

## AND SABBATH 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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#### The Other THE OTHER SIDE.

We go our ways in life too much alone,  
We hold ourselves too far from all our kind;  
Too often are we deaf to sigh and moan;  
Too often to the weak and helpless blind;  
Too often, where distress and woe abide,  
We turn and pass upon the other side!

The other side is trodden smooth and worn  
By footsteps passing idly all the day;  
Where lie the bruised ones, the faint and torn,  
Is seldom more than an untrodden way;  
Our selfish hearts are for our feet the guide,  
They lead us by upon the other side!

It should be ours the oil and wine to pour  
Into the bleeding wounds of stricken ones;  
To take the smitten, and the sick and sore,  
And bear them where a stream of blessing runs;  
Instead we look about—the way is wide;  
And so we pass upon the other side!

Friends and brothers, hast'ning down the years,  
Humanity is calling each and all  
In tender accents, born of pain and tears!  
I pray you listen to the thrilling call!  
You cannot, in your selfishness and pride,  
Pass guiltless by upon the other side!

—A. H. Hopkins.

### 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 TREASURE AND THE HEART.

BY MRS. E. G. WHITE.

INDEXED

"LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

Mark these words of the Great Teacher, who spake as never man spake. He sets before you the course to pursue if you would serve your best interests in this life, and lay up for yourselves an eternal treasure. "Lay not up for yourselves treasures upon earth." There is danger of losing all in the pursuit of worldly gain; for in the feverish eagerness for earthly treasure, higher interests are forgotten. The care and perplexity that are involved in laying up treasures upon the earth, leave no time or desire to estimate the value of eternal riches. The glory of the world to come is eclipsed by the corruptible things of earth. "For where your treasure is, there will your heart be also." Your thoughts, your plans, your motives, will all have an earthly mold, and your soul will be defiled with covetousness and selfishness. "What

shall it profit a man, if he shall gain the whole world, and lose his own soul?" The day is coming when the idols of silver and gold will be cast to the moles and to the bats, and the rich men will weep and howl for the miseries that shall come upon them.

Christ entreats, "Lay up for yourselves treasures in heaven." This work of transferring your possessions to the world above, is worthy of all your best energies. It is of the highest importance, and involves your eternal interests. That which is bestowed in the cause of God is not lost. All is given for the salvation of souls and the glory of God, is invested in the most successful enterprise in this life and in the life to come. Your talents of gold and silver, if given to the exchangers, are gaining continually in value, which will be registered to your account in the kingdom of heaven. You are to be the recipients of the eternal wealth that has increased in the hands of the exchangers. In giving to the work of God, you are laying up for yourselves treasures in heaven. All that you lay up above is secure from disaster and loss, and is increasing to an eternal, an enduring substance.

It should be your determined purpose to bring every power of your being into the service of Christ. Why, his service is profitable for the life that now is, and for that which is to come. If your thoughts, your plans, your purposes, are all directed toward the accumulation of the things of earth, your anxiety, your study, your interests, will all be centered upon the world. The heavenly attractions will lose their beauty. The glories of the eternal world will cease to have the force of reality to you. Your heart will be with your treasure, and every faculty of your mind will be so concentrated on the work you have chosen, that you will not heed the warnings and entreaties of the word and Spirit of God. You will have no time to devote to the study of the Scriptures and to earnest prayer that you may escape the snares of Satan, and render intelligent obedience to your Heavenly Father.

Satan has nets and snares, like the snares of the fowler, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profits; but Satan wants us to concentrate our efforts for that which profiteth not, for things that perish with the using. The service of Satan is one of care, perplexity, anxiety, and wearing labor, and the treasure men toil to accumulate on earth is only for a season. The greatest caution is exercised in the worldly investment of means, that the expenditure may yield a good profit; but in things of eternal concern the utmost indifference is displayed. Oh that the great interests of the world to come were appreciated! Why is it that men are so unconcerned about the salvation of the soul when it was purchased at such cost by the Son of God?

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of his grace may work in your life, and fit you for the courts of glory. But if brain and nerve and muscle are all employed in the service of self, you are not making God and heaven the first consideration of your life. It is impossible to be weaving the graces of Christ into your character while you are putting all your energies on the side of the world. You may be successful in heap-

ing up treasure on the earth, for the glory of self; but "where your treasure is, there will your heart be also." Eternal considerations will be made of secondary importance. You may take part in the outward forms of worship; but your service will be an abomination to the God of heaven. You cannot serve God and mammon. You will either yield your heart and put your will on the side of God, or you will give your energies to the service of the world. God will accept no half-hearted service.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. You will lay up your treasure in heaven. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life. You will be drawn toward your treasure. You will not study your worldly interest; but in all your pursuits the silent inquiry will be, "Lord, what wilt thou have me to do?" Bible religion will be woven into your daily life.

The true Christian does not allow any earthly consideration to come in between his soul and God. The commandment of God yields an authoritative influence over his affections and actions. If every one seeking the kingdom of God and his righteousness would be always ready to work the works of Christ, how much easier would become the path to heaven. The blessings of God would flow into the soul, and the praises of the Lord would be on your lips continually. You would then serve God from principle. Your feelings might not always be of a joyous nature; clouds would at times shadow the horizon of your experience; but the Christian's hope does not rest upon the sandy foundation of feeling. Those who act from principle, will behold the glory of God beyond the shadows, and rest upon the sure word of promise. They will not be deterred from honoring God, however dark the way may seem. Adversity and trial will only give them an opportunity to show the sincerity of their faith and love. When depression settles upon the soul, it is no evidence that God has changed. He is "the same yesterday, and to-day, and forever." You are sure of the favor of God when you are sensible of the beams of the Sun of Righteousness; but if the clouds sweep over your soul, you must not feel that you are forsaken. Your faith must pierce the gloom. Your eye must be single, and your whole body shall be full of light. The riches of the grace of Christ must be kept before the mind. Treasure up the lessons that his love provides. Let your faith be like Job's, that you may declare, "Though he slay me, yet will I trust in him." Lay hold on the promises of your Heavenly Father, and remember his former dealing with you, and with his servants; for "all things work together for good to them that love God."

The most trying experiences in the Christian's life may be the most blessed. The special providences of the dark hours may encourage the soul in future attacks of Satan, and equip the servant of God to stand in fiery trials. The trial of your faith is more precious than gold. You must have that abiding confidence in God that is not disturbed by the temptations and arguments of the

deceiver. Take the Lord at his word. You must study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Become rooted and grounded in the word, and then you will not renounce the important truths for this time, which are to exert a sanctifying influence upon your life and character.

It is faith that familiarizes the soul with the existence and presence of God; and when we live with an eye single to his glory, we discern more and more the beauty of his character. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. Faith sees that God witnesses every word and action, and that every thing is manifest to Him with whom we have to do. We should live as in the presence of the infinite One.

"God so loved the world, that he gave his only begotten Son," that the lost might be reclaimed. The sacrifice and mediation of Christ has brought the repentant soul into sacred relations with the Eternal Father. He who has tasted and found that the Lord is good, cannot bear the thought of following in the path of transgression. It is pain to him to violate the law of that God who has so loved him. He avails himself of the help which God has promised, ceases his disobedience, flees to Christ, and, through faith in his blood, receives remission of sin. The divine hand is reached to the aid of every repentant soul. Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit.

If the eye is single to the glory of God, the treasure will be laid up above, safe from all corruption or loss; and "where your treasure is, there will your heart be also." Jesus will be the pattern that you will seek to imitate. The law of the Lord will be your delight, and at the day of final reckoning you will hear the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

#### GOD'S WAY VS. MAN'S WAY.

BY ELD. M. C. WILCOX.

How different are God's ways from man's ways! To be exalted among his fellows, man must exalt himself; for "men will praise thee, when thou doest well to thyself." Ps. 49: 18. Nearly all the prominent political men in the world to-day are not there because of their desire and effort to benefit their fellow-men, but because they were successful in doing well to themselves. How carefully does the seeker after worldly exaltation endeavor to win the praise of his fellows! He uses money here, praise there, flattery elsewhere. How carefully he tries to cover his fraudulent designs, his dishonest measures, and his crookedness of every character! He has one object—exaltation, or worldly honor; one motive power—selfishness. And yet he knows not his own motive. He often counts himself a benefactor of the race, and his labors self sacrifice. But, like the idolater of old, "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. 44: 20.

But it is not only in the political world that we see manifestations of this; it is found everywhere, so that even the sacred calling of an ambassador of Christ is made to do service for those whose base ends are personal aggrandizement and worldly honor.

But how different with the true child of God! His rule is God's word. God's ways are his ways. Would he be exalted by the Being whom he serves? How different his course! He does not seek to exalt himself by praising himself. He does not seek to cover his deeds or hide his motives. He is seeking, not the exaltation of the world, but to be brought nearer to the "high and lofty one that inhabiteth eternity," who dwells "in the high and holy place." Isa. 57: 15. This is the position he seeks. Far, far above all earthly opinion, praise, and honor, is the place sought by the disciple of Christ. He begins this work by an examination of his own heart (2 Cor. 13: 5); but this investiga-

tion does not exalt him in the eyes of the world nor in his own eyes. He looks upon the hidden sources of man's sinfulness. He sees the black pools from which the germ of iniquity arise. Actions in themselves good, he knows were actuated by wrong motives. How dark it seems as he gazes down into the heart! The word and Spirit of God light up its dark recesses only to reveal their innate depravity, and reveal still darker depths to be explored. How the clouds rise around the seeker! How naked he seems! His beautiful robe of self-complacency has been stripped from him. It was only a frail "web," which could not become a "garment." Isa. 59: 6. He summons his good deeds which the righteous have praised, but selfishness is written upon them. He has looked with pride upon the fact that he has not fallen into sins where others have made shipwreck; but he is obliged to confess,—

"Fullest where I seem the best,  
Only strong for lack of test."

And so the examination goes on till he cries out in the anguish of his soul, "For I know that in me (that is, in my flesh,) dwelleth no good thing. . . . O wretched man that I am! who shall deliver me from the body of this death!" What adds to his anguish is that during all this serving of self, God has been so kind, so merciful, so good. Light has been given, mercy has been extended, danger held at bay, providential care exercised in almost every way, and all these mercies and benefits have come through the Lamb of God who suffered and died that man might live. How the thought humbles him! He acknowledges his sins. He confesses his iniquities. He uncovers his selfishness. To those he has wronged he makes reparation, if possible. Those who have wronged him, he can look upon with tender pity and compassion, in view of his own sins.

Such humility God accepts. "Humble yourselves," says the apostle, "in the sight of the Lord" (James 4: 10), just as though the great God stood right in our presence, and looked down through all seeming into the real. How humble would we be in such case! How humble will all the proud-hearted be in that last great day when they shall stand before the righteous Judge, whose all-piercing eye discerns every motive and sifts every action! Then they are humble; now God grants men the privilege of humbling themselves. Do not wait till that day, ye sinners, ye double-minded, he would say in his mercy, but *humble yourselves now*.

What then? Will not God cast off such a sinner as faithful examination has revealed? Will he not spurn him from his feet?—No; the examination makes man no worse. It only shows how great, how deep seated, is the disease of sin. But the same word and Spirit which show how great the disease, present a remedy: "Whoso confesseth and forsaketh them [his sins] shall have mercy." Prov. 38: 13, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Christ's blood can wash away all stain; the Balm of Gilead can heal the disease. There is hope in humility. True humility always issues in hope. "Humble yourself in the sight of the Lord, and he shall lift you up." "Humble yourself therefore under the mighty hand of God, that he may exalt you in due time." Wonderful exaltation! Lifted far above all the princes, rulers, kings, and potentates of earth, a child of the Most High! Wonderful plan,—to humble one's self to walk with God! We need not rise in the eyes of the world; we need not royal page or earthly ruler to lead us into his presence. We must become low, that we may be brought high. We must descend, that we may ascend. Strange anomaly from earthly view, but not less true than strange. God loves the lowly in heart. The high and lofty One who inhabiteth eternity, who is from everlasting to everlasting, has another habitation, another dwelling-place: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15; also 66: 1, 2.

Amazing condescension! How wise the plan! We cannot ascend into "the high and holy place," to dwell with God; but we may so humble ourselves that he will dwell with us. And he dwells with the humble and contrite, not to condemn,

not to oppress, not to disown, not to cause to despair, but to revive, to give life, to strengthen faith and hope, to lift up. The vale of humility is a hard place for the proud heart to get, but it is a pleasant and holy place to walk; for the Master walks by our side to comfort, to strengthen, to bless. It is suffering to come into that position, but the suffering is not worthy to be compared with the blessing and glory to be revealed in a life of humility. Man is blessed, God is glorified. He who truly humbles himself, will not be ashamed or confounded. "Humble yourselves in the sight of the Lord, and he shall lift you up."

#### SABBATH, SUNDAY, AND THE ROUND WORLD.

BY N. J. DOWERS.

A.—You people who keep Saturday seem not to consider that the earth is a globe, and that time varies east and west, and that you cannot keep a particular day all round the world.

B.—You, I believe, Mr. A, keep the first day of the week we commonly call Sunday, do you not?

A.—Yes, I regard it as a day worthy the respect and honor of every true Christian.

B.—And you believe, I suppose, that you have divine authority for your Sunday Sabbatizing.

A.—Yes. I learned that years ago, when a mere child, in the Catechism out of which I was so faithfully taught my duty.

B.—What particular lessons did you learn about Sunday duties?

A.—That Jesus arose from the dead on first-day morning; that he met with his chosen disciples on this day; that he sent down the Holy Spirit on the one hundred and twenty believers on the day of Pentecost, which was on Sunday; and that religious meetings were held. This is certainly ample evidence that the Lord meant to give to the day divine sanctions.

B.—You said just a little while ago, did you not, that a particular day cannot be kept because the world is round.

A.—Yes, that is a difficulty in the way, as I view it.

B.—Did the Catechism make any provision for this difficulty in the case of Sunday? How do you manage here? Can Sunday be kept on the round world, or does time vary too little on Sunday to make any difference?

A.—Well, seeing you put the case in the way you do, I think it makes no very great difference which day we keep, so we give the Lord the right proportion—one seventh of the time. I think this is about as near as we can come to it.

B.—Then you believe, do you, that it makes no difference whether we keep or do not keep the day that you say is "worthy the respect and honor of every true Christian," and that can present such "ample evidence that the Lord meant to give divine sanctions"? You think the Lord by many tokens would have us keep Sunday, but that he made the world of such a shape that we can't, and so it makes no difference?

A.—Well, it is the day commonly kept, and it has become the practice of the Christian world, and this is enough for me.

B.—Alas! Mr. A, that you should adhere to a custom that must needs cross its own track, and block its own path, in the way you have shown to-day. May God help you to see the truth as it is in his word, relative to his holy Sabbath. As you read that word carefully and prayerfully, you will see that there is no authority for keeping holy the first day of the week. There is nothing about the resurrection of Jesus that we can find had anything to do in making that day holy. The Bible says nothing about it. The meeting of Jesus with the disciples likewise affords no such evidence; nor that on Pentecost. Read again carefully, keeping in mind what I say. Search for truth, nothing else.

You will find, on the other hand, that the ancient Sabbath of the Lord—mis-called *Jewish*—still exists as a fair and stately monument, marking for all the ages the being and power of God, the Creator, and that Jesus, the Sabbath's Lord, declares that the law of which the Sabbath is a part shall endure till heaven and earth pass away. Matt. 5: 18.

Woodston, Kan.

## THE BEAUTIFUL BEAUTY.

BY FANNIE BOLTON.

Not in the form or the features,  
Not in the hue of the eyes,  
Not in the rose lily color,  
The beautiful beauty lies.  
Not in the robes of apparel,  
Not in the secrets of art,  
The charm of the beautiful beauty  
Lies in the depths of the heart.

Oh! I have seen of this beauty.  
Oh! I have felt of its power.  
It fell on my heart like the sunshine,  
It seemed like the hush of a flower.  
Its dew was as fresh as the morning's,  
It flashed on my soul like a light;  
Like a cord of my tender music,  
It touched and it thrilled with its might.

Softly it shone in the glances  
Of eyes that were faded and old.  
It seemed like a radiance celestial,  
Reflected from beauty untold.  
I've seen it flash on the lowly,  
Who boasted no power or grace;  
But the features, all changed and transfigured,  
Were lit like a heaven-born face.

Something there is in this beauty,  
That weakens the weight of the years;  
Something there is in this beauty,  
That touches my heart into tears.  
It tells how the Spirit has suffered  
In many a marvelous line.  
It tells how the heart has submitted  
To the will of the Molder divine.

It tells how the hand has dropped quiet  
When earth's joys were just within reach,—  
How heavenly dreams have been folded  
In thoughts that have never found speech.  
It tells how, unknown in the pathway,  
The beautiful beauty has grown.  
It is not of earth, but of heaven;  
And heaven will love it alone.

It speaks of the life's holy patience,  
Of love that can weep and be strong.  
It tells how the soul has resisted  
The subtle enticings of wrong.  
It tells how the eyes have looked, yearning;  
How the soul has reached forth unto God;  
How the feet have been blessed in their going,  
Through all the rough paths they have trod.

It seeks not the world's recognition,  
Its beauty is hidden and sweet,  
Like the modest white flower of the valley,  
That bows down its bells at your feet.  
It bears the sweet fruits of the Spirit,  
'Tis dear to the hosts of the skies;  
For God and the good love the lowly,  
Where the beautiful beauty lies.

Oh! fairer than roses and lilies  
Is the beauty of meekness of heart.  
It needs not the grace of apparel,  
It needs not the decking of art.  
Though the world knows it not, Heaven knows it,  
And prizes those far above gold,  
Who look in the face of the Saviour,  
And change as they love and behold.

Oh! give me this beautiful beauty.  
Let all other beauty depart.  
Let the years and the tears do their tracing,  
But give me this beauty of heart;  
For high in the mansions celestial,  
With the King in his beauty I see,  
All robed and resplendent and star-crowned,  
The beautiful beauty will be.

Heraldbury, Cal.

## THE TEN-HORNED BEAST OF REV. 13: 1-10.

BY A. SMITH.

THE Third Angel's Message is an express warning to the world against the worship of the beast or his image, and against receiving the mark of his name, and the consequent infliction of the wrath of God upon those who disobey. The beast here referred to is a symbol of the papal hierarchy, consisting of the union of an apostate Christian church with the civil power,—a union effected by the decree of Justinian, the Roman emperor, in 533, whereby the bishop of Rome was created pope or universal bishop. In 538 the pope's authority was completely established by the subjugation of three opposing powers; namely, the Heruli, Vandals, and Ostrogoths, in memory of which he still wears a triple crown.

The terms "horn" and "beast," as used in the Bible, are symbols of civil power (see Dan. 7: 17; 8: 20, 21), whether wielded by an ecclesiastic or a civilian; but a pure ecclesiastical power, or church,

is symbolized, when corrupt, by a harlot (see Rev. 17: 3-6), but when holy, by a pure woman or virgin. See Rev. 12; 2 Cor. 11: 2. The corresponding characteristics of the little horn of Dan. 7: 24, 25, and the ten-horned beast of Rev. 13: 1-8, indicate that they are symbols of the same monstrous wicked power. The "little horn" comes up after the complete division of the Roman Empire into ten kingdoms, symbolized by ten horns (Dan. 7: 24, first clause),—a division accomplished about A. D. 483,—and subdues, or breaks the power of, three of these horns, and reigns in their stead. In the symbol of Rev. 13: 1-8 the whole body politic of divided Rome is inspired and controlled by the same power.

The little horn speaks "great words against the Most High," and the ten-horned beast "opened his mouth in blasphemy against God." Dan. 7: 25; Rev. 13: 6; see also 2 Thess. 2: 4. The following are specimens of Roman Catholic blasphemy:—

Given in Rome from our palace, the 10th of February, 1817, the XIV. Jurisdiction of the most holy Pontiff and Father in Christ, and Lord our God the Pope, Leo XII., etc.—*Rome as It Is*, p. 180.

The pope is all in all, and above all, so that God himself, and the pope, the vicar of God, are but one consistory.—*Hortensis Cap*, etc.

The priest, mighty, like God, can instantly snatch the sinner from hell, render him worthy of paradise, and of a slave of the Devil make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can anyone conceive of a greater power?—*The Priesthood*, by M. Ganne [A work approved by nine bishops and archbishops, and by Pope Gregory XVI.]

The following testimony to the arrogance of the Roman Catholic priesthood, I transcribe from a work by Bishop Gibbons, of Richmond, published in 1878, entitled "Faith of Our Fathers." Judging from numerous testimonials and otherwise, it is regarded as a standard work among Roman Catholics, and as being adapted to properly introduce their faith in new fields.

