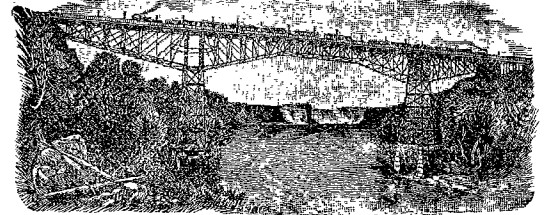
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The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 4, 1890.

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Sister Huntley in her article in another column, on "The Use of Tracts," touches upon a very important point. Let all study the article carefully and act accordingly.

We call the attention of the reader to the report from Bro. Corliss, of the mass-meeting in Washington, D. C., Jan. 28, in reference to the Breckinridge Sunday Bill. All who are interested in the cause of Religious Liberty will find it very interesting reading.

We were happy to greet, last week, Bro. C. H. Jones, on his return from England, where he has been for the past few weeks looking after the matter of establishing a branch office of the Pacific Press in London. His trip was a successful one, and his return voyage, though the passage was more rough and stormy than has been known for many years, was safely accomplished. Spending but a few days in Battle Creek, he left for his home office in Oakland, Cal., Jan. 29.

In response to the call for a Canvassers' Convention in this place, Jan. 30, to continue one week, published in No. 1 of present volume, a large and enthusiastic class of State agents are now here to reap the benefits to be derived from such a convention, under the direction of Bro. C. Eldridge, the General Canvassing Agent. We have faith to believe that plans for future work will be developed which, as promised in the call for the convention, "will give the canvassing work an impetus which will be felt throughout the civilized world." Only courage is to be drawn from the experience of the past in this direction.

An accident which threatened at first to be quite serious, befell Bro. A. R. Henry while engaged with the other members of the committee in seeking for a location for the College in the West. Bro. H. and a driver were in a cutter when the horse, from some unknown cause, suddenly plunged off a bridge they were crossing, down into the bed of the creek, then dry, but hard frozen, some

fourteen feet below. Both men jumped, and the driver succeeded in retaining his position on the bridge. Bro. H., being on the unfavorable side, was not able to spring out upon the bridge, but, fortunately, cleared the cutter, so that he was not injured by that. Nevertheless, the shock and bruises of so heavy a fall completely disabled him for a time. After a few days he was able to be brought home to this city, and, we are happy to state, is in a fair way to be about again soon. The cutter was entirely demolished, but it is thought the horse will recover from his injuries.

Some of the committee who have been West to decide on the location of the Western College, having returned, report the decision as to the site that has been fixed upon. Quite a number of places put in very generous bids for the institution, and a very unexpected degree of interest in the enterprise on the part of those without, was everywhere met. But the offers and conditions presented by the people of Lincoln, Neb., were considered, on the whole, as the most favorable; and for these and other reasons which will doubtless be embodied in the report of the committee when it is presented, that place was decided upon for the location of the school, which is to be known, we understand, by the name "Union College."

Some of the members of the committee appointed by the last General Conference to look after the matter of procuring a missionary ship, for work among the islands in the Pacific Ocean, being in Battle Creek the past week, they called a meeting of a number of the brethren who are now here from different parts of the field attending the ministers' school, to lay before them what reports had already been received, and consult together as to the best course to pursue in the future. The action of the meeting could, of course, be only advisory; but it was unanimously voted to recommend the committee to proceed at once to procure a new ship, to be built upon the Pacific Coast, Bro. C. H. Jones to have the work commenced as soon as possible after his return to Oakland. It was recommended to have a ship of about 100 tons, to cost some \$12,000. The Sabbath-schools have already raised quite a portion of this sum, and can furnish more if thought advisable. We feel greatly interested in this enterprise, and trust that such an agency for good may soon be in successful operation.

NEW PAPERS.

SEVERAL new papers have lately come to our table, of which our brethren will be interested to learn.