Quoting from Chrysostom, pp. 353-4, the author says:—

The great Doctor plainly enjoins here a detailed and specific confession of our sins, not to God, but to his minister, as the whole context evidently shows. The same Father, in an eloquent treatise on the power of the sacred ministry, uses the following words: "To the priests is given a power which God would not grant either to angels or archangels; inasmuch that what the priests do below, God ratifies above, and the Master confirms the sentence of his servants. For, he says, 'Whosoever sins ye retain, they are retained.' What power, I ask, can be greater than this? The Father hath given all power to the Son; and I see all this same power delivered to them by God the Son. To cleanse the leprosy of the body, or rather to pronounce it cleansed, was given to the Jewish priests alone. But to our priests is granted the power not of declaring healed the leprosy of the body, but of absolutely cleansing the defilements of the soul."

Again, on p. 337 of the same work, he says:—

The apostles were clothed with the powers of Jesus Christ. The priest, as the successor of the apostles, is clothed with their power.

Here, according to the Catholic doctrine, we see mortal man clothed with the omnipotence of God; and "although," say they, "we perform the outward ceremony, God alone supplies the grace," and that "it is the Holy Spirit that operates sanctity in the soul of the penitent," and that "the priest arrogates to himself no divine powers," it is an evasion of the legitimate conclusion of their arrogant assumptions. According to their reasoning, God is obliged to bless or curse at the word of the priest. If this be true of the common priesthood, how much more so of the pope, who is regarded by them as the infallible head of the church, and as the vicar of Christ. Does it not unmistakably fulfill 2 Thess. 2: 3, 4? If not, where else can we look for an elucidation of the question?

The "little horn" was to "wear out the saints of the Most High;" and the ten-horned beast was to "make war with the saints, and to overcome them." Dan. 7: 25; Rev. 13: 7.

Concerning the persecution of God's people by the papacy, the "Cottage Bible" has the following:—

At St. Bartholomew's massacre, Aug. 24, 1572, "sixty thousand perished; and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! . . . According to some, the whole number of persons massacred since the rise of the papacy, amounts to 50,000,000!

The following is from the *Shepherd of the Valley*, 1876, published at St. Louis, Mo., under the supervision of Archbishop Kendrick:—

We confess that the Roman Catholic Church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority,—which will certainly be the case by and by, although the time may be long deferred,—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Romish Church dealt with heretics in the Middle Ages, and how she deals with them to-day, wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters.

The following concerning the growth and persecuting character of the papacy is from "Great Controversy, Vol. IV.," p. 397:—

Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectingly strengthening her force to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is soon to be given her. In the near future we shall see and shall feel what the purpose of the Roman element is.

The "little horn" was to "change times and laws;" the ten-horned beast, to blaspheme the name of God; and the "man of sin," to exalt himself above God. See Dan. 7: 25; Rev. 13: 6; 2 Thess. 2: 4.

The "little horn" was to continue a time, times, and half a time; and the ten horned beast, forty-two months.

On this subject, commenting on Dan. 7, Albert Barnes says:—

It [the papacy] is to continue a definite period from its establishment. Verse 25. This duration is mentioned as "a time and times and the dividing of time,"—three years and a half, 1260 days, 1260 years.

On Rev. 13: 5, Dr. Adam Clarke has the following:—

As these forty-two months are prophetic, they must mean so many years as there are days contained in them; viz., 1260, each month containing thirty days. The beast, therefore, will continue in existence at least 1260 years.

Although the "mystery of iniquity" (see 2 Thess. 2: 7) began to work in Paul's day, it did not culminate in the full development of the papacy until 538, when the pope received the reins of civil power. Just 1260 years thereafter, in 1798, papal supremacy came to an end.

Dr. Clarke says on Dan. 7: 25:—

In 1798 the French republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole papal power. [See also "Croy," "Cyclopedia Americana," etc.]

At that time the papacy received a deadly wound (Rev. 13: 3); but it was healed again by the election of a new pope March 14, 1800. Dr. Clarke says of it:—

This was a deadly wound, though at present it appears to be healed; but it is but skinned over, and a dreadful cicatrice remains.

The ten kingdoms of divided Rome were to consume and destroy the papal power to the end. Dan. 7: 26; Rev. 17: 16, 17. According to the *Home Journal*, a Roman Catholic paper, since 1825, in Europe "18,453 ecclesiastical houses have been suppressed, and \$220,000,000 worth of property confiscated." The pope is said to be enduring self-imposed imprisonment in the Vatican, divested of all secular power, and obliged to pay taxes to the state like any other citizen of Rome. Notwithstanding this, the pressure of political and military complications in Europe has of late created a growing desire on the part of diplomats to court the favor of the pope as the most potent factor in the unification of discordant civil elements, controlling, as he does, the consciences of so great a mass of the citizens of the different states.

Although the nations of Europe were to consume and destroy the power of the papacy, it was not so written of the United States. In this country Catholicism has flourished and grown to an extent that has excited the wonder of even Catholics themselves. In 1883 there were nearly 7,000,000 Roman Catholics in this country, having increased in thirty years 4,753,000. The in-



crease in Great Britain, also, is said to be considerable. The following from the *Chicago Daily News* of recent date, clearly illustrates the energy with which the papacy is pushing its work in the world:—

Some of the Protestant papers are calling attention to the fact that while Protestants are appealing and coaxing men to go to the heathen as missionaries, the Roman Catholic Church is hard at work, and her missionaries are abroad in all lands. In China there are 483,403 baptized converts, 47 European missionaries, 281 native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries, with 654 seminarists. In Corea, Japan, Manchouria, and Thibet, the church has 180 European and 15 native priests, 227 churches and chapels, and 77,254 baptized Christians. In the Indo-China Peninsula there are reported 694,286 Catholics, and in India 1,185,538 Catholics. The grand total of the working forces in these countries is 2,440,481 baptized Catholics, 2,689 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,339 scholars, and 76 seminaries, with 2,746 seminarists.

The ten-horned beast of the apocalypse is strengthening for his final conflict with the King of kings. The struggle will be severe but of short duration; for in the time of trouble such as never was since there was a nation, "the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16.

### "YE ARE MY WITNESSES."

BY GEO. O. WELLMAN.

THESE words are found in Isa. 43: 10. They are used by the Lord in speaking of a people who have heard a certain message, which was to be world-wide, as is clearly indicated by the preceding verse. The result of their hearing this message, is that they are led to say, "It is truth." Turning to the prayer of Christ found in John 17: 17, we find him addressing the Father thus: "Sanctify them through thy truth: thy word is truth." We also hear the psalmist saying, "Thy law is the truth." Does God's word or law act an important part in bringing a people to a position where God can say of them, "Ye are my witnesses"? It would seem so.

This conclusion is strengthened as we turn again to the words of Isaiah, and ascertain that one of the results of the "truth's" being accepted, is that those who accept it are thus led to "know" God. And who are those that know God? The apostle John (1 John 2: 3, 4) tells us that we "know" God, "if we keep his commandments;" and also further states, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Considering these Scriptures, we are not at a loss to ascertain which class God would choose as his witnesses.

It is possible that the prophet Isaiah was not speaking of the work now being finished by the Third Angel's Message; but we see that it is quite applicable. God has had his faithful witnesses in various ages of the past. We are also able to learn that it is no small matter to be a witness for God. Let us notice a few of those brought to view in God's word. There were the three Hebrew worthies, who had been carried captive to Babylon, and who, in obedience to the king's command, went with the rest of his subjects to the plain of Dura, where Nebuchadnezzar commanded them to bow down, and worship the image that had been set up. Upon their refusal, they were finally cast into the fiery furnace. They certainly were witnesses for God, and their miraculous deliverance called the attention of that people to the true God and his requirements.

Daniel, during his captivity under Darius, was raised to the chief presidency of the king's counselors. His associates were of that class who thought that the Hebrews were fit only to be servants or bondmen, and so set about to overthrow Daniel. They, however, were unable to find any fault in his transaction of governmental affairs, and concluded that their only ground for complaint was "concerning the law of his God." They considered the fact of Daniel's praying three times a day, and then went to the king, and, by flattery and sophistry, induced him to pass a decree making it unlawful to ask anything of any one except the king, and declaring that any one breaking that decree should be cast into the lions' den. We can imagine those men skulking around the house of Daniel, behind the wall, bushes, or other object, to gain the knowledge that Daniel, as before, continued his prayers to God.

Daniel must have known of the king's decree; and had he been actuated by the policy so prevalent at the present time, he would have acted and reasoned like this: Instead of going to that room and praying before the open window, where it has been my custom to pray, I will go into a distant part of the house, and into a closet, where none can hear or know what I am doing. If that had been Daniel's course, we would not regard him as a faithful witness; neither do we believe that God would have signalized his approval of that course as he did of the one which was pursued.

As it was with the three worthies, so it was with Daniel; the highest earthly power commanded them to do that which they knew to be wrong. They disobeyed those commands, and the result in each case verified that scripture which says, "We ought to obey God rather than men." What a lesson there is here for us who are looking forward to the time of trouble! That which was "written aforetime" was "written for our admonition, upon whom the ends of the world are come." Shall we not take heed to it, and have our witness also acceptable to God?

As we pass down into what is called the Christian dispensation, we find many witnesses for God, among whom is the apostle Paul, of whose faithfulness we obtain some idea as we read 2 Cor. 11. Do we see before us any period which seems more dark than this through which Paul traveled? As we think of it, let us remember that the same God who sustained the three worthies, Daniel, and Paul, rules to-day, and is able to carry us through, and will do so if we imitate the worthy examples that has been given. If we would be faithful witnesses for God, we need not expect a pleasant, easy time; for "all that will live godly in Christ Jesus shall suffer persecution."

As we examine God's word, we ascertain that there have been both faithful and unfaithful witnesses for God, Judas, Pilate, and Felix being of the latter class. The course of the last mentioned is exemplified in the lives of many to-day. As Felix heard the truth proclaimed by Paul, he no doubt saw his duty; to which conclusion we come from the fact that he "trembled." But doubtless he thought of the position, honor, friends, and life of ease and comfort, that would be lost if the truth was accepted. And many to-day are doing as Felix did; they place the things to be obtained in this life, in the balance, and these weigh more in their estimation than eternal life and all connected therewith. Such are measured by the standard of God's truth, and found to be unfaithful witnesses.

There are troublous times before the true witnesses for God; and while they may not be cast into a fiery furnace or a lion's den, we can ascertain from God's word that Satan will not be idle, neither will his agents lack for ways in which to persecute God's witnesses. While Satan thus works, let us also work, and, if possible, reach that position which Moses is said to have attained, in that he "esteemed the reproach of Christ;" then it will be much easier for us to be steadfast, though decided effort will be always necessary. Some will be faithful. Shall we be of the number who will endure to the end, and be of that company who will be waiting for our Saviour's appearing, and join in the acclamation: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation;" and hear the words of the Saviour, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

### "CANNOT COME DOWN."

BY ELD. R. F. COTTRELL.

WHEN Geshem and Sanballat asked Nehemiah to meet them in the plains of Ono, as if for consultation, his answer was, "I am doing a great work, so that I cannot come down." This also is our reply to any and every call to turn aside from the specific work which God has called us to do in the proclamation of the last message of grace to mankind. No greater work were men ever called to engage in. The world has its issues calculated, if engaged in, to divert the mind from the work of God, and cause us to lose our interest in it. We

cannot afford to turn aside to take sides in any contest of worldly men, who engage in them because they have no message from the Lord for the people. We cannot leave our work, lest others be called to fill our place and take our crown. Let those who have no higher calling engage in disputes irrelevant to the truth of God. We are doing a great work, and cannot afford to come down.

## The Tabernacle Pulpit.

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

### THE USE AND ABUSE OF THIS WORLD.

BY W. W. PRESCOTT.

(Concluded.)

BUT further, what is the duty of older people, of parents, toward younger people, toward children, in regard to these things? Have they any duty further than to guard themselves? The very basis of good morals and of good religion is found in good home training. To expect to allow children to grow up without home education, and without home training, in this time when temptations are so strong, and when the enemy has come down with great power, knowing that he has but a short time, and then expect that as they become young men and young women they will naturally give themselves to the work of God, is to expect altogether too much of human nature. When we lament and mourn because of the low state of religion and true personal piety, especially among the young, in our time, and stop there, it is like sitting down by the water-wheel and lamenting and mourning that the wheel is bound to turn around, without going up to shut down the gates. Just so long as the gates are open, the wheel will turn round; just so long as we give the young full liberty—so long as they are not taught self-control, self-denial, and self-sacrifice, just so long we shall reap the harvest that we are reaping now. What would you think of a man who, having a garden, should enrich the soil, plant it well, and irrigate it, and then sit down and lament and mourn that the weeds should grow, and still let them grow; who should go forth from week to week and talk to the weeds, and tell them that they were choking out his garden plants, but still let them grow! You would say that he ought to have common sense. What shall we say, then, of the man who allows the weeds to grow in the garden of the heart? He sees them, and could root them out; but he lets them grow, while he sits down to weep and mourn about it. What is necessary?—Good, vigorous work is necessary.

Here is a paragraph in a sermon by John Calvin, which I think worthy of reading:—

Those who are set for the purpose of chastising the wicked, make themselves partakers of a like guilt with them, and go quite over to their side, when at most they express censure, with words, and so give themselves the appearance of strictness and earnestness, but do not use the power conferred by them to interfere with the godlessness by deeds.

It wants more than a feeble remonstrance, more than an occasional easy talking to. It wants a vigorous effort put forth. It wants works to confirm our faith in these things. A short selection from the "Testimonies," on the importance of home training, will bring this point out very clearly. All of it is worth reading. It is found in No. 22, Vol. 3:—

The disposition and habits of youth will be very likely to be manifested in mature manhood. You may bend a young tree into almost any shape you choose, and if it remains and grows as you have bent it, it will be a deformed tree, and will ever tell of the injury and abuse received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a crooked tree. This is the case with the minds of the youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or in the wrong, and in their future lives they will pursue the course in which they were directed in their youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after life, only continuing to grow stronger. We are living in an age when almost everything is superficial. There is but little firmness and stability of character, because the training and education of children from their cradle, are superficial. Their characters are built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and

indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and educated that they will expect temptations, and calculate to meet difficulties and dangers. They should be taught to have control over themselves, and to nobly overcome difficulties; and if they do not willfully rush into danger, and needlessly place themselves in the way of temptation; if they shun evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and to preserve principle, and will come forth in the strength of God with their morals untainted. If youth who have been properly educated make God their trust, their moral powers will stand the most powerful test.

If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for divine wisdom and aid to so train their children that they may develop characters that God will approve. Their anxiety would not be to know how they can educate their children so that they will be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve.

This life-time is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others, and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties. We should give time to the culture of our own hearts and minds, in order that we may be qualified for our life work. By neglecting these essential duties, and conforming to the habits and customs of fashionable, worldly society, we do ourselves and our children a great wrong. If parents would feel that it is a solemn duty enjoined upon them of God to educate their children for usefulness in this life; if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we would see a great change in society for the better.

I could read much more to our profit. Self-control and self-denial must be a part of the character. Uncontrolled love of pleasure often leads into open sin. The uncontrolled indulgence in that which of itself may be harmless, will often lead us into open and gross sin. I am not speaking on theory; I am not declaiming in a general way in regard to what I imagine and surmise; I am speaking of what I know. Let us make a practical application of it.

In many minds just now there is the question as to their proper attitude toward winter sports,—coasting and skating. What shall we do in regard to these things? How far shall we carry them? How shall they properly be carried on? Do not let us give ourselves too much to the theory, and be above the practical application. It is a good time to make a practical application of general principles. Coasting, under proper circumstances and in proper places, is right enough. Skating, under proper circumstances and to a proper extent, is right enough. "Use this world as not abusing it."

It is the improper use, the indulgence to excess, with improper associations, in improper places, that brings the evil with it. Why is it considered any more objectionable to go to a toboggan slide and slide down, than to go to a hill and slide down? Why is it any more objectionable to go to a skating-rink and skate, than to go to a pond and skate? What is the difference? Are they not both healthful? I take it very largely to be this: The surroundings are different. The skating rink is apt to be the resort of such persons as we do not wish our young people to associate with. The influences that are exerted there are the cause of great evil. Then the exercise itself, often carried to excess, does great physical harm.

But the question is not in the mere use of the muscles, to propel ourselves over a smooth floor. That does not, of itself, constitute the wrong; that, in itself considered, is not what causes the delight, the attraction, the excitement. What is it that causes young people to pawn their overcoats and watches, to run away from home, and to take every means to be there? They could get much better exercise of the muscles in the open, healthy atmosphere. What is it?—It is the associations. It is because A's boy expects to meet B's girl there. It is because of the associations, circumstances, and surroundings there. It is because of the evils which grow out of this promiscuous association.

Coming right home, What difference does it make whether our young people are at the skating-rink, on the smooth floor, or out on the ice, with these same surroundings? What is the difference?—It is the associations, I say, again and again, the circumstances which surround it; and these are often what give the appetite for the pleasure.

These amusements, carried to excess, lead to the

neglect of the ordinary duties of life. There seems to be a kind of mania, a kind of craze, that seizes hold of us and draws us whither it will, and we are led to devote time and strength to these things that ought to be given to other and better things. This is a misuse and abuse of what in itself, under proper circumstances, might be lawful and healthful.

It leads to neglect of spiritual duties. When we find that young people prefer to go to the skating rink or the skating-pond rather than to religious meetings, what is the trouble?—It is that they need more of the warm Spirit of God in their hearts. And they need to be more with the people of God in order to obtain it.

It leads to open sin, to commission of crime. And I know this to be a fact. I know it to be a fact right here in Battle Creek—right here among Sabbath-keepers. I know it to be a fact that this has led to open sin, has led to commission of crime, right here among our people. Do you think it is not necessary to speak about these things? Do you think that we are getting over-nice about these things—that we are digging up some old foggy ideas of the last generation, long out of date? It is time that something was dug up. For every one of these statements that I make, I know actual examples. I know it leads to neglect of practical duties. I know it leads to spiritual neglect; and I could give names. I know that it leads to open crime, and I can prove it to you. Is it time that anything should be said of these things? When we engage in anything for amusement that unnecessarily arouses the animal propensities, and that feeds the flame that is within us, we are committing sin against ourselves and against our God.

The tendency of this age, and of this day, among our young people, is to boldness, to forwardness, to lack of reverence, to lack of self-restraint, to lack of self-denial, to lack of self-sacrifice. I know that it is very natural for this thought to come up in your minds, the old adage, "It is easy to give advice from a safe harbor." It is easy to talk, but if you had a family of children, you would know more about these things than you know now. But I have about as large a family as any one here. My family numbers about one hundred and sixty or one hundred and seventy-five, and all young people.

I want to speak in regard to a sentiment which I have always found here in Battle Creek, since I have been here, which is a hinderance in our work; and that is a sentiment that the rules of the school are well enough for the school, but we do not want anything of them in our family; we do not want any of them for our children. And again, that the rules of the school are good, and well enough during school hours and school time, but that is all. They are considered a set of arbitrary rules, which tend to crush out all the manhood and independence in young people. And there are those who think indifferently about it, and those who walk the streets and talk about it. This is the sentiment. I hear it frequently, in houses, in stores, and every day I see the effects of it. I want to speak of this plainly. What is a good rule for our family is a good rule for your family, under the same circumstances. If it is not proper, as I do not believe it to be, that our young people, we may call them children, should have full liberty and license for promiscuous association in the school, it is not proper in the church.

We do not calculate to enact a series of arbitrary rules without reference to human nature. We do not calculate to set up our authority against the authority of good society, and good breeding and good morals and good religion; but we do hope that we have some of those restraints that are in accordance with good breeding, and the rules of good society, and with good morals, and good religion. How does it come about that children five and six years of age, almost as soon as they can walk alone, want to go off alone, want to go to church alone, want to go home alone, and want to stay there alone? You walk down to the Tabernacle about the time of the service, and perhaps you will meet fifty children, from five to eight years of age, going home. Is the father there? Is the mother there? You and I know that there are many here to attend the service of God, while their children are at home and, it may be, going to the Devil. That is plain, but it is true.

What has become of the good old-fashioned way that we followed in New England, that when a family attended the church, they attended as a

family. If the father and the son, it might be a married son, went to church with their families, the members of each sat together as a family. But what has become of this sentiment, this family feeling? Parents in the body of the house, children in the gallery. Parents coming to listen to instruction from the pulpit, sit in the body of the house, children carrying on mischief in the gallery. Is it not so? I know it is so. These things come home pretty close, don't they? I know they do. It is a good place for us to begin right at home. I say that parents ought to be at church with their children, or one of them, at least, ought to be at home with their children. It is as much a practical part of religion to stay at home and keep them from wickedness, as it is to come and listen to God's word.

Children ought to be at home nights. You say it is all right to have rules that our family should be at home at seven o'clock, but if you choose to permit yours to be out till ten or half past ten, all right. But if it is a good rule for us, it is a good rule for you. I say that young people ought to be at home nights, or their parents should be with them and know where they are, that they are in good places. The "Testimonies" plainly say that this is the duty of parents. Have you not supposed that your children were at home when they have gone off skating, or visiting with some young man or woman? I know it is so. You know it is so. It is time for us to speak plainly and to act accordingly.

But there is a special reason brought to view in the Scriptures, why we should "use this world as not abusing it." If you will notice the connection in which my text is found, you will read, in 1 Cor. 7:29: "But this I say, brethren, the time is short: it remaineth," therefore "use this world, as not abusing it: for the fashion of this world passeth away." "Time is short." "The end of all things is at hand." This people is called out to give a special message of warning to the world, and what are we doing?—Debating whether or not we shall give our time to pleasure—debating over these things, away down in the low grounds and the marshes. Says Dr. Josiah Strong:—

Every man lives in a three-story house. The lower story is partly under ground. There he eats and drinks. This is his physical nature. Many men never leave this basement. There they live, and there they die, never entering the stories that lie above. The second story rises above the first. From its windows the outlook is wider, the light in it is more abundant, and the air purer. This is man's intellectual department. Some go up into the second story often, and, though they do not abandon the basement, they use it mostly only for eating. Then there is the third story. This is the highest. Here the air and sunlight and outlook are at their best. This is the spiritual realm. Few rise into it. In too many cases dust and cobwebs are the sole occupants of what should be the choicest part of the house. The wise man, while he does not abandon the basement or the second story, loves the third best of all, and there spends much of his time.

We need to move upstairs, brethren. If we go up two flights, so much the better. But the time is short, and we have a great work to do, and we are down here in the basement, debating over these things. Let us go upstairs. Let us go up two flights, and let us look out a little. What have we to do? We claim to be a people called out to do a special work, to be a peculiar people, a people given special light from the word of God, and special light from the "Testimonies of the Spirit"; and here we are, away down in the lowlands, in the marshy places, debating whether we shall engage in the work or not. What we need is that the Spirit of God shall come into our hearts. What we need is that our eyes may be anointed with spiritual eye-salve, that we may get larger and better ideas of these things. Instead of debating these things, thinking whether we can with safety to our salvation neglect this work, it ought to arouse us to the very depths of our souls.

We want recruits for our work. We want young people consecrated to the work of God. We want them to send out as missionaries. What are we doing to prepare them for it? Are we training them up in the way they should go? Are we giving them such a training and education at home that they shall be prepared naturally for the work of God; that their souls shall not be all stained and scarred with sin, so that all we can offer to God is an offering with spot, with blemish? We want the Spirit of God to come into our own souls, to rouse us to the importance of these things; to rouse us to the bearing of these things, and to give us the strength that we need to go forward.

## 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.

### HOSPITALITY.

The sun had set, the rain began to pour;  
A stranger halted at my cottage door.

"Oh! mo," I sighed, "my food is almost gone,  
And so my strength. I wish he would pass on."

"His wants are many—hungry, soiled, and poor;  
And I am weary—can I open my door?"

"But can I bar it? this the better thought,  
That with my kludlier self effectual wrought—

"And force the poor old stranger to retire,  
Who but for God's dear mercy were my sire?"

"Come in! come in!" I cried with hearty tone,  
"There's a little here—that little is thine own."

I served his need; I spread for him a bed;  
And as I toiled, felt strangely comforted.

When from my couch I rose on morning light,  
I saw within my house an angel bright.

He smiled upon me as I trembling stood,  
And blessed my house, my garments, and my food.

"Because," said he, "in spite of want and pain,  
Thou did'st not let the stranger plead in vain."

"Be want and pain henceforth strangers to thee,  
And God's own peace thy close companion be."

He waved his glorious wings, and through the room,  
Spread light divine and exquisite perfume.

Then while I gazed in reverent, rapt delight,  
He from my threshold rose beyond my sight.

—Augusta Moore.

### MOLLIE'S LIGHT.

Miss Weston had asked each of her girls to choose a text of Scripture for her motto for the year, and Mollie, after much thought, had chosen: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"You know," she said to Miss Weston, "I do so want Tom to be a Christian. I'm praying for him all the time, and I want to influence him in some way." "Still," she thought despondently, "I don't really see how anything that I can do will be a light to him. Of course I must go to church and prayer-meeting, and try to please Christ in all that I do, but that won't affect Tom, or help him any as I see."

Tom was Mollie's twin brother, and dearer than any one else in the world to her. They had always shared everything until now Mollie had sought and found her Saviour, but Tom had held aloof.

He knew perfectly well that he, too, ought to be a Christian; he meant to be sometime, but he was not ready yet, so he fought against it as hard as ever he could, and would not let Mollie or any one say a word to him for fear he should yield. "Like as not she will get tired of it, and give it up," he pleaded within himself. "She feels a little different now, and thinks she always will; but I don't believe there is much of anything to it; she will be getting mad or something the same as ever, before long, and that will end it."

So Tom watched Mollie closely, half hoping all the time that he might discover something out of the way, for his own conscience troubled him, and he hoped to quiet it in that way. And every day Mollie prayed more and more earnestly that she might in some way be a light and help to him.

"It seems sometimes almost as if God did n't hear me," she said sorrowfully to Miss Weston one Sabbath. I haven't had any chance yet to help him,—can't you think of some way that I could?"

"My dear," said her teacher, "perhaps there won't any special chance be given you. We may be lights to those about us by serving God faithfully and truly in everything we do; that is our part; we must leave the result to him in prayer."

Now, there were two things which Mollie disliked to do very much; she hated to get up in the morning, and she found it a great trouble to keep her belongings in their proper places. Mamma often talked very seriously with her about both things.

"I have read somewhere," she said once to Mollie, "that a little girl, being asked what it was to be a Christian, replied that it was for her to do as Christ would do if he were a little girl and lived at her house. Please remember that, Mollie, and try to do every single thing just as you think he would do if in your place."

Monday morning Mollie woke when the first bell rang, but it was cold, and she dreaded to start, as usual; so instead of jumping up as she ought, she nestled down a little more snugly, and shut her eyes for another nap.

But just then mamma's words flashed into her mind: "Do everything just as you think He would do if in your place," and instantly she was wide awake. She knew that it was very displeasing and annoying to both papa and mamma to have her late to breakfast; it prevented her doing some little duties about the house that she ought to do, and obliged her to hurry to get to school in season.

There was no question about it; if she followed the rule mamma gave her, she must get up directly. Papa and mamma smiled approvingly when she appeared promptly in her place at breakfast time. Tom lifted his eye-brows a trifle, and his conscience gave a sharp twinge. "She is really in earnest, and it does make a difference, you see it does," pleaded the little monitor earnestly.

"Pshaw, it won't last long; she won't hold out," thought Tom impatiently.

But every morning found Mollie in her place, and every day Tom found it harder to quiet his accusing conscience. "She is in earnest, and she does hold out. You know you ought to be a Christian, why won't you give up?"

But Tom wouldn't listen, though he was more thoroughly unhappy than ever he had been before in his life. The next day as he was studying in the sitting-room, Mollie came flying in; she tossed her books on the lounge, her hat and saccie in the chair, and leaving her rubbers in the corner ran upstairs. "The most natural thing I've seen her do for an age," thought Tom exultantly. "I know it wouldn't last." But alas for Tom! even while he was so thinking, Mollie re-appeared, and quietly put her things away in their proper places.

"How on earth did you happen to come back to do that?" asked Tom half impatiently, half wonderingly.

"I—thought I ought," she said hesitatingly, "because I am trying to please Christ in everything; and oh, Tom, you don't know how I want you with me!"

Mollie's eyes were full of tears, but Tom pushed his book aside, and strode out of the room without a word.

"You ought to try to please Him, you know you ought; why won't you? why won't you?" Oh! how that question kept ringing in Tom's ears, though he walked on as fast as ever he could.

"He wants you,—He gave himself for you,—can you keep on refusing Him?"

It was a hard battle that Tom fought with himself that afternoon, but when he went home at night it was over.

"We will try together now, Mollie," he whispered softly, as he bade her good night. "Will you pray for me and help me?"

"Oh, Tom, Tom, I am so glad—I can't half tell you how glad," said Mollie, crying for very joy.

"Well it's you that have done it. I tell you what, Mollie, you've been a regular shining light. I hope I'll be half as bright a one."

"Oh, Tom, no I haven't. I wanted to so, but there was n't any chance, only to try to do good in little things."

"Well, those are what amount to the most, after all; for they prove you're in real, true, earnest, I think. You've been a light to me any way, forty times and more a day, though I've tried hard not to see it."

"I am so glad if I have, so very glad if I have," was all that Mollie could say.—*Kate Gates, in Christian Weekly.*

### HOW I WOULD MANAGE MY CHILDREN.

I OPEN these papers by saying that I consider no one so well qualified to discuss any subject as he who knows nothing about it. His fancy is not hampered by facts, nor are his broad and beautiful theories brought to naught by rude, disillusionizing experiences.

But I cannot for myself wholly claim this peculiar

adaptedness to the work in hand, having in a philosophical spirit studied the management of many parents, wise and otherwise, and having also at different periods held the reins over the backs of sundry wild colts belonging to others.

While these were not the ideal beings I should expect my own to be, but mere ordinary—and sometimes extraordinary—"young ones," they have served to disturb many traditional beliefs on the government of the young, and have done much to convince me that the actual is not always so convenient and soluble as the theoretical. In fact, I have, by the agency of these cherubs, sometimes in impish presentment, been brought to a point of sympathy with that young mother who exclaimed, "I wish I knew half as well how to bring up my children as I did before I had any." Nevertheless, I do not find myself wholly bereft of opinions, but have still on hand a curtailed but more carefully assorted stock, some of which have survived and some of which have been evolved from the experiences and observations of years. The first of these is a conviction that so far survives the wreck of time that I should attach a certain fixed value to my "yes" and "no."

For instance, when assailed by the incessant "Can't we do so and so?" of the restless schemers, I would try to form a habit of checking the almost instinctive reply, "Oh, no, I'd rather you wouldn't," until a moment's reflection showed me whether my objection was founded on solid reasons, or only on a slight inconvenience or trifling preference for which it was not worth while to deny the child or subject myself to a contest. Having decided, I should adhere to my refusal in a manner, however genial, to foreclose teasing, or yield my consent ungrudgingly and sympathetically, not dampening the pleasure of the permission, which, on the whole, I think it best to give, by manifesting the partial reluctance which I inwardly feel.

I am far from advocating that the decision of matters should lie with the judgment and will of a child; but it is surprisingly common that a child's eager desires are baffled when a little study of the subject and a little patience in considering the case would have shown the one in authority that it was practicable and wise to gratify them. This, too, will be in keeping with the strictest authority and the most unquestioning obedience in those cases where a refusal or command is, on the whole, called for. Indeed, it is the one who lets hasty judgment the oftenest say "No," who vacillates and the most frequently ends by yielding a consent with such dignity as she can command, and whose "no" has a corresponding importance in the estimation of those shrewd mind-readers, the babies.

To tell the truth, the policy of certain parents by which a purchasing power, if I may so speak, is given to bad behavior, has always been one of the inscrutable mysteries of maternity which I could not be expected to fathom.

For instance, Tommy in his high chair, sweetly and persuasively asks for more jam. Mamma says, "No, jam is n't good for little boys." The child protests with increasing vigor, until, the comfort of the family having been destroyed and Tommy's capabilities of temper fully revealed, mamma says at last, "Well, I don't know that it will hurt him any, after all," and yells, kicks, and thumps subside under the soothing influences of jam.

The point of mystery to the uninitiated is, why, if the sweetmeat is to be given at all, it should not be freely granted in response to the pleasant and suitable request in the beginning, in place of being reserved as the reward of a scene.

Perhaps, however, there may have been a faint impression on the mother's mind at the outset that she was not going to let Tommy have the desired article at all. But where this species of contest is common, it strikes an onlooker that it would be wise for the parent to do some quiet reflection, and, as it were, take account of stock, accepting the fact that Tommy is the possessor of a master will. Then let her by all means give him the laudanum bottle, or the peachblow vase and hammer, but let her do it promptly and cheerfully on first demand, when she can carry the impression of granting the request of an equal, and not at the end, in the character of a subordinate who has entered into an unavailing contest with a superior, and been beaten.—*A Spinster, in Christian Union.*



## The Mission Field.

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

### THE PACIFIC ISLANDS AS A MISSION FIELD.

(Continued.)

#### THE SETTLEMENT OF PITCAIRN ISLAND.

As the "Bounty" cleared Matavia Bay, she took a northerly course. But this was only intended to deceive those who remained at Tahiti, as Christian intended from the first to sail in a southeasterly direction, in search of an islet described in one of his books as having been sighted by a young man named Pitcairn. The book described the "lone isle of the ocean" as a beautiful place,—

"Where over the reef the surge rolls free,  
Like a circle of pearls round an emerald stone."

And as the place was described to be uninhabited, Christian determined to make it his place of abode, if possible. To reach that point would be to secure a place of refuge for himself and others whom his rash act had made outcasts and outlaws.

He felt sure that search would be made for him, and knowing that the first place a vessel would naturally touch in search of the fugitives would be at Tahiti, he resolved to put them off the track of himself at that point, by sailing northward until out of sight of that island. He then directed his course for Pitcairn, as it was located in the book in his possession.

For several weeks the search for the place was kept up, until the wanderers began to fear they would not find it. But toward the end of October, a distant rock was seen to lift itself from the ocean. Coming near to it, they found its sides everywhere precipitous, and a depth of water surrounding it that would forbid ships' anchoring there. They now sailed round the island to find a landing-place. Twice, however, they compassed it before discovering a slight indenture in the coast where there seemed a possibility of landing. Into this the vessel was taken, and stripped of everything, even to her planks, copper, nails, bolts, etc., when the hull was set on fire. The guns she carried, and what remained of the hull after being burned to the water's edge, were sunk in the ocean, and so all traces of the vessel were destroyed.

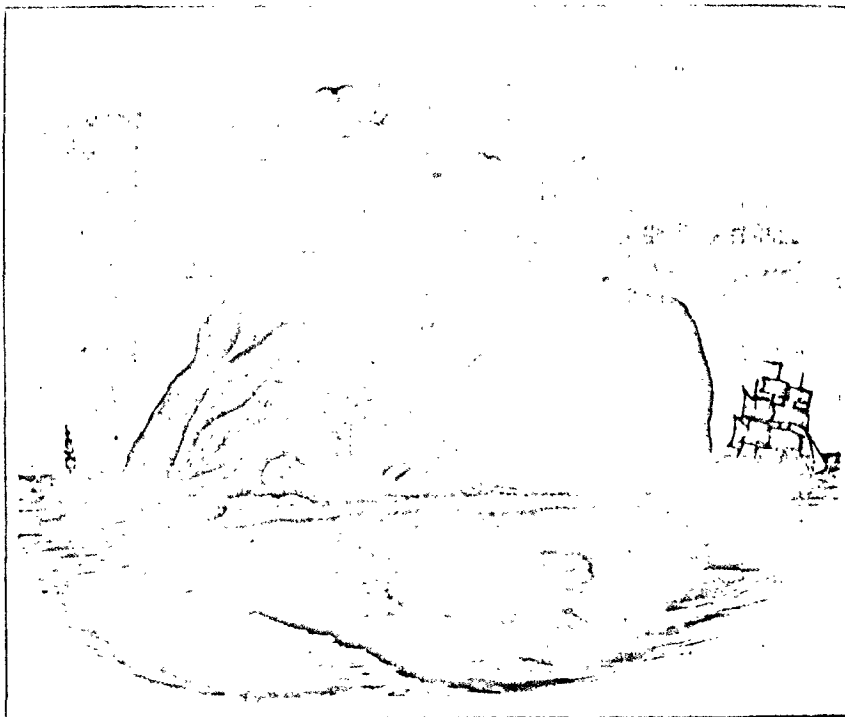
The small indenture in the island, where the refugees effected their landing, has ever since borne the name of Bounty Bay. From this point, the party, consisting of the mutineers, three men brought from Toobonai, three Tahitian men, one child, and thirteen women, found their way up the steep ascent to the plateau 400 feet above the ocean, only to be surprised at what they saw. Here they found already growing, cocoa nut trees, bananas, plantains, and bread-fruit trees, which crowned the ridges of the island. As they pushed toward the center of the little spot, they were impressed by the beauty of the scene. Forests of fig-trees and palms grew on the steep hill sides, and charming vines filled the valleys, forming "endless canopies of sylvan net-work."

But it was impossible for peace to be secured, even in that lovely place, so long as the distinct races there represented should be recognized. Although the white men had taken wives of the Tahitian women, they evinced a superiority over the other representatives of the island races among them, that was not relished by the latter. A plot was formed by the colored men to murder all the English, but was exposed by the wives of the latter. Another was quickly hatched, which was fatal to Christian. Four others, also, fell victims to the hatred of the natives, after which the blacks fell into a quarrel among themselves, and all but one of them were killed by the widows of the murdered white men. The remaining survivor of the Tahitian men was afterward killed by one of the white men.

At the end of three years from the time of landing on Pitcairn, only four of the "Bounty's" mu-

tineers were living. These were Young, Adams, McCoy, and Quintall. Two of these were shortly after destroyed through strong drink, which they had discovered the means of distilling from a plant called the "root." Only Young and Adams remained at the end of ten years.

Adams, though a man of humble origin, had been able to pick up a little learning while a waterman in London. After the crimes that had so decimated the first settlers on the island, he was frequently seen meditating in some place of solitude. One day while under this peculiar state of mind, he was looking over the articles that had been taken from the "Bounty," when he came upon two dusty books that had been cast aside as worthless. They were a Bible, and a prayer-book of the English Church. Opening the Bible, he read some of the precious promises it contains, and his heart was touched. Tears began to flow, and soon the "wicked sailor" became a "new creature." Immediately a sense of new duties arose in his mind. He saw a number of children growing up around him with nothing before them but European vices united to heathen degradation. Feeling that he was in a measure responsible for the situation, he determined to do his utmost to



VIEW OF PITCAIRN ISLAND.

teach them the value of the books he had so long neglected.

He prayed for himself and them three times a day. One morning as he sat under a tree reading his Bible, two of the youths came to him to receive orders, as usual. He directed them to dig up a piece of ground, and plant it with yams, at the same time telling them he would reward them for their labor. One of them said: "You promise a reward; may we be permitted to choose what it shall be?" The answer being in the affirmative, the boy replied: "You read that book very much, and talk of the good that is in it; will you teach us to read it too?"

To Adams, this request seemed an answer to his prayers, and in a few days not only the two boys, but all the community were learning to read. The Bible was the only lesson book they had, and the thirst for knowledge became so great that he could scarcely do anything but answer questions.

But what a sudden transformation was wrought by those daily exercises. Where nothing had been seen but the grossest wickedness, were now established "all the blessings of civilization." Order and cleanliness became the characteristic of all; dwellings were improved, and the land was cultivated. Public worship was established according to the forms of the English Church, and a most happy, blissful condition of society was created.

What an argument in favor of the Bible! Let infidels scoff at that blessed book and those who believe in it, the fact still remains that nothing else in the world was ever found so potent in the work of civilization as the sentiments contained in that book. And even among those who have the reputation of being civilized, where is the antidote for evils and a bad conscience, so effectual as that presented in the word of God? Let those answer who can.

Shortly after the awakening just mentioned, Mr. Young died, leaving Mr. Adams the only man upon the island. He, however, continued to prosecute the good work he had commenced, until the island was visited by an American trading vessel, in 1808. Captain Folger, of the "Topaz" went on shore, and in 1814 he made known to an English navy officer the fact of his having found a survivor of the "Bounty's" mutineers, on Pitcairn Island. No notice was taken of this intelligence, however, and nothing definite was published until the English frigate "Briton" visited the island near the close of the year 1814. The captain of that vessel then informed his government of the discovery of the colony, and gave a description of the island. It was at this visit that John Adams disclosed to Captain Staines all the circumstances during and since the mutiny on the "Bounty."

J. O. CORLISS.

### WHERE ARE THE NINE?

An exchange says: "It is surprising how few members are active in maintaining the services of the ordinary church. In a church of one hundred members, seventy-five could be picked out whose death would not put a check to any one department of the work. On the other hand, the death of a selected ten would break up the prayer-meeting, the Sabbath-school, and the finances. How the idlers can be content with themselves, we do not understand."