1. *The Kaleidoscope*, published at South Lancaster, Mass., and conducted by the students of South Lancaster Academy. C. M. Snow, Editor; E. E. Farnsworth and S. A. Smith, Associate Editors. As the reader will see, this is designed to be the medium through which the Academy will speak each month to the outside world, and through which the friends of the Academy may send it their words of greeting and good cheer, accompanied, we trust, with more substantial proofs of their interest. It is a bright, lively, neatly printed, eight-page sheet, and is only sixty-five cents for a year of nine months. Its name implies constant symmetry in never-ending variety. Give it a wide circulation.

2. *Southern Sentinel*. This is a paper just started by the "Southwestern Publishing Co.," at 411 Elm St., Dallas, Texas. Brn. R. W. Roberson and W. A. McCutchen, Editors; J. C. Huguley, Business Manager. It is designed to operate in the Southwestern and Southern field, where a Southern paper would be more kindly received than a Northern one. It will be devoted to the defense of Religious Liberty, and battle against the sophistries and retrogressive work of the National Reform Association. The first number exhibits strength and

vigor, and gives promise that it will be an efficient agent in the good work in the South. Fifty cents a year; in clubs of ten or more to one address, thirty cents each. Address *Southern Sentinel*, 411 Elm St., Dallas, Texas. We trust it will receive a generous support.

3. *The Kansas Worker*. The publication of this journal has been begun by the Kansas Tract Society; and it is designed to be in that State what the *Worker's Bulletin*, published by the Iowa State Society, is in Iowa,—a medium through which the workers in the various branches of the cause in the State can communicate with each other to mutual instruction and encouragement. Such papers are, of course, better adapted to meet some of the local wants of their various fields, than would be a paper more general in its scope and published in a distant locality. We trust they may prove real helps in the advancement of our common cause. L. Dyo Chambers, Editor; C. P. Haskell and L. M. Crowther, Corresponding Editors. Published at Topeka, Kan., price, twenty-five cents per year.

THE LORD'S DAY.

The *Christian Oracle*, organ of the Campbellite Church, in its last issue contains the following query and answer:—

Please give scriptural authority for designating the first day of the week Lord's day, and oblige—

A. H.

There is no *direct* scriptural authority for designating the first day the Lord's day. The appellation "Lord's day" is used but once in the Scriptures, and is found in Rev. 1:10, wherein the apostle John says: "I was in the Spirit on the Lord's day." That it has reference, however, to the first day of the week, we have no doubt. [Then follow references to the writings of the "fathers."]

This from the church which says, "Where the Bible speaks, we speak; where it is silent, we are silent." The *Oracle* evidently had no scripture to quote in defense of its position on the question. We can help the *Oracle* out. The fourth commandment says, "The seventh day is the Sabbath of the Lord thy God;" and Isa. 58:13 says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc. These scriptures tell what day is the Lord's day, obviating all necessity of appealing to such discreditable authority as the writings of the "fathers."

ABOUT SENDING PETITIONS.

If those who are gathering signatures to petitions to Congress will observe the following suggestions carefully, it will save much needless labor and trouble on the part of those who are burdened with work already. A little care exercised by each one, will save a great deal of care on the part of the few who have to finish the work:—

1. Fill in the heading with the name of the town, county, and State.
2. Write at the bottom of each petition the number of names on it.
3. Do not roll the petitions, but fold them to the size of a large legal-sized envelope, and send to your State secretary as soon as filled, who will send regularly to Washington.
4. Take all the pains you possibly can to keep your petitions clean and neat. Appearances go a good ways, not only in your own work with them, but when they are sent in.

I hope that this note will be seen by every one who is engaged in this work, and the suggestions be carefully followed.

L. C. CHADWICK, *Pres. Int. Tract Soc'y.*

GENERAL MEETINGS IN MICHIGAN.

I WOULD again call attention to the appointment for a meeting at Wright, Feb. 13-17. We hope that a special effort will be made to attend this meeting from that part of the State.

Many matters of much importance will be considered. Nothing preventing, I will also attend the meeting at Lakeview, commencing Feb. 7.

O. A. OLSEN.