Strange as this may seem, it is nothing new. We remember that of the ten lepers whom Jesus cleansed, only one turned back to thank him for it, and he was a Samaritan. Jesus expressed his sorrow at their ingratitude, in words which ought to pierce every indifferent soul: "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

Is this a true picture of the church? Is it so that only one in ten of those who have felt the power of the Lord in their hearts is earnestly engaged in his service? My brother, are you that one? Or are you one of the nine who, having received the mercy of God, are going indifferently and

thanklessly on in your way? Let us not say that, since it has always been true that only about one in ten has been actively and earnestly engaged in the Lord's service, therefore it must always be so. If it has been and still is so, it is contrary to the will and purpose of Jesus, and might better be changed at once. Let every one of us resolve that, if we have hitherto been one of the nine, we will no longer train in that company, but will be one of the ten who were not only cleansed, but returned to give God the glory. Gratitude to God for his mercy to us demands this; the magnitude of the work which God gives us to do, calls loudly upon us for it; loyalty to our Christian vows should hold us joyfully to this spirit of consecration.

Any man bearing the name of a Christian ought to be cast down to the depths of humiliation in his own soul, if it can be truthfully said of him that the largest place he fills in the church is on its list of members. In the public service of God on the Sabbath, in the prayer-meeting, in the Bible-school, in the general religious atmosphere of his own home and his own community, in works of mercy and deeds of love, in the councils of those who plan and pray for the spread of the gospel in all the world, in every movement for social, moral, and religious reforms, in the contribution box representing the backbone of all progressive work,—in some or all of these places and ways there is certainly room for every consecrated, earnest Christian worker to make himself felt; and every Christian should aim to be such a Christian.—*Sabbath Recorder*.

—The world proposes rest by the removal of a burden. The Redeemer gives rest by giving us the spirit and power to bear the burden.—*F. W. Robertson*.

# The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 24, 1888

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## COLOSSIANS 2:14-17.

(Concluded.)

HAVING thus noticed some of the general principles involved in the question treated of in Col. 2:14-17, we come now to an enumeration of those things which are declared to be "against" us, "contrary to" us, "blotted out," and "nailed to the cross." These are meats, drinks, holydays, new moons, and sabbath days, or sabbaths; for in consequence of the "blotting out," previously mentioned, no one is to judge us with reference to these things.

Respecting the meats, drinks, holydays (feast days), and new moons, there is no difference of opinion—all agree that they belonged to the Jewish system, and with that passed away. The sabbaths there mentioned, is the point around which the opposing forces rally, and on which the controversy centers. The object of the no-Sabbath and Sunday people being to include the weekly Sabbath in the catalogue of the things done away, various claims are at once set up. One says that "there was but one system before Christ; it was an inseparable whole; it was all Jewish and therefore all done away." Another says, "No, this does not embrace all that existed before Christ; there were some things which did not belong to the 'handwriting of ordinances,' and which are not therefore done away; and the Jews had yearly sabbaths distinct from the weekly Sabbath; but then, the term 'sabbaths' must include all sabbaths, of whatever kind; hence the weekly Sabbath is embraced in the term, and has been done away with the others." Another asserts that "the term cannot refer to any ceremonial sabbaths of the Jews, because they had no annual festivals which could properly be called 'sabbaths'; that the word *sabbaton* used in Col. 2:16, is the one always used to designate the weekly Sabbath; and therefore the word there must refer to the weekly Sabbath, and that alone, all the Jewish festivals being included in the word 'holyday,' or feast day, used just before."

Thus the opponents of the Sabbath pound each other over the head, while all are seeking at the same time one common object, namely, by some hook or crook, to get the Sabbath of the fourth commandment out of the way.

"O fourth command, what trouble hast thou been, Source of vexation to the sons of men!"

The Sabbath of the fourth commandment, however, is no source of trouble or vexation, except to those who wish to dodge it, creep around it, crawl under it, or climb over it. Such, we are happy to say, will always find it a thorn in their side and a prick in their eyes. To all others, it is a "delight, the holy of the Lord, honorable."

This latter class, with whom we rejoice to stand, have no trouble with Col. 2:16. They find in the Jewish system three annual festivals, connected with which there were seven annual sabbaths. These sabbaths owed their existence to that system, and were an inseparable part of the same. They were properly included in the "handwriting of ordinances;" and no sabbaths except those of this nature could be included in this term. There is therefore no necessity of going outside of the limits prescribed by the apostle's language, and invading the realm of the moral and bringing in the weekly Sabbath of the Lord, which is just as distinct from these other sabbaths in its origin, nature, office, and destiny, as distinct can be.

Moreover, Paul is careful to guard still further against any misunderstanding in this matter by immediately adding (verse 17) this restrictive clause: "Which are a shadow of things to come; but the body is of Christ." Thus he points out in just as plain language as need be, or perhaps could be, used, just what sabbaths he refers to; it is only those which belong to the system of types and shadows, and which are a part and parcel of that system. But this was never true of the weekly Sabbath, which originated, as the record in Genesis shows, before any type or shadow had, or could have had, a place in the economy of God's grace in behalf of men.

But some at this point seem to have committed the singular blunder of supposing that this sentence—"Which are a shadow of things to come"—is a declarative, instead of a restrictive one, not limiting the idea to certain sabbaths which are shadows, but asserting that all sabbaths are shadows, the weekly Sabbath as well as others. So we have the assertion, "The seventh-day Sabbath is a shadow, say what they will; for Paul says so in Col. 2:17." Very profound! Let us illustrate: Farmer A has a piece of land in which he pastures horses, sheep, and cows. His cows are of two kinds—a very poor ordinary kind, which he calls the "common" kind, and others which are of a very rare and valuable breed. For several days he has his hired man, B, drive them all up to the barn at night, for safe keeping. But at length he determines to sell off his horses, sheep, and all his cows except the rare and valuable ones. So he says to his hired man, "Go down to the pasture and drive up the horses, the sheep, and the cows which are common; for I have decided to sell them." B goes down and drives them all up, good, bad, and indifferent. A says, "Why do you drive them all up? I only told you to drive up the cows which are common." "But," replies B, "you said they were all common. Did n't you say 'the cows which are common'?" and that means all cows; and they are all common; for you said so." Then says A to B, "I have no use for a man who don't know enough to drive cattle! You may go." And he sends his fine breeds back to the pasture by the hand of a better man, and sells the remainder.

"Sabbaths, which are a shadow," as Paul expresses it, is a declaration that there are sabbaths which are not a shadow, and these last are excluded from the things of which he is speaking. There are many considerations which show that the weekly Sabbath cannot by any possibility be included in the sabbaths of which the apostle speaks in Col. 2:16.

1. The weekly Sabbath did not have its origin with meats, drinks, festivals, new moons, and ceremonial, or annual, sabbaths. It originated during man's independent, innocent condition before the fall (Gen. 2:2, 3), and was thus placed among the original, primary laws which would always have governed him though he had never sinned; while the latter originated with the ceremonial system introduced at Horeb.

2. It did not rest on the same authority with them. Its authority rested upon the voice of God, and the writing of God upon the tables of stone; they rested upon the book written by Moses.

3. It was not typical or shadowy in its nature, any more than the command, "Thou shalt have no other gods before me."

4. It was not "against us," as were the things of which Paul is speaking; for "the Sabbath was made for man." Mark 2:27.

5. It was not "contrary to us," for there is no commandment or institution anywhere singled out to which so great blessings are attached as are promised to the keeping of the Sabbath, not to the Jews only, but to the Gentiles also. See Isa. 56:6, 7; Jer. 17:24, 25; Isa. 58:13, 14.

6. There is no necessity for including the weekly Sabbath in the expression, "sabbaths, which are a shadow of things to come," inasmuch as there were other sabbaths, of the same nature as the feast days and new moons mentioned, in number amply sufficient to meet the demands of the apostle's language.

Right here the retreating no-Sabbath forces, and a portion of their Sunday allies, face about and endeavor to make a stand. They say that there was but one Jewish festival that is ever called a sabbath; that the others were not sabbaths; and hence Paul cannot properly use the term "sabbaths" (plural) as applied to Jewish ceremonial sabbaths, inasmuch as there was only one such. Moreover, they claim that the term *sabbaton* used in Col. 2:16, is the term always used to designate the weekly Sabbath, and never a ceremonial one, and as the ceremonial festivals are all included in the term "holyday" (*heorte*, feast day), the word *sabbaton* must refer to the weekly Sabbath alone; and further, that in the Hebrew there is only one instance in which the word used to designate the weekly Sabbath, *shabbath*, is applied to a Jewish festival, the other Jewish feast being designated by another word, *shabbathon*, which signifies merely "rest," and not a "sabbath." Therefore *sabbaton* in Col. 2:16, must mean the weekly Sabbath exclusively, or at least must include that.

It becomes us, now that the "original" is pointed at us, to move along with awe and trepidation. Ap

proaching cautiously to reconnoiter this formidable intrenchment, let us see what we find.

1. As to the meaning of the term *sabbaton*, it does not invariably mean the weekly Sabbath. It is certainly used in one other sense in the New Testament. The old Pharisee mentioned in Luke 18:12, fasted twice in the *sabbaton*, necessarily there rendered "week." Now, although whenever the weekly Sabbath is mentioned, it is from this word *sabbaton*, the fact that this word does not invariably refer to the weekly Sabbath, but means "week" in the text referred to, as it does also in the eight texts which refer to the first day of the week, reveals the possibility that it may be used also to designate the annual sabbaths of the Jews. No argument can therefore be drawn from the mere use of the word *sabbaton* in Col. 2:16, to show that the weekly Sabbath is there intended.

2. The facts connected with the use of the Hebrew term are still more decisive. The term *shabbath*, by which the seventh-day Sabbath is always designated, is once, at least, applied to one of the Jewish annual festivals, and that too, in an intensified form, "a sabbath of sabbatism." By such terms is the annual sabbath of the tenth day of the seventh month designated in Lev. 23:32. This the bitterest opponents of the Sabbath are compelled to admit. And this is a fatal weakness in their position. They might just as well abandon their claims at once; for no argument which they can build, can stand the damaging force of this fact. Mark the situation: the term *shabbath*, by which the weekly Sabbath is always designated, is once, at least, definitely applied to one of the annual sabbaths of the Jews. It does not therefore invariably designate the seventh-day Sabbath; and if the Scriptures thus apply it to one of the annual sabbaths, it is just as appropriate to others, and we may properly apply it to them.

But, it may be replied, the Scriptures do not apply it to a ceremonial sabbath, except in that one instance; and that makes a difference, and settles the matter. We will see about this by and by. But first let us inquire what other annual sabbaths there were, besides the day of atonement, and what their nature was.

The Jews had two feasts, each covering a series of days. These were the feast of the passover, from the 15th to the 22d of the first month, and the feast of tabernacles, from the 15th to the 23d of the seventh month. On the first and seventh days of the passover, there was to be a holy convocation, and no servile work to be done. Lev. 23:7, 8. On the first and eighth days of the feast of tabernacles, there were to be likewise holy convocations, and an entire cessation from servile labor. Verses 35, 36. Respecting the two last named, the record (verse 39) says: "Ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." In the common version these are called "sabbaths." Our new critics say the translators of the Bible were not as intelligent as they should have been, and ought not to have translated the words "sabbath," but "rest." With this, however, we are not just now particularly concerned. We are inquiring simply into the nature of these days.

In addition to these four days of rest and convocation, we find three others of a like nature: the first one, fifty days after the offering of the wave sheaf, the pentecost. Of this we read (verse 21), "And ye shall proclaim on the self-same day, that it may be a holy convocation unto you: ye shall do no servile work therein." The next was on the first day of the seventh month, a memorial of blowing of trumpets. Verses 24, 25: "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein." This also is called a "sabbath." Again on the tenth day of the seventh month, we have another, of which we read (verses 27, 28), "It shall be a holy convocation unto you; . . . and ye shall do no work in that same day." To this day the term *shabbath*, the same term by which the seventh-day Sabbath is designated, is applied, and that, too, in the very strongest manner. Verse 32: "It shall be unto you, *שבת שבתון* (*shabbath shabbathon*) a sabbath of sabbatism." The day of atonement was, beyond question, the chief of the annual sabbaths. It was the sabbath of that class of sabbaths. Twice more in the same verse the word *shabbath* is virtually applied to this day. "From even unto even, shall ye celebrate your sabbath;" literally, "shall ye sabbath your sabbath."



Now, here are seven days, four of them connected with two great feasts, the passover and the feast of tabernacles, and three of them standing independent and alone, all of the same nature, all devoted to the same purpose, all to be used in the same manner; that is, there was to be on each of them a holy convocation, and on all of them alike an entire suspension of all servile work. Now, can any one tell us what the difference was between these days? Would not any term which was applicable to one be equally applicable to all the others? To one the term "sabbath" (Heb. *shabbath*) is specifically applied. Were these other days which were exactly like that,—days of rest and convocation,—were these days also sabbaths, or were they not? If not, why were they not? If they were, then is it not correct to say that the Jews had in their system seven annual sabbaths? The word "sabbath" means "rest." That is the one sole idea it conveys, first, last, and all the way between—"cessation from labor, rest." Here were seven annual days on which there was to be an entire suspension of labor. Were these days sabbaths, or were they not? If they were not, can any one tell us why they were not? And if they were, would it not be proper, we ask again, to say that the Jews had seven annual sabbaths? We would be willing to abide the answer of any man of average candor and intelligence, to these questions.

A word now with respect to the assertion that the Hebrew term *shabbath* is applied to only one of these annual sabbaths. All that need be said of this is that it simply is *not true*! Any one who suffers himself to be persuaded that it is, is being misled by false teachers. The Hebrew *shabbath* like the Greek *sabbaton*, has a variety of definitions. *Sabbaton* means sometimes the weekly Sabbath, sometimes the whole week, sometimes the ceremonial sabbaths of the Jewish system. So *shabbath* means sometimes the weekly Sabbath, sometimes the whole week, sometimes the ceremonial sabbaths, sometimes the seventh year sabbath, covering the whole year, as in Lev. 25:2, 4, 6, 8, where this very term is used.

It means "week" in the last clause of Lev. 23:15: "Seven sabbaths shall be complete." This is spoken to measure off the time from the offering of the wave sheaf to the pentecost. "Seven sabbaths" means a period of forty-nine days; one "sabbath" would be a period of seven days, or a week. As the Sabbath marked off time into weeks, the word came to be used for the whole time from one Sabbath to another. Thus the Jews reckoned the days of the week as the "first of the sabbath, second of the sabbath, third of the sabbath," and so on, meaning the first, second, third, days of the week. See quotation from Dr. Lightfoot, in Robinson's Greek Lexicon of the New Testament.

But the reader is doubtless waiting for an instance where the word *shabbath* is applied to some other annual festival besides the tenth day of the seventh month. It is twice so applied in Lev. 23:11, 15. The day spoken of here is the first sabbath of the passover feast, as will be apparent from the following considerations: The paschal lamb was slain on the 14th day of the month; the 15th was the first day of the paschal feast, a day of rest and holy convocation; on the 16th the wave sheaf was offered, and from this offering of the wave sheaf fifty days were to be counted to the pentecost; but the day on which the wave sheaf was offered, was called "the morrow after the sabbath"—what sabbath?—The day before, that is, the 15th day of the month, the first day of the passover, the day of rest and holy convocation. This could not be the weekly Sabbath; for it was to fall on the 15th day of the first month each year; but the weekly Sabbath did not fall on the 15th day of the first month each year. The 15th day of the first month would come on different days of the week in different years, the same as our 4th of July, 25th of December, etc. In proof that "the morrow after the sabbath" was the 16th day of the month, and that the day preceding it, that is, the 15th, the first day of the passover, is the day which is called a sabbath (Heb. *shabbath*), we present the following from Smith's Bible Dictionary, edited by S. W. Barnum. Under "Passover," he says:—

On the 15th, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. 12:16). . . . On the 16th of the month, "the morrow after the sabbath" (i. e., after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord.

Under "Pentecost" he says:—

Pentecost (fr. Gr. *pentecoste*—the fiftieth sc. day from the second day of the feast of unleavened bread or the passover). . . . I. The time of the festival was calculated from the second day of the passover, the 16th of Nisan. The law prescribes that a reckoning should be kept from "the morrow after the sabbath" to the morrow after the completion of the seventh week, which would, of course, be the fiftieth day (Lev. 23:11, 15, 16; Deut. 16:9).

On the expression "morrow after the sabbath," as given in the foregoing extract, he has this note:—

It has been generally held that the "sabbath" here—the first day of holy convocation of the passover, the 15th of Nisan mentioned in Lev. 23:7 (compare 24, 32, 39). Some have made the "sabbath" here—the seventh day of the week, or the Sabbath of creation, as the Jewish writers have called it; and thus the day of pentecost would always fall upon the first day of the week. But Bähr proves from Josh. 5:11 and Lev. 23:14, that the omer was offered on the 16th of Nisan.

Bagster's Greek Lexicon, under *Pentecoste*, says:—

One of the three great Jewish festivals, so called because it was celebrated on the fiftieth day, reckoning from the second day of the feast of unleavened bread, i. e., from the 16th day of Nisan.

Young's Concordance says:—

Pentecost. Feast on fiftieth day after passover.

If we take "the morrow after the sabbath" to mean the day following the weekly Sabbath, then the important period of the fifty days to reach to the great festival of the pentecost had no fixed starting-point, but was left to depend on circumstances each year. Thus they would have to agree on some time when they would commence to reap their harvest, or designate some one to be the representative of the nation in this matter, and note the time when the reaping commenced, then wait till they reached a weekly Sabbath after that, and then on the morrow after that Sabbath begin to reckon the fifty days to the pentecost. The least grain of serious thought will suffice to convince any one that God never would adopt any such round-about methods in any part of his work, that he never left any important festival to be determined in this hap-hazard manner, and that the weekly Sabbath was never related in that manner to any part of that system. As the matter stood, everything was easy and consistent. By the 15th of Nisan, the first day of the passover, some portion of the barley harvest was sure to be ripe; but none were permitted to reap and eat of it, till a sheaf had been offered to the Lord. The priest had but to see that a sheaf was procured and waved on the morrow after the passover sabbath, and then the harvest could proceed.

We need not dwell longer on this point. The evidence is conclusive that the term generally employed to designate the Sabbath, was applied to the first day of the passover, and hence that was a sabbath. If the first day was a sabbath, was not the last day of the feast, which was exactly like it, a sabbath also? It was so, whether so expressly named or not.

Here, then, were three days, the first and last of the passover, and the day of atonement, which were sabbaths, and to which the common term for sabbath is four times applied. This is sufficient to justify Paul's use of the term *sabbaton* (plural) as referring to them in Col. 2:16, even if we could find no more. But we have more at hand.

Our next inquiry shall be, Is the assertion true that in the three other instances where the word "sabbath" occurs in the common version, namely, the festival of blowing of trumpets (Lev. 23:24), and the first and last days of the feast of tabernacles (verse 39), it is wrongly translated, and should not have been rendered "sabbath," but "rest"? We will state a few facts which no one who investigates the subject with any care can help running across, and then leave the reader to judge for himself. He will find this assertion, like the other, simply untrue.

The ordinary word for Sabbath is *shabbath*. Its definition is, "cessation, time of rest, Sabbath." The word three times rendered "sabbath" in Lev. 23:24, 39, is *shabbathon*. Its definition is, "rest, a time of rest." Both words are from one common root *shavath*, meaning "to cease, to rest." Both have the same definition. Both are used to designate Jewish yearly festival days, of which there were seven exactly alike, as has been shown. To two of them the word *shabbath* is applied, to three of them the word *shabbathon*. Will our astute critics now tell us the difference between these words, and why the three instances of *shabbathon* should not be rendered "sabbath" also?

Gesenius defines *shabbathon*, as follows: "Abstract noun, a keeping of the sabbath, sabbatism, sabbath rites." And it may be worth while to add that this word, in

connection with *shabbath*, is also applied to the weekly Sabbath, as in Ex. 31:15; 35:2, 8; Lev. 23:2. In Ex. 16:23 it is the leading word applied to the weekly Sabbath; thus *shabbathon shabbath-qodesh*, "the sabbatism of the Sabbath holy unto the Lord." To apply Gesenius' definition of *shabbathon* to the memorial of blowing of trumpets, and to the first and last days of the feast of tabernacles, where this word alone is used, we should read: "In the seventh month, in the first day of the month, shall ye have a keeping of a sabbath." Lev. 23:24. "Also in the fiftieth day of the seventh month . . . ye shall keep a feast unto the Lord seven days; on the first day shall be a keeping of a sabbath, and on the eighth shall be a keeping of a sabbath," or a sabbatism. Now, to say that these days which were set apart as a "sabbatism," or the "keeping of a sabbath," could not be called "sabbaths," is to reason not only carelessly, but contrary to the scriptural and philological evidence in the case.

But finally and lastly, rounded up with amen and selah, it is asserted that Paul in Col. 2:16, must refer, by the word "sabbaths," to the weekly Sabbath only; for all the Jewish annual sabbaths so-called, are included in the term "holyday" (Greek, *heortē*, feast day). Truth compels us to brand this, also, as false. In the passover there were five days, in the feast of tabernacles, six, between the first and last which were the sabbaths of those feasts. These intervening days all belonged to the feast, and were the *heortai*, "feast days," but not sabbaths. The word "feast day" would include these days, nothing more. Then there were the pentecost, the day of blowing of trumpets, and the day of atonement, standing by themselves, which were not *heortai*, but *sabbata*. The Septuagint uses *sabbaton* in Lev. 23:15, 32, in reference to the passover sabbath, and the day of atonement, and in Lev. 25:2, 4, in reference to the seventh-year sabbath.

A no-Sabbath, all-Sunday, man wrote us some time ago, "I should like to see you tackle Col. 2:16." Well, we have approached the text, and found nothing hostile in it. We have enjoyed a pleasant walk round about it, through it, over it, and under it, and are more than ever convinced that Paul had no reference whatever to the weekly Sabbath of the Lord, but only to the seven annual sabbaths of the Jews.

#### EDUCATION.

##### ITS FUTURE AMONG S. D. ADVENTISTS.

This great and most important subject should ever receive special consideration among our people. Questions must arise among us concerning it, which will demand much thought and the laying of careful plans. We have great occasion to thank God for the advancement already made, and progress should be still further encouraged. We are most happy to know that during this present year some five hundred of our most promising young people of both sexes are enjoying the privileges of attending schools conducted by teachers who fear God and believe in his truth, and that many of these students are preparing for usefulness in the cause of God. To us this is a fact of striking interest, for which we wish to express the most devout gratitude to God.

It may be inquired, Why do you feel so pleased at such a result? and why would it not be as well if these students were all attending the public schools of the excellent school system of our country? Was it not unnecessary to spend so much money in erecting the edifices at Battle Creek, Healdsburg, and South Lancaster? and could not this means have been put to some better use? And is it not really denying your faith in the nearness of Christ's coming to pay so much attention to education, and use so much means in establishing these schools? These are questions involving important issues, and they are entitled to candid replies.

True education will develop and discipline the mind, and equip a person to accomplish the greatest amount of good possible for him to do. In the broadest sense, it will fully develop a man physically, mentally, morally, and spiritually. It should bring all the faculties into a high degree of healthy activity, and store up a large mass of necessary facts for future use in the battle of life. It should give us clear conceptions of the things in life which are most excellent, a proper understanding of the relative importance of its aims and objects. Therefore to have a true education, we must have a clear perception of our relation to God, and a correct knowl-

edge of ourselves and our duty to him and our fellow-men. An education which ignores these issues is essentially defective.

We cannot condemn, as some do, the public school system of our land. Indeed, we believe it has been a wonderful blessing to our country. It has placed within the reach of the poor and unfortunate, indeed all classes, opportunities for improvement which have been a great blessing to them, and the happiness, usefulness, and intelligence of millions have been greatly enhanced thereby. Intelligence is better than ignorance. Yet all candid minds will admit that the education furnished by our public school system is not perfect, does not cover all ground desirable. It is faulty in many respects. It cannot be denied that there are many moral dangers involved in attending these schools. The moral character of them is a reflection of the public morality prevailing in the community. If there is a general regard for purity, truth, religion, and all sacred things, it will be the prevailing sentiment in them, because the children and teachers form an important part of such communities. If irreligion, profanity, groveling passions, sensuality, and hatred of sacred things prevail, the schools will reflect them strongly upon all those in attendance. In short, if society resembles Sodom, the public schools will cast the same influence; and *vice versa*. No one can dispute the truthfulness of these principles.

Education is power for good or ill, because it increases the grasp and efficiency of mind by developing latent resources which would never be likely to come into activity but for its influence. It gives added strength by cultivation and exercise, and brings to our aid great increase of facts for use. If the faculties are put to good use, and our actions are prompted by good motives, our usefulness is largely increased by education. If, on the contrary, we put them to an evil use, our power for evil is increased.

True education must of necessity lead out the mind in the direction of all that is good and pure. If education does not do this, it is false education. True education elevates, refines, ennobles, and strengthens the better qualities of the mind. The Creator has planted in man moral and spiritual faculties, designed to connect man with himself as the source of all spiritual influences, and enable him to distinguish quickly between right and wrong of every phase. As the influence of education is to strengthen, these are strengthened. If in lively exercise and fully developed, we may perceive and grasp the heavenly rays of light which emanate from God, and thus we are united with him, and grow up into spiritual communion with him, and our powers are developed in spiritual attainments.

Here is a very important field where high modern educational training is not only faulty but dangerous, even more so than that of the common schools. Modern thought is strongly tinged with a kind of sugar-coated skepticism, which professes great reverence for God, and, in a certain sense, the Bible, yet really accepts neither as revealed in the latter. It takes what portion of the Scriptures it chooses to call good, and really rejects the rest as unworthy of credence. But it does this in such a covert, plausible way, that the mind of youth is hardly able to perceive it till the principles of virtual skepticism are so imbibed as to truly break down Bible faith in God. With such the Holy Scriptures are not authoritative. We are to believe what we choose, reject what we choose. There is great spiritual danger in being brought under such influences, especially when not realizing the true character of these teachings. Multitudes thus lose all real faith in the Bible and the scriptural plan of salvation.

We greatly honor true education for its own sake. Not merely that it may bring laborers to work in the cause of God, though this is an important consideration, but for its beneficial effects upon the character. The higher the education the better, if it is only of the right kind. A man truly educated in the right direction, is worthy of the highest respect. It would not lead a man away from God, but toward the Source of all wisdom. We may call the learned doctors, scientists, and college professors very highly educated, and they are in many directions. The grasp of their minds is wonderful; their ability to instruct, write, and speak, clear and clean-cut; their knowledge of facts, comprehensive and vast. We can but admire such talent and power; yet by carefully scrutinizing the spirit of their teaching, we may observe a lack of reverence and real faith in God; we shall find that

with many of them God is virtually banished from his universe, that there is no living faith in his power and readiness to fulfill the promises of his word, and that the many statements of the Bible where supernatural power was exerted, are doubted and generally disbelieved. Plausible explanations are attempted, which virtually turn the plain statements of Scripture into a falsehood. This we call the most dangerous form of infidelity, inasmuch as it comes to us concealed, and really saps the very foundations of our faith in a living Creator who spoke a world into existence by a fiat of power, worked with wonderful energy in preserving his people, sent his own Son into the world to save a lost and dying race, and promises that he shall come again in glory with all his holy angels, to save his people eternally.

But shall we reject a liberal education, and content ourselves to be dwarfed by ignorance and the lack of development which true education brings, because of our fear that it will throw us into skepticism? We are satisfied that this is not consistent or sensible. Thank God, there have been a host of noble, exalted spirits who have had the highest education possible in their day and generation, who have shown that true education leads to faith, reverence, devotion, and the utmost confidence in God, his work and word!

Moses was learned in all the knowledge and wisdom of the Egyptians, the wisest nation of antiquity, and was a man of great power, "mighty in words and in deeds." Yet how reverent and humble and trusting he was! Daniel was educated in all the knowledge of the Babylonians, who had great acquirements in science, architecture, astronomy, and other branches of learning; a man so remarkable that he was the prime minister of two of the greatest empires of antiquity, one of which conquered the other. We know of no other man in all history who ever held two such positions as he. Yet how meek, gentle, reverent, and humble he was! How true he was to his God, and what living faith he had in his Creator! St. Paul, also, was a man of the highest education of his time. He sat at the feet of Gamaliel, the greatest teacher outside of inspired men the Jews ever had. He possessed great erudition, power of language, and comprehension of mind; yet he was humble, reverent, full of devotion, faithful to God,—the grandest man of all ancient times. The education of these men did not damage them, but greatly exalted them in all that was true and noble. So we might speak of Luther, Wesley, Dr. Clarke, Sir Isaac Newton, and hosts of others who have blessed the world by living in it. They were highly educated men. They felt there was nothing more important than to improve their minds to the highest point attainable.

To such noble spirits we point our youth, as guides and models next to Christ. True education will lead us nearer to God, the great Source of all wisdom. The more we learn of him in the right spirit, the more we shall be like him, and the nearer we shall be to heaven and all that is good. Why, then, do we erect buildings at great cost, employ teachers, labor hard to secure scholars, and incur so much expense and trouble when time is so short?

1. Because we are preparing for a high and pure future and heavenly world, where God dwells, and we want to learn as much of him and his works as possible, that we may glorify him.

2. Because, we being his creatures, and endowed by him with powers and faculties to grasp knowledge, physical, moral, and spiritual education will develop, refine, elevate, and strengthen these faculties so that we can present them to the Giver at last, in the best possible condition.

3. Because with education we can do vastly more good in the world every way,—exert a greater and better influence, do others more good, save more souls for our Creator's kingdom, and fill a much more useful position in the world, than we could possibly do without it.

4. Because we have a great and solemn message to give to the world, and but a short time in which to do it, and must rely upon our own young people, largely, to assist us in doing this work; and they must be educated in all good things in order to be able to work creditably in the Master's cause.

5. Because education will, by a training of the higher, nobler powers of the mind, make us far happier in this life, enable us to do our duties better in sustaining ourselves and families, providing for our ordinary wants, and, in short, make us every way wiser and better children, parents, citizens, and members of society.

Truly these are all good and most excellent reasons, and many more might be added. Therefore we are most certainly not only justified in such an expenditure of means and effort in providing these schools, but should be greatly negligent in our duty if we did not. And so far as Christ's soon coming being a reason to prevent our doing this, it only adds to its imperative necessity and importance. We should certainly want to be following a noble and worthy course when he comes, rather than to be sitting down in ignorance and sloth. Our noblest faculties should then be in exercise, and we cultivating all worthy ends.

We consider, then, that we are most fully justified in the efforts we have hitherto made in behalf of education, and that we should go on much farther than we have in the past.

The dangers connected with secular schools are sure to increase more and more till the end. As society grows more corrupt, practical infidelity increases, vile influences prevail, and the awful wickedness of the last days develops, the influences in our public schools will degenerate. Already many unwise Sabbath-keepers have insured the eternal ruin, spiritually, of their children, by placing them where skepticism and the spirit of the world, the love of fashion, dress, and display, have carried them beyond all interest in God's truth.

At our last General Conference the importance of education was dwelt upon, and Sr. White and others spoke earnestly concerning the great dangers surrounding our children and youth in the public schools, and the importance of our having church schools in many localities, under the influence of teachers who fear God. We have no doubt that we are far behind in this particular. The sentiment was presented that our Colleges and Academy ought to be preparing teachers for such church schools, where our people felt the importance of providing them. We are sure there are many localities where these could be started with great profit. They would serve as preparatory schools for our higher institutions. A suitable course of study could be prepared for these lesser schools by our best educators, and a wise system could be provided, leading to the most favorable results.

We are astonished to see the blindness and indifference prevailing among many parents as to the influences surrounding their children. These are their own flesh and blood, candidates for eternity, to be lost forever or to shine eternally as stars in our Saviour's crown! And parents know they are drinking in wicked, worldly influences, and learning pernicious practices, or becoming vain and trifling, or longing for the fashions and vanities of the world, yet they seem utterly careless about it. How will such feel in the day of God, when the Master inquires of them concerning their stewardship over these precious souls committed to their charge? Their blood will be found in their skirts, and ruin will yawn with open jaws for them! How they will regret their indifference then! Brethren and sisters in the cause of God, ought we not to try our best to save our children? May God help us to do it.

Our efforts in behalf of education should greatly increase rather than slacken. Our colleges and schools are needing help greatly. They are all doing a noble work, and are worthy the patronage of our people. May God help us to prize them, patronize them, and sustain them with our means. We shall yet have more to say on this subject.

G. I. B.

#### MEETINGS IN THE NEW ENGLAND AND PENNSYLVANIA CONFERENCES.

We have just spent three weeks in attending general meetings in these Conferences. The meeting in South Lancaster was a general meeting for the election of officers for the Academy and Tract and Missionary Society, and all present thought that it was a very profitable occasion. We were there over two Sabbaths. Eld. Olsen was with us a portion of the time, but left for Europe, with others, before the meeting closed. Bro. Goodrich, from Maine, and other ministering brethren were also present. There was a good attendance of the brethren and sisters from the Conference, and an excellent spirit in all the devotional meetings held. The preaching was plain and practical, and was intended to revive faith in the great and good work in which we are engaged; and the result was encouraging to all. The anniversary meetings held, of the two societies mentioned,



will doubtless be reported in the REVIEW; also a Sabbath-school convention, which occupied one day. The meetings increased in interest from the beginning to the close, and our parting meeting, on Monday morning, was one of the most precious we have attended for a long season. The Spirit of the Lord was specially present.

At first we could hardly make it seem that we were holding a meeting at South Lancaster, as some of those were absent who had been present at every meeting we had attended there, and who had taken so much interest in matters connected with the prosperity of the cause in that locality. We speak especially of Bro. Haskell and Sr. Huntley. Their presence was greatly missed; but as they are laboring in other important fields, they had to forego the privilege of being present on this occasion.

Bro. Haskell was elected president of the Tract Society of New England for the ensuing year, and also president of the Board of Directors of the Academy. It is hoped that he will be able to spend at least a portion of the year preceding the next General Conference, at South Lancaster, and possibly attend some of the general meetings, where his presence will be greatly appreciated.

The meetings of the stockholders in the South Lancaster Academy were of much interest. The educational work of this school is, in many respects good. Efforts in thoroughness, discipline, etc., seemed to be quite efficient. The attendance in the school is not as large as could be desired, but still it is quite fair; and efforts are made to carry out the principles which have been considered important by our leading laborers. The religious interests of the school have not been as good as many of us have desired for some time in the past. But we believe there will be a noticeable improvement in these directions in the future. The discussions in regard to the work our schools should do, and the kind of education Seventh-day Adventists should encourage, were interesting and, we trust, profitable. There are great efforts made at the present time, in all directions, in behalf of education; but we know that in the world around us, in many respects, this education is largely secular, and in some cases godless. Many of the graduates of our learned institutions come out practically infidels, with strong bias toward skepticism and disbelief in many of the statements of Holy Writ. There is a marked contrast between this kind of education and that which should be held up by us as true education.

The development of the mind, its discipline, the knowledge it should grasp, should be of such a character as to bring us nearer to God rather than lead us farther away from him. If God is the source of all wisdom and knowledge, as the Bible teaches, the education we should have would be to lead us to greater reverence for God, greater respect for his word, greater faith in his promises, to humility, and to a constant sense of our dependence upon him. As he has made all things, he knows all things, and the nearer we approach in our characters to him, the more value will a mind fully developed in the right direction attach to true knowledge. The trouble with education of the present day is, that it leads away from the Source of all wisdom and all goodness, and virtually rejects God from his universe, and exalts human wisdom in his stead. The men of the Bible like Moses, Daniel, St. Paul; and others, like Sir Isaac Newton, John Wesley, and Dr. Clarke, were educated men in the true sense. But their education did not lead them away from God, but toward him. They were deeply reverent, and truly humble and noble and God-fearing.

Such an education is what we desire to see prevail among the youth of our people. Considerable was said in this direction at our meetings of the South Lancaster Academy, and the impression was most kindly received. The Lord's blessing came into our midst. Prof. Ramsey took an interesting and prominent part in the consideration of these questions, and seemed to be much encouraged by the presentation of them. In some of the meetings he was much affected by the tender, melting Spirit of the Lord, which was especially present, and spoke with tears and brokenness of heart, of his desire to be in the path of duty, where God could bless his efforts more than ever in the past. The other teachers, also, manifested a similar interest. We had a precious season with them at the close of the meeting, and the Lord's blessing came in with great power. We made some remarks to them and the students at the Academy, which seemed to be kindly appreciated. We believe that the school at South Lancaster is worthy of the support of our people, and its thoroughness and efficiency will be very valuable to those who have the privileges of its instruction. We believe that it should be sustained by our means and a large attendance of our young people. The financial question here, as in other parts of the work, is one of deep interest and some anxiety. There is a heavy debt upon the Academy, and we trust that our people in their liberality will not fail to remember this branch of God's work, and assist in bearing its heavy burdens.

We have not attended a meeting for a long time which we felt was more profitable than this one. We feel much encouraged at the prospect before our people there. They have labored faithfully in trying to advance important interests of the cause. Their leading laborers have been taken away from them, and they have even borne this without murmuring.

Our heart was called out deeply by the wants of the cause in New England, and we would gladly have remained there many months to labor, had other duties permitted us to do so. We believe the Lord will yet work in New England with great power, and that he is ready and willing to be gracious; and we pray that his blessing may rest freely upon the cause and work there.

Our meeting at Jamestown, N. Y., for the Pennsylvania Conference, was well attended by our brethren. We had the privilege of the help of Bro. Underwood through this meeting, which continued from Thursday night until Monday morning. It was held, through the courtesy of the small Swedish church at that place, in their meeting-house, as we had no church building in Jamestown. Quite a number of the citizens of the place came in to listen to the discourses. Nearly all the brethren and sisters seemed to be of good cheer, and a hopeful spirit seemed to prevail.

The meetings on the Sabbath were profitable, and the best of attention was paid to the word spoken. On Sunday morning we spoke of the special work of the Spirit of God as manifested among this people through the Spirit of prophecy, and answered some of the objections most usually urged against it. As we have had of late another wave of opposition against this branch of the work, it is well for us to look to the old landmarks, and consider again the foundations of this work. We have had, since its beginning, from time to time, these waves of unbelief thrown in upon us. We have ever found that when met by the truth of God upon this subject as revealed in his word, they soon pass away, and a season of comparative quiet ensues; then when the enemy seems to think he can steal a march upon us, he again brings forth an effort. We have in our memory some four or five of these, at least, which have assumed a much larger prominence than any we now have in view; but when these are properly met, we fear no danger. The more the truth is rubbed, the brighter it will shine; and this subject is no exception. The clear, explicit evidence on the truthfulness of these positions when properly presented, will convince any candid, reflecting mind who knows anything concerning the spirit of this work.

The efforts made at this meeting seemed to be appreciated, and expressions of confidence were heard in various directions. We had a meeting Sunday afternoon in behalf of the canvassing and tract and missionary work, in which efforts were made to impress our people with the importance of sustaining this prominent and interesting part of the cause. The revival of the missionary spirit is what is needed among us in every direction,—in the family, in the neighborhood, in our own Conferences, in other parts of the Union, and, last of all but not least, in all parts of the great missionary field, which is the world. When our people will come up to the principles which they profess, and will gird on the armor, and manifest that interest in the progress of our work that should be shown in connection with the closing message for the last days, God will work for us. Where this spirit dies out, we are left like a dead tree; in appearance and shape the frame is there, but the real life is gone, and the only question is one of time as to how soon the ax will be laid to the root of the tree, and it be cast into the fire and burned. May God help us to kindle the missionary spirit in all of our hearts.

Our meeting in Pennsylvania was an encouraging one, and we saw no evidence of halting or looking back or lack of confidence in the work of God in connection with that Conference. They are about to move the center of their effort, the depository, etc., to Williamsport, which will be a better location for the interests of the work in all parts of the Conference. The work in the State is growing; and we expect this will become a strong Conference, if its members move out in the light, and God's guidance and help are sought with that earnestness which should characterize those living in these last days. G. I. H.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Chapin.*

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MOUSE.

#### 728.—DISFELLOWSHIPING NON-RESIDENT CHURCH-MEMBERS FOR NOT REPORTING.

REGARDING the question of a failure, on the part of non-resident church-members, to report to the church, what should be considered as a sufficient cause for withdrawing the hand of fellowship?

MANY CHURCH CLERKS.

The above, in substance, is a frequent inquiry. No definite rule can be laid down that will apply in all cases. There are, however, certain principles that are quite universal in their application. In the first place, when persons are received into the church they should be fully instructed regarding the nature and obligations of church relationship. They should be made to fully comprehend what will be expected of them, whether as resident or non-resident members. They should be so fully informed that they

will have no occasion afterward to find out that in becoming church-members they took upon themselves obligations which they knew nothing of. From information received we are confident that if more attention were given to this matter, much trouble would be avoided, and members would generally be more helpful to the church.

Secondly, the relations of members to each other as church-members, and the obligations resting upon them in consequence of such connection, should be dwelt upon either by the church elder or a visiting minister, as often as once a quarter, in order that they may not be forgotten, or esteemed as non-essentials.

With the idea thus kept prominent that the church expects to hear from all its members at least once a quarter, either by word of mouth or by letter, far less difficulty will be experienced in getting responses from non-resident members, than would otherwise be the case.

Of course, it should be the rule that all non-resident members are expected to report voluntarily at least once each quarter. In case of a failure to so report, an obligation is placed upon the church to write to such persons a properly worded letter, inquiring into their condition spiritually, exhorting them to faithfulness and perseverance, and soliciting a reply to be read before the church at its next quarterly meeting. In case no reply is received, a second letter should be written. If no reply is received from this, a third should be written, in which the exhortation to be faithful to church-membership obligations should be emphasized. The case should be argued somewhat at length, with a view to awakening the individual to the fact that by thus neglecting or refusing to communicate to the church of which he is a member, he is furnishing a cause of trial. The instances will be found rare in which individuals fail to respond to this third letter, if it is properly written, and with the right spirit. In the event, however, of a failure to get a response, the way is open for more decisive action. A very proper course to pursue with a case that has reached this stage, would be to present it, with a full record of all proceedings, to the church at a regular quarterly business meeting, for consideration. Possibly some facts might be elicited that would be helpful in deciding the nature of further action. It might occur that some member or members who are present, would be able to give testimony from information they had received, regarding the condition of the member whose case is under consideration. In the absence of any development that would seem to indicate a different course of action, a committee of three or five members might be appointed to submit a report regarding the case; or, it might be voted then and there, that at the next regular business meeting of the church, the case would be finally disposed of. It would then become the duty of the clerk, or a committee appointed for the purpose, to again correspond with the individual, informing him of the action of the church, and of the time and place of the meeting set for final action. With the case thus plainly set before him, and the sad results of a continued refusal to conform to the desires and efforts of the church to retain him as a member, and reclaim him from the indifferent and dangerous condition into which he has fallen, he will certainly be inexcusable if he fails to respond, and the church will be justified in withdrawing the hand of fellowship from him because of his disorderly walk and conduct. 2 Thess. 3: 6.

In some cases, developments may be of such a character as to justify more prompt and decided action in cutting off a member than above outlined, as, for instance, where it is proved that the non-resident member has been guilty of open and flagrant misbehavior or crime. But in all cases, the church should act with great caution and wisdom, and avoid falling into error while attempting to correct an erring member. Erroneous action on the part of an entire church is a far more serious offense than on the part of an individual member; it is tenfold more difficult to correct, and its consequences are far more deplorable.

When it becomes evident that a church has erred in dealing with a member, it should be as prompt in retracting its steps, and thus correcting its error, as it would have offending members to be. The church has no right to expect or ask individual members to do that which it neglects or refuses to do.

In all cases, offending members should have the charges and specifications plainly and fully stated to them, also the times when and places where the church will consider their cases, whether for preliminary or final action. The church should exemplify the fruits of the Spirit, one of which is "long-suffering." Gal. 5: 22. In Eph. 4: 1, 2, Paul exhorts to "long-suffering." Col. 1: 11; 3: 12-14; and 2 Tim. 4: 2 are also especially applicable in administering church government.

In cases where the post-office address of a non-resident member is not known by the church officers, diligent inquiry should be made of the resident members or others who may know. The general principle should be, to do all that can be done consistent with reason, justice, mercy, patience, and long-suffering to retain those who have once been connected with the church. We should at least be as zealous and faithful in this work as in that of converting people to the truth. No better missionary labor can be engaged in than that of saving those who have once accepted the truth, and made a start to live it out.



## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—  
Ps. 126:6.

### THE MORNING COMETH.

BRIGHTLY gleams the golden morning,  
Swiftly speeds the coming day;  
Hasten, Lord, the promised dawning—  
Let thy kingdom come, we pray.

Tarrying for the wondrous vision  
Soon to burst upon our sight;  
List'ning for the songs elysian  
Of the seraphs robed in white;

Looking for our heavenly Lover,  
Longing for our Bridegroom Friend;  
Gladly soon we shall pass over  
Where our joys will never end.

Hail! bright day of Zion's glory,  
Day of hope, and dawn of rest;  
Watchman, tell the wondrous story,  
Bear the news from east to west.

Pilgrims, lift your voices clearer,  
Louder yet in songs of praise,  
For the time is drawing nearer,  
Crowned with wealth of gladsome days.

We shall rest beside the river  
Flowing from the throne above;  
Deathless we shall bask forever  
In the sunshine of his love.

Heaven and earth in endless union  
Alleluia soon shall sing,  
Praising him in sweet communion—  
Christ the Lord, of kings the King.  
—Lucy D. Harrington, in *Herald of Life*.

### SOUTH AFRICA.

The work is still onward here. Shortly after my last report, I returned from the Diamond Fields to Cape Town, expecting, in company with Bro. Robinson, to commence a public effort at that place; but it was thought advisable to further postpone these meetings. We believe the Lord is opening the way for a good work to be done there. I spent a little time at Wellington, where we organized a T. and M. society of thirteen members. This makes our tract society membership in South Africa about forty. We commenced organizing with a membership fee of four shillings, but it was afterward unanimously voted to raise this fee to one crown (nearly \$1.25).

A good degree of the missionary spirit is manifest among these members, and they act in cheerful harmony with us who came from America. I think that we are much more cordially received, especially among the Dutch nationality, than we should be had we come here from England. A similar feeling exists toward England to that felt by the United States a hundred years ago. Both the Free State and Transvaal are governed by the Dutch, and there is also quite an element of this nationality scattered throughout the Colony. It is thought by the Dutch that "England stole" a large portion of her rich Diamond Fields from the Free State, and held it by virtue of her superior strength.

I have now returned to the Diamond Fields, and am again among the church which was organized about two months ago. Satan has been trying to cause a feeling of alienation to arise between some of the members, through the agency of financial matters in which several are interested; but we hope that his real design will be unmasked, and that each honest soul will be saved from his snare.

It is truly cheering to see the real missionary spirit that is manifest on the part of the friends here. As the sacrifices are related that have been made to carry the light of truth to those who were sitting in darkness, both in this and in other lands, an earnest desire is felt to return to the Lord some tangible tribute of gratitude. Both tithes and donations are paid freely and liberally. Enough has been pledged to purchase a new meeting tent, with the necessary furniture, and enough has already been paid in to pay for the tent. One brother has made a donation of fifty pounds (nearly \$250) to the General Conference. This is the same brother who sent the same amount to America, to aid in paying the expenses of a missionary to this important field. He said with feeling, "Do they need money? It occurred to my mind that they may now be desirous of sending a missionary to some new field, and be lacking in means." This man is not rich in this world's goods, but I trust he is laying up riches in the bank of heaven.

I wish to say to the Sabbath-schools that have so faithfully acted in harmony with their vote to "support the South African Mission for one year," that I believe that all you have paid out for the work here, will be returned to help send the truth to other fields; and that if you are faithful to the end, you will find a rich harvest from the seed you have sown here on Africa's sunny soil. Quite a per cent of those

who have received the truth are of the Dutch nationality. They feel an earnest longing for their own nationality, both in this and in other lands. The work of the Spirit of God in the heart is just the same here in Africa as it is in America; yes, and as it was in the hearts of Andrew, Nathaniel, and others eighteen hundred years ago. It produces a longing for others to share the same blessing that that Spirit has brought to one's own heart. Some are now laboring to bring their worldly matters into such shape that they can give themselves and some of their means to help forward the work of God.

Our books sell readily. Besides supplying the two local T. and M. societies, I have sold a worth of books and tracts. Our canvassers are meeting with success. One of them is just commencing work in Kimberly, one of the largest towns in the Diamond Fields.  
CHAS. L. BOYD.

### MAINE.

BLAINE AND EAST WASHBURN.—Sabbath and first-day, Dec. 10, 11, I was with the brethren at Blaine. Two were baptized. We made a commencement toward organizing a church there, Sabbath, Dec. 17. A portion of the week following, I was with the church at East Washburn. The meetings there were interesting and, I trust, profitable. Two made a start to serve the Lord. One was baptized and united with the church.

I returned to Blaine, Dec. 24, and remained with the brethren there over the following Sabbath and Sunday. We completed the organization of a church of eleven members. There are quite a number of others who we expect will unite with the church in the near future. Although their numbers are small, yet they have talents there which, if improved upon aright, will prove a blessing to the cause. But Satan is still alive, and knows that he has but a short space of time left in which to work; and he will improve every moment, to hinder the advancement of God's people in the divine life. I hope our brethren and sisters at Blaine will close every avenue through which he may approach them. The work of the Third Angel's Message is fast drawing to a close, and those who shall be accepted of Christ when he comes, must be found without spot, and blameless. 2 Pet. 3:14.  
S. J. HENSON.

### COLORADO.

GUNNISON VALLEY.—The week of prayer was observed by a general gathering of the scattered Sabbath-keepers of the Gunnison Valley. To give our people living in the old-settled countries an idea of the inconveniences of travel in this valley, I will state that there is not a bridge across the Gunnison River for over a hundred miles, and people must either ford or go to the ferries. Two teams drove over thirty miles, and the wagons were hauled by hand across the river, on the ice. Thus an interest to attend the meetings was manifested. We held three meetings each day, thus filling up the time. The preaching was all practical, showing the duties of the present time, and the need of sacrificing to spread the truth.

Our brethren were quite liberal in their Christmas offerings. During the meetings a church of twenty-one members was organized, with a full corps of officers. The evening of Dec. 24 we celebrated the ordinances, and the Lord came very near to us. Sunday afternoon several met at Bro. F. C. Castle's, and had a season of prayer for Sr. Castle, who was very low with mountain fever. The Lord came graciously near, and we all wept tears of joy to know that God heard our prayers.

This is the first S. D. A. church in Southwest Colorado. Our brethren all expressed a determination to be faithful in paying tithes and helping in the work.  
GEO. O. STATES.

### KANSAS.

AMONG THE CHURCHES.—After my return from General Conference, I spent a few days with the Moline church, where we had good meetings. Here, also, there appears to be a desire on the part of some outside the church, to hear on points of our faith. During the week of prayer I visited and labored with the Lowe, Moline, and Busby churches. At all of these places the Lord came near by his Spirit. This week of prayer was of great benefit in these churches.

The Christmas offerings, though not large, were good. They were not so large as they would have been if the Readings had been received. But unfortunately only the first three were received in time, except the Christmas program. I spent the last Sabbath of the year and New Year's Day with the Grenola church, in company with Bro. and Sr. Hill. At this place we held our first church quarterly meeting for the new year. The Lord came near to his people by his Spirit. While our hearts rejoiced in the truth, we were saddened at the thought of parting with Bro. and Sr. Hill, who were to go soon to their new field in Alabama.

From Jan. 3 to 12, I was at Altoona, to assist Bro. Brock and Mc Reynolds, who were giving a series of

sermons to the little church here. I found a fair interest, which seemed to deepen each day of my stay with them. There is a small church at Emporia, struggling against many difficulties, especially internal dissension. There are some good souls here who are fighting manfully for the truth of God. Almost everywhere the field is ready for labor, and the cry comes for help. I earnestly desire that the Lord may bless our efforts, and send us help from his Sanctuary.  
J. W. BAGBY.

Jan. 16.

### WISCONSIN.

MAPLE WORKS AND LOYAL.—Dec. 8, I commenced meeting at Maple Works, and held ten meetings. Dec. 15, I commenced meeting at Loyal, holding ten meetings there also. I labored earnestly with both of these churches, to show them the nature of the work that God has given his remnant people to do before the day of wrath comes upon the world. I find that one great lack among many of our people is, first, they do not study the Bible as they should; and, secondly, they do not read our publications as they ought, in order to understand the reasons of our faith, so that they might speak and pray more intelligently. If they did, it would better enable them to converse with their neighbors about what we believe, and give them Bible reasons for it. I find very few who have read any of the volumes of the "Spirit of Prophecy" through even once, when every one should read all of them through carefully many times.

And there are the "Testimonies for the Church," thirty-two in number, which the Lord Jesus has spoken by his Spirit, for the purpose of showing us our dangers and the mistakes we make while we are striving to follow him. Yet I find only a few who have ever read them at all, and very few who have studied them carefully. Why should we wonder as we see so many going contrary to the word of God and the testimony of his Spirit? And yet even such careless, negligent ones expect the Lord will save them, while they may read, "Cursed be he that doeth the work of the Lord deceitfully," margin, *negligently*. Jer. 48:10. Do not Seventh-day Adventists all profess to be the friends of Jesus?—They do. But Jesus says, "Ye are my friends, if ye do whatsoever I command you." John 15:14. Now, in all candor I ask, do we prove ourselves his friends by doing all he has commanded us by his Holy Spirit? I beseech you to read the "Testimonies," and see.

I trust that with the blessing of God the churches I have lately visited will read more than they have in the past, and that they will study the word of God with increasing interest. They will find the result will be more knowledge and wisdom in the things pertaining to the work of God in the earth; and we shall all enjoy more of the love and power of God in our hearts, in our families, and in our churches.  
I. SANBORN.

### ILLINOIS.

WATSEKA, RANKIN, AND ONARGA.—Dec. 30, 31, I visited the families at Watseka. The believers here are still holding to the truth, but are in great need of an able leader who can help them to a perfect knowledge of God and his truth. It is expected that a good brother with his family will move near here in the spring. This will be a support to their Sabbath-school and meetings.

Jan. 10-12, I spent with three families near Rankin. There are no regular meetings held here on the Sabbath, now that Bro. Scherrig has been called away. Oh what can we do for our scattered brethren! Jan. 14, 15 were the days for our first district quarterly meeting for 1888. Only two out of seven companies were represented; the extreme cold weather kept some away who would have come. But with hope in God, and deep feeling for the prosperity of the T. and M. cause here, we could not submit to a defeat, nor yield an inch to the enemy; so at the time appointed, we held our meeting. The Sabbath-school met in the morning. This was a profitable meeting. In the afternoon, Eld. R. F. Andrews spoke to us from the text, "Let brotherly love continue." His words were gratefully listened to, as could be seen by the testimonies given in the social meeting which followed.

The business meeting of the T. and M. society was held on Sunday morning. From the report of labor for the last two quarters, it is evident that there has been a steady growth in some respects. More work has been done than before, and the district has a fair credit on the State books. There is a canvassing company located in Onarga, and the brethren are of good courage. One hundred orders have been taken for "Vol. IV.," since the camp-meeting, and twenty-five orders for "Thoughts on Daniel and the Revelation." While we would be far from thinking that much has been done, we would take courage at the beginning of the new year, and try to do much more than we ever have done before. We are grateful for any place in the holy work, and intend, with God's help, to hope, pray, and work on, knowing that of ourselves we can do nothing, but that with the Lord's help and by honest effort, we can gather precious sheaves of souls.

Dear brethren and sisters, let us continue to labor, each in his Heaven-appointed station, not resting until we experience the love of God in our own hearts, and so much of the Spirit of Christ that every soul of us may become a true missionary of God, sent to rescue the lost and perishing before the decree goes forth and the last plagues of wrath begin to be poured out. With repentance and gratitude we ask God to bless Dist. No. 9, and all her sister districts. Address all Dist. T and M. matters to Mary A. Sturdevant, Onarga, Ill., Box 44.

CHARLES E. STURDEVANT, *Director.*

#### INDIANA.

INDIANAPOLIS.—We held the first service in our new church edifice last Sabbath. Sunday evening following, an encouraging number of citizens gathered in the Sabbath-school room to listen to a sermon on the worldly sanctuary. Our church building is both handsome and commodious. Located in the best part of the city, and surrounded by excellent residences, it is fitting that it should be in keeping with its surroundings. The auditorium is tastefully finished, and at night three large chandeliers, with many gas jets, illuminate the entire room with pleasant radiance. The windows, though not large, are of shaded glass; and while the rays of sunlight find free access, yet they are shaded from the street. The seats are comfortable and elegant. The Sabbath-school room is connected with the auditorium by several colored glass doors, which when closed present a handsome appearance, and when open serve to permit all assembled in the Sabbath-school room to hear the preaching. Altogether we have a building which, though far from being fashionable, yet is one that we may consider in keeping with the work in which we are engaged.

The interest is good in Indianapolis, and with proper labor it cannot be long before a church organization can be effected. It is expected that our State meeting will be held here the third week in February. Eld. Butler will be with us possibly. We are sure that a general rally of our people in the State, on this occasion, will give a great impetus to the work here. We trust that when our people enter their sacred closets of prayer, they will let their minds turn toward Indianapolis, and plead for the upbuilding of God's work here. There are heavy burdens to lift here, and how few realize that the greater the burdens borne, the greater the blessings received! The reason why we have such small dividends of grace, is because of meager investments in the same. A man that invests ten or one hundred dollars in any business, surely cannot hope for much return. So it is in the realm of grace. Let Indianapolis have your fervent prayers and a liberal donation of money.

A. W. BARTLETT.

Jan. 13.

WALDRON, NEW MARION, MUD LICK, ETC.—By request of Eld. Covert and others, I was present to aid in the dedication of the new churches which have been lately erected at the above-named places. I arrived at Waldron Dec. 8, and found Eld. Oberholtzer holding meeting in the new church, with a good interest. The meeting had been in progress two weeks before I arrived. The church was dedicated on Sunday, Dec. 11, when the audience filled the house. All seemed to listen with much interest as we tried to set before them the views held by us as a people, and what S. D. Adventists are doing. The friends at this place now have a beautiful edifice 30 x 42 ft., in which to worship God. In the afternoon of Dec. 11, hundreds gathered at the beautiful stream near the town, to witness the burial of seven dear souls by baptism. Quite a number were added to the church. If all keep humble and do their whole duty, I see no reason why this church should not become as strong as any church in the State. I felt thankful to the Lord for the privilege of meeting with the friends at this place once again. May God bless them.

Dec. 15, I joined Eld. Wm. Covert, and we went to New Marion, where we found the friends anxiously awaiting our arrival. The new church there was dedicated Sunday, Dec. 18. The day was very disagreeable, but notwithstanding this, quite a crowd had gathered at 10:30 A. M., who listened with deep interest as we set before them the principal work of Seventh-day Adventists. Eld. Covert left on Monday, and I remained until Thursday, holding meetings each evening with a good interest. If there could be a series of meetings held at this place ere long, doubtless much good could be done. I left all of good courage, and felt thankful to have met with this company again. May the Lord bless his truth there.

I met with the company at Mud Lick Dec. 24-26, and we enjoyed some excellent meetings. The Lord blessed by his Holy Spirit. One was baptized, and others will be soon. I left Mud Lick for Homer, Rush Co., Monday, Dec. 26. I preached two sermons at Boggs town, on my way. The Lord is blessing there. I found most all the friends at Homer faithful and of good courage. A series of meetings there would do much good. As I bade each company farewell again, and left the State for my field of labor, I was thankful to know that it would not be

long, if faithful, until we would all meet where parting will be unknown. I am holding a few meetings at Mt. Gillead, Va., where we have a few Sabbath-keepers. We hope to be able before long to organize a small company here. The Lord is blessing in this field, in a measure, for which I praise his holy name.

Jan. 16.

M. G. HUFFMAN.

ROCHESTER AND MARION.—I was with the church at Rochester Dec. 29 to Jan. 8. I gave seventeen discourses, mostly of a practical nature. The weather being unfavorable, and there being several other protracted meetings in town, the attendance was small outside of our own people. A few, however, came in, and seemed interested. Nearly all the brethren and sisters were faithful in their attendance, some coming for several miles to almost every service. The prayer and social meetings each evening, an hour before preaching, seemed a great blessing to all, and added much to the interest of the work. One was added to the church, and one who had grown cold and backslidden made a new start to live out the truth. All seemed greatly encouraged. Sold about ten dollars' worth of books, and received ten dollars in cash, and eight dollars in pledges on Indiana tent fund. I also took three orders for the Review. Dr. Hill rendered valuable help in these meetings, and I was glad of the privilege of laboring in connection with him. The regular quarterly meeting was held on the last Sabbath, and the Lord came very near as we celebrated the solemn ordinances. We feel that these meetings have been a great blessing to us all, and may the dear Lord still bless the church at this place.

Jan. 12-16 I had the privilege of attending the district meeting at Marion. This was a good meeting. Different branches of the work were considered, but as others will report them I will mention only the Sabbath-school work, which received considerable attention. S. S. helps, keeping records, the duties of officers, teachers, scholars, and parents, and other things of interest, were taken up by those selected to present the different subjects. The unusually large number of questions, written and oral, showed that the brethren and sisters were thinking a great deal about the work, and were anxious to learn. We have seldom seen more interest taken in the S. S. work, in a meeting of this kind. This we were glad to see, and hope that all may realize the relation which the Sabbath-school cause sustains to the Third Angel's Message, and that we may do all we can to aid in this good work. The lessons which we are now having, and will have in the future, are of special interest; and we hope that every Seventh-day Adventist will be enough interested in the truth to carefully study every lesson.

Brethren and sisters of Indiana, let us arouse ourselves to a new interest and zeal in the Sabbath-school work; if we do, we will also see a corresponding interest in every other branch of the cause of the Master.

B. F. PURDHAM, *Vice-Pres. Ind. S. S. Ass'n.*

Jan. 18.

AMONG THE CHURCHES.—After our camp-meeting at Indianapolis, I returned to Mt. Ayr, where Eld. Purdham and I labored last summer. On Nov. 14, Eld. J. W. Covert met with us, and rendered valuable assistance in presenting the truth. At this meeting one more began to keep the Sabbath, and two gave up the use of tobacco.

Eld. Covert and myself visited the churches at Logansport, Star City, and Idaville. At Logansport we found the church of good courage. We held one meeting on Thanksgiving Day. Our book sales amounted to \$5.55. From this point we visited the church at Star City, in Pulaski county. Our meetings there were not of a flattering nature. The inclemency of the weather prevented the people from attending them. We found our people here very much discouraged. By the help of God, we endeavored to present the plain truth, and give them meat in due season. We fear for those who refuse to partake of the good food intended for them to feast upon, while they choose to remain spiritual dwarfs. Here we found a fire kindled by that unruly member, the tongue, which has burned off some of the vital cords, hindering to a great extent their spiritual interest. But there are those in this little church who should not be lost sight of, who have shown a commendable zeal in trying to lift where the load was the heaviest. At these meetings, three decided to enter the canvassing field, and we felt sure that if these good resolutions to labor for others were carried out, their light would spring forth speedily as the noonday. Book sales here amounted to \$7.20.

We next visited the church at Idaville. Through the kindness of the Dunkard friends at this place, we obtained their house of worship, in which we held several meetings. The preaching was of a practical nature, and the interest to hear was quite good. We were glad to see a good interest taken in the Sabbath-school work. It is always a source of great satisfaction to see this branch of the work prosper; yet as we travel from place to place, our hearts are often pained to see how destitute some of our people are of that meek and quiet spirit and true Christian refinement which we so much need among us as a peo-

ple, in order to be prepared for the great gathering time. We sold books here to the amount of \$5.65.

Dec. 10-12, I met with those that are trying to live out the truth at Morocco. On account of sickness their Sabbath-school has been hindered, but they resumed their school again. Although their number is small, yet if they continue to shine, they will be as a light that shines in a dark place. Book sales at this place amounted to \$2.00.

From Morocco I returned to Mt. Ayr. We now have a Sabbath-school organized at this place, in good working order, and numbering eighteen members. This little company are now raising money to build a church, which they expect to build in the spring.

I next visited an isolated family at Rose Lawn. When I arrived, I found a protracted meeting in session, conducted by the M. E. minister. On learning that I was present, they kindly requested me to hold meetings in their church, which I did evening after the Sabbath and on Sunday, with much freedom. I am now holding meetings at the Roberts school-house, four miles north of Kentland. The whole amount of book sales was \$98.63.

C. F. JENKINS.

#### THE WORK IN OHIO.

SOME important changes have been made in regard to laborers, since our last camp-meeting, which affect the cause in Ohio. Elds. Gates and Stone, the president and vice-president of the T. and M. society, have both been removed to other fields of labor. The General Conference recommended that I should fill the place which Eld. Gates held, as president of the T. and M. society. My duties are such that it is impossible for me to do what ought to be done, to instruct the district officers in book-keeping and other important work necessary to the prosperity of the missionary work.

Eld. W. J. Stone, after leaving the State to engage in the work in West Virginia, resigned his position as vice-president of the T. and M. society. The Conference committee and the T. and M. directors, after due consideration, have elected Bro. H. M. Mitchell vice-president of the T. and M. society of Ohio. Bro. Mitchell, being a practical book-keeper, can assist our church librarians and district secretaries in their book-keeping. Bro. Mitchell will throw his energies into the T. and M. work. I trust that our ministers, directors, and brethren in every part of the State will take hold of the missionary work with renewed zeal and faith.

The meetings I have recently held in Ohio, have been seasons of encouragement to our brethren. I have held meetings at Cleveland, La Grange, Camden, Columbus, and Mt. Vernon. The meeting at Cleveland was one of real profit to the workers. Eld. J. E. Swift and wife were present to begin their work in Cleveland. The Lord is blessing them, and all are of excellent courage. We all felt sad to lose the valuable labors of Eld. Gates and wife, but we know the Lord does all things well. Our prayers follow them to their new field of labor. The district meeting at Columbus was one of special interest. An active interest was taken by the brethren in attendance, to greatly increase the missionary work in the district. Not one half of our brethren in the State are members of the T. and M. society, and about one half of those who are members do not report. I trust that we may see a revival of the missionary work in Ohio. This state of things exists in nearly all of our Conferences; but shall we not awake to the blessed privilege of doing more for God?

Our meeting at Mt. Vernon was one of the best, in some respects, I have attended for a long time. The stockholders of the Health Home at Mt. Vernon held their annual meeting at this time. The recommendation of the committee appointed by the General Conference at its last session, to consider the work at Mt. Vernon, was indorsed by the stockholders. Accordingly, the word "Magnetic" in the incorporated title of the health institution there, was dropped. The name of the corporation now stands, "The Mt. Vernon Health Home Company." It is the desire and purpose of our brethren in Ohio, to place the Health Home at Mt. Vernon, upon the same basis as that of our health institutions at Battle Creek, Mich., and St. Helena, Cal. The new building is ready to be occupied, and will accommodate about sixty patients. Our brethren are of good courage. I trust God will bless those who may labor in this institution to help suffering humanity, and make it a means of bringing many to a knowledge of the truth. I hope competent physicians will be in charge of the Home at Mt. Vernon.

Encouraging reports come from different parts of the State. Now is the time to sow the seed. One brother in Cleveland, in sixty days sold and delivered 250 copies of the "Bible Reading Gazette." These readings are equal, and in most cases far superior, to ordinary sermons. It is said that John Wesley preached 40,000 sermons in his entire life. When an inexperienced canvasser can circulate 40,500 Bible readings in two months, containing the most valuable truths for the people at this time, why is it that there are so few ready to devote their lives to such a noble calling? Spurgeon, the great preacher of London, England, has preached only 20,000 sermons in a long, useful life; but God in mercy



has so ordained that the depositaries of his truth in these last days can, in a few days' time, circulate among the people more truth now than one could in a long life of hard labor in the past. What a privilege! Where are the volunteers to enter this noble work of canvassing? May God help loyal hearts in Ohio to respond, and keep the car of truth moving in this State.  
R. A. UNDERWOOD.

#### AMONG THE SCANDINAVIANS IN MINNESOTA AND ILLINOIS.

AFTER having visited a number of churches in Minnesota, and attended the general meeting at Minneapolis, I came to Chicago Dec. 16. Our meeting at Minneapolis was a good one. Brn. Tenney and Holser, who, according to the recommendation of the General Conference, were to leave for other fields, were with us, perhaps for the last time. Their labor has been a blessing to the cause in Minnesota, and many prayers and good wishes follow them to their distant fields. Bro. A. D. Olsen, who takes the presidency of the Conference, was also with us, and was heartily welcomed by all the brethren.

The work in Minnesota is onward. From Oct. 1, 1886, to the same date 1887, there was sold in the State between \$22,000 and \$23,000 worth of books, three fifths of which are Scandinavian books. This is encouraging to my soul, because I know they contain much truth, which, by the blessing of God, will enlighten and warn many.

The Lord has blessed us much here in Chicago also. Evening after the Sabbath, Jan. 7, about eighty brethren and sisters took part in celebrating the ordinances. The Spirit of God was with us, and it was a good place to be. Four persons were added to the church. While quite a number have moved away to other places, others have embraced the truth, so that the church now has 120 members. There are several poor and feeble persons in their midst, who are in need of help to obtain the necessities of life; and a fund is raised by the church for this purpose. The help thus furnished during 1887, amounted to over \$300. This last quarter the tithe was over \$300, and the Christmas donations amounted to \$100.

Bro. Emil Johnson and myself are now holding meetings in three different places in the city, so that we speak eight times a week besides our prayer and Sabbath meetings. The outside attendance has been small so far, except on the North Side, where we have just started meetings, with a good attendance.  
Jan. 17. L. JOHNSON.

#### RETURNING TO THE TRUTH.

DEAR BRETHREN: While some are departing from and warring against the precious present truth, it affords me pleasure to confess to you that God's Spirit has again called after me, and shown me my errors. I have again taken my stand with those that "sigh and that cry for all the abominations that be done" in the land, and that keep the commandments of God and have the faith of Jesus. While I deeply regret that because of some things done in this State with which I could not reconcile my feelings, I should have departed from God, and separated myself from his people, and by this rash course have for several years done little or nothing for the advancement of present truth, but have brought many trials and afflictions upon myself and, no doubt, sorrow to my brethren, I have only this consolation, that I have never joined hands with those opposing the truth and spreading lying reports to injure those who were faithfully trying to keep crooked things straight. I have been staying at the mission in Chicago for a few days, and I find a spirit here that inspires me with confidence and hope.  
Chicago, Ill. J. W. MARSH.

### Special Notices.

#### INDIANA STATE MEETING AND DEDICATION.

We wish to say to our people in Indiana, that the State meeting for the first quarter of the year will be held at Indianapolis, Feb. 15-22. Eld. Geo. I. Butler is to be with us. The new church building is completed, and we expect that Eld. Butler will preach the dedicatory sermon Sunday, Feb. 19. We have secured the same rates on the railroads that we have been receiving for camp-meetings. Buy your ticket and pay full fare, and get a Central Traffic Association certificate from your agent where you purchase your ticket. It will be signed by W. A. Young. You can then get a return ticket at one-third fare.

Let there be a general attendance from all parts of the State. Many of our people have friends with whom they can stop in the city. Our people in the city are willing to care for as many as they can; but all who possibly can do so, should bring straw-ticks and plenty of bed-clothes. Room can be found to accommodate all who will come. Let all bring such provisions as they can from home, and in every way help bear the burden of the meeting. Arrangements will be made for cooking and board, at both 32

Cherry street and 175 Central avenue. Provisions can be bought here at reasonable rates.

If all will do their part, the meeting will prove to be a great blessing to the cause in the State. Let all talk faith and courage. There will be much business to attend to, but one chief object of the meeting will be for all to get to that point in their Christian experience where they can realize the situation of all things pertaining to themselves and the work of God. The canvassing work will receive much attention. Our canvassers will be present both to receive and impart instruction. We hope to secure the services of Bro. F. E. Belden, of Michigan, to instruct in canvassing.

Every one should regard himself as an agent to persuade all our people who can be benefited by attending this meeting, to come. Induce your neighbors to buy tickets, and attend a few of our meetings, and get the advantage of the reduction of fare, if they are intending to visit the city soon. It will be in our favor to have as many tickets purchased for this meeting as possible. I believe all the railroads entering the city are prepared to sell these tickets and give certificates to purchasers. Please do all you can in this respect.

I do pray and hope that all who attend this meeting will make it a subject of prayer for God's blessing to be poured out in a way that all may come up to the measure of the stature of the full-grown Christian. Let us pray for spiritual discernment and a deeper experience in the things of God, and get such a hold on the Lord that we will partake of the divine nature. Formal prayer will not accomplish this for us. Much devout meditation and secret prayer is required to get into a condition where the straight testimony, which is so necessary, will be rightly received. Do not come expecting to be flattered. This is not what is needed, pray that your sins may be pointed out, and that you may have grace to put them away.

We would like to hear from all who expect to attend this meeting. A committee of arrangements will look after the matter of locating those who come. All will be done that can be, consistently, to make every one comfortable and satisfied.

WM. COVERT.

### News of the Week.

FOR WEEK ENDING JAN. 20.

#### DOMESTIC.

—Florida expects to ship 700,000 boxes of oranges this season.

—It is said that there are but four horses in Alaska—three at Juneau and one at Sitka.

—The consumption of sugar in the United States, last year, was 1,392,909 tons, the largest for six years.

—The public debt reduction during December was \$15,250,000, and the reduction during the year \$117,016,000.

—A magnificent ice bridge has formed at Niagara Falls, and is growing rapidly. It is the first since the formation of the State reservation.

—The members of the Astor family are said to own 8,000 buildings in New York City, and to represent a combined wealth of \$400,000,000.

—Fire in Henry Warders' boiler and conduit works at Philadelphia, Monday morning, caused a loss of about \$100,000, fully insured.

—Iowa prohibitionists have served notices on breweries of Clinton and Lyons, of an application for an injunction, under the prohibitory law.

—The killing of two American prospectors, and wounding of two others, by Apaches on the Yaqui River, are reported from Nogales, A. T.

—The construction of the "Guy Robertson Mesa Canal," in New Mexico, which will reclaim 1,500,000 acres of now useless land, is to begin at once.

—The wholesale grocery of Beaupre, Keogh, & Davis, at St. Paul, was burned Tuesday afternoon. The loss is \$400,000, fully covered by insurance.

—A St. Paul paper states that 235 persons perished in the recent blizzard and cold weather which prevailed in Montana, Dakota, and Minnesota.

—Gold has been discovered, of high grade and paying quantities, near Omaha, nuggets brought up from a well in a farm near the city standing the assay test.

—The residence of Senator Ingalls, at Atchison, Kan., was totally destroyed by fire on the morning of Jan. 12, involving the loss of the Senator's valuable library.

—A meningitis epidemic is depopulating Asheville, N. C., at the rate of a dozen deaths a day, all attempts to check it proving futile. Many inhabitants are leaving town.

—Professor (?) Wiggins has, it is said, predicted that there will be no more earthquakes for a few years. This is the most alarming prediction he has made for some time.

—The Omaha, Yankton, & Northwestern Railroad, to extend northwest from Omaha into Dakota Territory, was incorporated at Lincoln, Neb., Tuesday; capital, \$3,000,000.

—Mary Young, colored, died at Knoxville, Tenn., on the

8th inst., at the advanced age of 124 years. She was born at Fairfax, Virginia, and lived there most of her life as a slave.

—The "daily railroad accident" materialized near Ottumwa, Ia., Sunday night, the cause being a collision of two trains. Three persons were killed and others severely injured.

—Special policemen are being sworn in at Shenandoah, Pa., for the supposed purpose of enforcing the working of collieries owned by the Reading Coal Company by non-union men.

—The temperature in Florida, Thursday morning, was below the freezing point, but no serious damage to fruit trees is feared. Unusually cold weather prevails throughout the South.

—Henry Ostrum, a Swede, living twenty miles from Princeton, Minn., murdered his wife and seven children, and attempted to palliate his crime by saying he feared they would be frozen to death.

—A broken rail precipitated three Chicago, Kansas, & Nebraska Railway cars down an embankment at Willard, Kan., early Monday morning. Twelve persons were injured, one of whom is not expected to survive.

—A strike of power loom weavers in Philadelphia, involving about 1,000 workmen, was agreed upon for Jan. 21, the cause being a refusal by the proprietors of many of the mills to accede to a demanded advance in wages.

—By the failure of the Ozaukee county bank, at Port Washington, Wis., hundreds of farmers and poor people in the vicinity have been stripped of their means, and great excitement prevails. As usual, the man who is responsible for the crash has become a Canadian tourist.

—It has usually been supposed that hydrophobia was a disease induced by excessive heat, but it is now reported that excessive cold is operating in the same way upon the dogs of Oxford, N. J. Many of them are affected, and several cattle have died from their bites.

—A large boiler in Kastner & Gogan's flour mill, at Janesville, Wis., exploded, Friday morning, completely wrecking the structure and killing two men. It was developed at the coroner's inquest that the boiler had for some time been condemned as in a dangerous condition.

—Reports of coasting mishaps have been numerous the past week. The most serious, perhaps, was that which occurred at Oswego, N. Y., Saturday night. A "double runner" holding ten persons collided with a farmer's team while under a terrific rate of speed, resulting in death to three persons, and serious injury to the remaining seven.

—The largest gun ever made of steel in one solid casting, and one of the three big guns recently ordered by the United States Government, was cast at the Pittsburgh Steel Company's works, Jan. 11. If the experiment is successful, it is asserted that guns can be cast for \$3,300, which if made on the old plan would cost over \$20,000 apiece.

—A bill has been again introduced into the United States Senate, for the admission of South Dakota into the Union. It provides for an election to be held Aug. 28, when the people are to pass judgment again upon the new constitution, and also upon the proposed change of name and boundary. If they accept these, the new State enters the Union without further ceremony.

—The largest passenger engine in prospect ever constructed, is now being built in the Schenectady Locomotive Works, for the Michigan Central Railroad, and is calculated for express and passenger purposes. It is almost completed, and will be sent out in a few days. It is a ten-wheel engine, having three pairs of coupled driving wheels and a four-wheeled truck. The drivers are 68 inches in diameter.

#### FOREIGN.

—Advices from Madrid say that Queen Isabella will soon be exiled from Spain.

—A \$150,000 fire occurred in the business portion of Montreal, Canada, Tuesday morning.

—The cold weather in Europe is occasioning great suffering among troops stationed along the Russian frontier.

—Germany is contemplating an increase in her land forces, of 700,000 men. Military preparations continue to progress at the usual rate all over Europe.

—A London dispatch, dated Jan. 18, says that during the past three days there has been a noticeable outburst of crime in Vienna. Several murders, attributed to jealousy, robbery, and insanity, are reported.

—Dr. Schweinfurth, the African explorer, writes from Cairo, under date of Dec. 30. He states that the news that Stanley had reached Emin Bey arrived at Cairo Dec. 22. More definite advices are expected shortly.

—A dispatch from London, dated Jan. 12, says that 30,000 persons in Montenegro have been deprived of food by floods. The czar has sent a ship-load of corn from Odessa, to relieve the distress, but the vessel has not yet arrived at her destination.

—The *Pester Lloyd* says that Russia's candidate for the Bulgarian throne is Volvode Marks Milanoff Kucsi, a leading Montenegrin commander. The paper considers, however, that he has much less chance of success than the Prince of Mingrelia.

—A dispatch from Shanghai, China, dated Jan. 19, says: "While 4,000 workmen under the command of several mandarins were making a breakwater to stem the Hoang-ho floods, they were engulfed by a sudden rush of water, and only a few escaped."



—The cholera which has prevailed in Chili for some time past is now thought to be on the decline. In Valparaiso 100 cases are reported daily, and the returns from that city show that between Dec. 15, and Jan. 1, 1,288 cases occurred, of which 644 proved fatal.

—The sultan of Turkey, it is said, is trying to work up the scheme of a system of Asiatic railways. He tried hard to persuade Mr. W. K. Vanderbilt, now in Egypt, to undertake the task, but failing in this he has some hopes of inducing Jay Gould to come to his assistance.

—The French steamship "Britannic," which passed Gibraltar for New York on Dec. 31, with a crew of fifty, and 850 Italian emigrants on board, is supposed to have been lost at sea with all hands, as she is now nearly two weeks overdue, with no tidings of her whereabouts.

—The strange and novel, yet valuable uses to which electricity can be put, seem to be absolutely without limit. Experiments recently made in France, have led to what is called "deep sea" photography. A camera and an electric incandescent light are let down into the ocean over a sunken ship, and a complete photograph is taken of the wreck and surroundings, thus greatly simplifying the perilous work of the diver! What next!

—A sad fate is about to overtake the famous steamship "Great Eastern." She has never been a success, and the series of misfortunes which have followed her since the date of her construction in 1858 seem now to have culminated in her sale to a wrecking firm, who will proceed to break her up for old iron. The latest use to which the leviathan has been put was sufficiently humiliating—that of an advertising medium for "Lewis & Co.," a clothing firm in Liverpool, who had their announcement painted in elephantine letters on her great black sides, and converted her interior into a gigantic sales-room. This scheme worked well until a fire nearly ruined "Lewis & Co.," as well as the interior of the ship, and the crowning misfortune to the ocean monarch speedily followed. Thus ends one of the great and hopeful enterprises of by-gone days. The verdict appears to be, "Built a century too soon."

#### RELIGIOUS.

—Sam Small is reported as saying that "if there is an abomination this side of hell, it is a church fair."

—A dispatch from London says that the Baptist Union have signified their acceptance of Mr. Spurgeon's resignation.

—There have been fifteen hundred conversions on the Mosquito coast, Central America, since 1881, due to the efforts of Moravian missionaries.

—The Foreign Sunday-school Association has in twenty-five years aided in the establishment of 3,000 Sunday-schools in Germany, with 300,000 scholars.

—Sunday-schools are growing in favor in many foreign countries, and are being established in many lands where they were previously almost unknown, such as Italy, Spain, and Bohemia.

—Dr. Petavel-Olliffe, professor of theology in Geneva, has attracted much attention by the delivery of a series of lectures announcing his adherence to the doctrine of conditional immortality.

—A North Carolina Methodist was convicted of disturbing religious worship because he persisted in singing with the choir. The case was carried to the supreme court, and the decision was reversed.

—The French embassy, at Constantinople, has received reports from Jiddah, the port of Mecca, on the Red Sea, of a rising against the Christians. It is said that the French Consul there has been killed.

—Among the sham and trickery which are still kept up by the priests in such Catholic countries as Italy and France, one of the favorite practices seems to be, to personate the Devil. In the Rouen cathedral, in Paris, recently, a priest tried to personate God in a dialogue with the Devil. His congregation became incensed and began to sing national airs, whereupon the police were called in and several of the disturbers were arrested.

—The London, Baptist, and Free Church of Scotland Foreign Missionary societies have received an offer of £15,000, or about \$75,000, from Mr. Robert Arthington, of Leeds, who has already given large sums to Central African missions, to enable them jointly to commence a mission to the tribes of the northern part of South America. The proposal is to place the money at the disposal of a council, consisting of representatives of the three great missionary societies, part to be applied to the purchase of a steamer, which shall ply on the Amazon River and its affluents, and the remainder to be expended in the working expenses of the mission. The offer is now under the consideration of the societies.

## Appointments.

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

The next general quarterly meeting of the Maine T. and M. Society will be held with the church at South Norridge-wood, Feb. 18, 19. Let all make a special effort to attend.

J. B. GOODRICH.

PROVIDENCE permitting, I will hold meetings in Wisconsin, as follows:—

Hebron, Jan. 20-29  
Burke, Feb. 4, 5  
W. W. SHARP.

The Lord willing, I will hold meetings with the churches at Keota and Brighton, Iowa, as follows:—  
Keota (evenings), Jan. 31, Feb. 1, 2  
Brighton (commencing Friday evening), " 3-5  
The director, Bro. Adams, will be with me. A good attendance is solicited.  
H. NICOLA.

No providence preventing, we will meet with churches in Maine, as follows:—

Portland, Jan. 28, 29  
Brunswick, Feb. 4  
Richmond, " 11, 12  
We will visit the church at Wotch Island after the Portland meeting, if some one will meet us there to take us to that place.  
J. B. GOODRICH.  
P. B. OSBORNE.

Nothing preventing, I will meet with churches in Wisconsin, as follows:—

Antigo, Feb. 4, 5  
Shawano, " 11, 12  
Milton Junction, " 18, 19  
Tomah, " 25, 26  
Leon, March 3, 4  
Waterloo, " 10, 11  
Richford, " 17, 18

We hope to see our brethren and sisters make a special effort to attend these meetings, and come praying that God will help us to seek him with the whole heart.

A. J. BREED.

The first quarterly meeting for Dist. No. 9, Michigan, will be held at Cedar Lake, Feb. 4, 5, beginning Friday evening.

This will be a very important meeting, and we wish every S. D. A. society in the district to be well represented. The district includes Montcalm, Mecosta, Isabella, Osceola, and Clare counties. We confidently expect the Lord's blessing on our efforts to learn more fully our duty; and as there will be considerable business to attend to, in which we are all interested, we ask you to be sure to be there, to help decide the several important items of business that will come before us at that time. Let each one make this meeting a special subject of prayer, that all our deliberations may be in harmony with the Lord's will, that the work in Dist. No. 9 may go forward according to the mind and will of God, and that we as individuals may be better fitted for his service.  
M. B. CYPRUS, Director.

## Obituary Notices.

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

BUCHANAN.—Died Jan. 6, 1888, at his home in Smithland, Alexander Buchanan, aged 69 years, 6 months, and 26 days. Bro. Buchanan embraced the truths of the Third Angel's Message some eighteen years ago, and has tried ever since to live in harmony with the message. He was a great sufferer during the last few years of his life, and he earnestly desired to be laid in the grave to await the resurrection. He leaves a wife, a large family of children, and other friends to mourn. But we mourn not as those who have no hope. Words of comfort were spoken by the writer, from John 14: 12-14.  
G. F. WATSON.

RATHBUN.—Died at Bancroft, Mich., Jan. 5, of cancer of the stomach, Almon F. Rathbun, aged forty-nine years. Our brother became a believer in his youth. He embraced religion, accepted the truth, and was baptized by Eld. Loughborough in 1863. Though he sometimes was under discouragement after that time, he was always a firm believer in the truths of the Third Angel's Message. During the later years of his life, and especially during his long and painful illness, he became wholly reconciled, and left a bright evidence of his acceptance with God. Among his last words were these: "The name of Jesus is very precious." "My sins are all forgiven." He leaves a wife, one daughter, and an adopted son, who mourn, but not as those without hope. Funeral discourse by Eld. Way (Methodist), from Pa. 118: 15: "Precious in the sight of the Lord is the death of his saints."  
C. M. RATHBUN.

FREEBERG.—Died Dec. 6, 1887, near Altoona, Dakota, Sr. Tina Freeberg, aged forty-two years. She had been an invalid for a number of years, suffering from that dread disease, consumption; but until within a short time before her death, she was able to minister to the comfort of her family, to whom she was most devotedly attached. She leaves a kind husband and three small children, who did all they could to relieve her sufferings and make her last days pleasant. Sr. Freeberg for the last three years, had her mind exercised on the subject of present truth, by reading our publications; but she did not commence to keep the Sabbath until eighteen months ago, when Bro. Stromann gave a course of lectures in this place, at which time she fully accepted the whole truth, and has conscientiously lived it out. She was baptized, and united with the church at Lakewood. It seemed a great pleasure for her to be permitted to meet in Sabbath-school and social meeting, and she always bore faithful testimony. She had an earnest desire that all her family might give their hearts fully to the Lord. She was greatly appreciated and loved by all who knew her, and will be sorely missed by her neighbors as well as by her family. It being impossible to obtain the services of a minister, the writer, at the request of the bereaved husband, conducted the funeral services. We laid our dear sister away in full faith that she will come forth to meet her Saviour at his second appearing.  
T. J. PRICK.

BATES.—Fell asleep in Jesus, Dec. 9, 1887, at the "Home for Aged Women," in Boston, Mass., Sr. Sarah L. Bates, in the eighty-fourth year of her age. The immediate cause of her death was a stroke of paralysis. Sr. Bates started in the service of Christ at an early age, joining the Broomfield St. Methodist church, of which she was a worthy member until 1872, when she saw the light upon the Sabbath and kindred truths, and immediately embraced them, and continued a consistent and zealous advocate of the same till the close of her life. Her gentle disposition, and Christian deportment won their way to the hearts of all; and this remarkable statement was made of her at the close of her life, by one intimately connected with her for many years: "She never was known to speak evil of another." She spent the last two years of her life in the "Home," where she died, as she could receive better care there than elsewhere. All who came in close contact with her there, speak in the highest terms of her kindly nature and consistent Christian example. During her last illness, as in her life, she found the hope she had cherished of her soon-coming Saviour and a resurrection from the dead fully able to sustain her even in the trying hour, and peace and bright hope were hers till the last moment, which was attested by signs and a face radiant with joy, after she became unable to speak. All the inmates of the "Home," as far as possible, and members of the Boston church attended the funeral services, which were held in the chapel of the institution. Words of comfort were spoken by the writer, from Rev. 14: 13.  
WM. J. BOYNTON.

## Publishers' Department.

"Not slothful in business."—Rom. 12: 11.

The P. O. address of Byron Tripp, for some months to come, will be Box 1058, Minneapolis, Minn.

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2. Send by Draft, Money Order, Express Order, or Postal Note.

3. Stamps may be sent for small amounts.

4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Cash Rec'd on Account.—Maine T. and M. Soc \$50., Ohio T. and M. Soc \$25.00, Iowa T. and M. Soc \$60., Ind. T. and M. Soc per Olio Barber \$25, Kan. T. and M. Soc \$11., Mo. T. and M. Soc per D. T. Shireman \$60., Mich. T. and M. Soc \$11.58, Kan. T. and M. Soc \$17.98, Neb. T. and M. Soc \$500.

S. L. Academy.—A O Burrill \$10.

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## A WORD FOR THE SABBATH; —OR— FALSE THEORIES EXPOSED.

By URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin.

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## Travelers' Guide.



MICH. JAN. CENTRAL CANTILEVER BRIDGE, NIAGARA FALLS, C.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.										GOING WEST.									
Mail.	Day	N.Y.	Att'n	N.Y.	Att'n	Exp.	Exp.	Exp.	Exp.	STATIONS	Dep.	Arr.	Dep.	Arr.	Dep.	Arr.	Dep.	Arr.	Mail.
6:00	6:45	10:45	6:10	7:30	8:15	9:00	9:45	10:30	11:15	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Mail.
6:30	7:15	11:15	6:40	8:00	8:45	9:30	10:15	11:00	11:45	Detroit.	10:15	8:45	9:10	1:30	7:00	8:15	9:45	11:15	7:00
6:45	7:30	11:30	6:55	8:15	9:00	9:45	10:30	11:15	12:00	Ann Arbor.	11:30	9:15	10:30	2:30	7:15	8:30	9:45	11:30	7:15
7:00	7:45	11:45	7:10	8:30	9:15	10:00	10:45	11:30	12:15	Jackson.	12:15	10:00	11:15	3:30	7:30	8:45	9:45	11:45	7:30
7:15	8:00	12:00	7:25	8:45	9:30	10:15	11:00	11:45	12:30	Marshall.	1:15	11:15	12:30	4:30	7:45	9:00	9:45	12:00	7:45
7:30	8:15	12:15	7:40	9:00	9:45	10:30	11:15	12:00	12:45	Battle Creek.	2:00	12:15	1:30	5:30	8:00	9:15	9:45	12:15	8:00
7:45	8:30	12:30	7:55	9:15	10:00	10:45	11:30	12:15	1:00	Kalamazoo.	2:45	1:30	2:00	6:30	8:15	9:30	9:45	12:30	8:15
8:00	8:45	12:45	8:10	9:30	10:15	11:00	11:45	12:30	1:15	Niles.	3:30	2:00	2:30	7:00	8:45	9:45	9:45	12:45	8:30
8:15	9:00	1:00	8:25	9:45	10:30	11:15	12:00	12:45	1:30	Mich. City.	4:15	2:15	2:45	7:15	9:00	9:45	9:45	1:00	8:45
8:30	9:15	1:15	8:40	10:00	10:45	11:30	12:15	1:00	1:45	Chicago.	5:00	2:30	3:00	8:00	9:45	9:45	9:45	1:15	9:00
8:45	9:30	1:30	8:55	10:15	11:00	11:45	12:30	1:15	2:00	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	1:30	9:15

Gr. Rap. & N.Y. Ex. Tr. Bat. Creek 6:45 a. m., Bat. Creek 7:30 p. m., Marshall 1:30 p. m., Jackson 9:15 a. m., Ann Arbor 10:30 a. m., Detroit 11:30 a. m. Returning, leave Detroit 1:00 p. m., Ann Arbor 5:30, Jackson 7:10, Marshall 8:20, Battle Creek 8:52, Kalamazoo 9:45.

All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York, and Night Expresses east, daily.  
Nov. 30, 1887. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

GOING WEST.										GOING EAST.									
Mail.	Day	Pass.	Exp.	Pass.	Exp.	Pass.	Exp.	Pass.	Exp.	STATIONS.	Dep.	Arr.	Dep.	Arr.	Dep.	Arr.	Dep.	Arr.	Mail.
6:00	6:45	7:15	7:45	8:15	8:45	9:15	9:45	10:15	10:45	Port Huron.	10:15	8:45	9:10	1:30	7:00	8:15	9:45	11:15	7:00
6:30	7:15	7:45	8:15	8:45	9:15	9:45	10:15	10:45	11:15	Lapeer.	11:15	9:45	10:30	2:30	7:15	8:30	9:45	11:30	7:15
6:45	7:30	8:00	8:30	9:00	9:30	10:00	10:30	11:00	11:30	Flint.	12:15	10:00	11:15	3:30	7:30	8:45	9:45	11:45	7:30
7:00	7:45	8:15	8:45	9:15	9:45	10:15	10:45	11:15	11:45	Durand.	1:15	11:15	12:30	4:30	7:45	9:00	9:45	12:00	7:45
7:15	8:00	8:30	9:00	9:30	10:00	10:30	11:00	11:30	12:00	Lansing.	2:00	12:15	1:30	5:30	8:00	9:15	9:45	12:15	8:00
7:30	8:15	8:45	9:15	9:45	10:15	10:45	11:15	11:45	12:15	Charlotte.	2:45	1:30	2:00	6:30	8:15	9:30	9:45	12:30	8:15
7:45	8:30	9:00	9:30	10:00	10:30	11:00	11:30	12:00	12:30	A. BATTLE CREEK.	3:30	2:00	2:30	7:00	8:45	9:45	9:45	1:00	8:30
8:00	8:45	9:15	9:45	10:15	10:45	11:15	11:45	12:15	12:45	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	1:15	8:45
8:15	9:00	9:30	10:00	10:30	11:00	11:30	12:00	12:30	1:00	Vicksburg.	4:15	2:15	2:45	7:15	9:00	9:45	9:45	1:30	8:50
8:30	9:15	9:45	10:15	10:45	11:15	11:45	12:15	12:45	1:15	Schoolcraft.	5:00	3:00	3:30	8:00	9:45	9:45	9:45	1:45	9:00
8:45	9:30	10:00	10:30	11:00	11:30	12:00	12:30	1:00	1:30	Oshtemo.	5:45	3:15	3:45	8:15	10:00	9:45	9:45	2:00	9:15
9:00	9:45	10:15	10:45	11:15	11:45	12:15	12:45	1:15	1:45	South Bend.	6:30	3:45	4:15	8:45	10:30	9:45	9:45	2:15	9:30
9:15	10:00	10:30	11:00	11:30	12:00	12:30	1:00	1:30	2:00	Haskell.	7:15	4:15	4:45	9:15	11:00	9:45	9:45	2:30	9:45
9:30	10:15	10:45	11:15	11:45	12:15	12:45	1:15	1:45	2:15	Valparaiso.	8:00	4:45	5:15	9:45	11:30	9:45	9:45	2:45	10:00
9:45	10:30	11:00	11:30	12:00	12:30	1:00	1:30	2:00	2:30	Chicago.	8:45	5:15	5:45	10:15	12:00	9:45	9:45	3:00	10:15
10:00	10:45	11:15	11:45	12:15	12:45	1:15	1:45	2:15	2:45	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	Dep.	Ar.	3:15	10:30

(Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.  
GEO. B. REEVE, Traffic Manager. W. J. SPICKER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., JANUARY 24, 1888.

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We give this week the concluding portion of Prof. Prescott's discourse on amusements, given in the Tabernacle Jan. 7, 1888. It deals with a great practical question in a manner to commend itself to the good judgment of all concerned. We trust that last week's paper has been carefully read, and that this will be. In the social meeting in the afternoon of the same Sabbath, the church in Battle Creek endorsed by resolution the positions taken in the discourse, and pledged themselves to stand by its principles.

The article on Colossians 2:14-17, concluded in this number, has reached a greater length than we desired or intended. But the importance of the subject at this time, when special efforts are being made in various quarters to use that scripture, with a great deal of groundless assertion and pseudo assurance, against the Sabbath, has led us to feel that it would be better to treat the subject in full, than to sacrifice any of the strength of the argument for the sake of brevity. While more might be said, and the testimony of eminent commentators might be given who endorse the position we hold, we think enough is presented to settle forever the question with every consistent, candid mind. Feeling confident that whoever will examine the article, will find it entirely conclusive on the point in question, we trust that none will let its length deter them from its perusal.

## APPOINTMENTS.

We are informed by telephone from the general meeting at Flint, Mich., that there will be a meeting at St. Clair, Mich., Feb. 3-7, 1888. Eld. Butler and other ministers will be present. Surrounding churches, as far as practicable, are invited.

Also there will be a meeting at Hillsdale, Mich., Feb. 3-7, 1888, which will be attended by Eld. J. O. Corliss. A general attendance from the surrounding country, as far as practicable, is solicited.

## THE WEEKLY MISSIONARY CONTRIBUTIONS.

The movement in behalf of the weekly contributions for foreign missionary work throughout the world, is taking shape and increasing in volume and interest. The circulars doubtless have reached many of our Conference committees, and we hope they have received a careful consideration. We trust our

brethren everywhere will see the importance of this move, and make haste to have this plan which is recommended by the General Conference, set on foot at once. We believe our people generally are ready for it, and will heartily co-operate in this new plan. At our late general meetings at South Lancaster and Jamestown, the plan was set before our people present, and was met with a most hearty response. Nearly all present in both instances manifested their acceptance of it by a rising vote. We believe it will be carried into successful operation where it is properly presented.

Who can estimate the vast importance of our foreign work? and what is there more encouraging to our people throughout the United States of America than to know that the present truth is reaching out in its influence all around the world? Some may have weakly thought that we were doing more than we properly could, to extend the work in foreign fields; but, on the contrary, we claim that we are doing far less than we should be doing, and that the proportion of effort to be made must be greatly increased. The number of our people in the United States, in proportion to those in all our foreign fields put together, cannot be far from ten or fifteen to one. And yet the population of this country, compared with those, is very small, even when compared with the civilized nations of the earth. And as to ministers, we have not one in all the foreign fields to ten in the United States; yet in the United States we have 60,000,000 of people, while there are 300,000,000 in the Old Country yet to hear the truth.

How can we, in view of these plain facts, think we are doing anywhere near what we should do in our efforts in foreign fields? The facts are, we have hardly awakened yet to the importance of the work before us. Instead of slackening our efforts, dear brethren, we must rouse ourselves to properly comprehend the necessity of endeavoring to give it our support, and devote ourselves with greater earnestness, decision, perseverance, and devotion, so that we will be enabled to carry this truth to earth's remotest bounds. And we must have means with which to do this. We cannot rely upon the old system of pledging, and gathering a little here and there, but must appeal to our people to come up to the importance of this vast work in all parts of the world. Now we can hardly maintain our present efforts and work. We are in debt, and at this writing we are perplexed to know how to meet this difficulty and that.

Brethren and sisters in the cause, God is appealing to you—rich and poor, men, women, and children, all who love the cause—to do what you can to help his work. We appeal to all our Conference committees to set this plan before our people in the proper light. If they can have this matter properly set before them, they will see the reasonableness and consistency and importance of contributing to help forward the work. Will our ministering brethren and Conference committees awaken to the vastness of this missionary work in foreign lands? We must get our eyes lifted above the mere horizon of State lines, our own Conferences, or mere local efforts. Our field is the world. "Go ye into all the world, and preach the gospel to every creature." The Third Angel's Message is the last and crowning effort of the gospel work before the judgments of God shall fall upon a world lying in wickedness. In such a time and work as this, we need broad views, and far-reaching plans and efforts, which stop not short of the completion of the plain predictions of the message itself. The scriptures which bring them to view, plainly say that it shall go with a "loud voice," and the earth shall be "lightened with its glory;" it shall go to "peoples, and nations, and tongues, and kings."

We plead with our brethren to help us solve this financial question, and impress upon our people the absolute necessity of enlarging their liberality, so as to enable those who have been placed in responsible positions, to carry on the work as it should be. Many have expressed great sympathy for some of our brethren that are loaded with heavy burdens and perplexity. We want them to understand that the financial question connected with this part of the work is one of the heaviest loads that we have to bear; and if they have a particle of sympathy for the work of God in this great crisis, let them take hold to help us bear these burdens. We trust that the Conference committees will see that the very best talents they have at their command shall visit every church of Seventh-day Adventists in their Confer-

ences, and correspond with all the scattered brethren, and bring before them this plan. Let us see if we cannot overcome the difficulties which have been hedging us about for a year or so past, and see the work go forward in these needy fields as it should.

G. I. B.

THE New York Observer, speaking of the growing intimacy between Queen Victoria and Rome, asks the curious and rather startling question, Is the throne vacant? and proceeds to say:—

Some rather singular correspondence has recently appeared in some of the London papers. It relates to Queen Victoria and her recent attitude toward Rome. The Rev. Charles Stirling, vicar of New Malden, has publicly called attention to the attendance, from time to time, of the queen at the services of the Roman Catholic Church; Her Majesty's visit, when at Mentone, to the Romish Cathedral for the service of Blessing the Palms; her visit last April, by special dispensation from the pope, to the monastery of the Grand Chartreuse; her visit to the Romish church at Weybridge; and, more recently, the visit of the sovereign to a Jesuit college near Windsor. Having published a letter on the subject in a local paper, he sent a marked copy to the queen's private secretary, General Ponsonby, and brief correspondence ensued, in which Gen. Ponsonby declared that the statements made were "curiously inexact," but somewhat loftily declined to point out the alleged instances of inexactness, and so Mr. Stirling gave the whole correspondence to the press. . . . Mr. Stirling says, in his closing letter to General Ponsonby: "As many of Her Majesty's Protestant subjects are persuaded that by the renewal of communion with the See of Rome the throne has, according to the Act of Settlement, become vacant, I deem it necessary to forward this correspondence to the public press."

The British throne is undoubtedly not vacant, but if such an intimacy as is here spoken of continues to develop much further, it may ere long become a serious question whether it ought not to be.

In the December number of the German monthly *Das Evangelische Magazin*, published at Cleveland, Ohio, we find the following:—

The Pharisees had a day which was so good that it was good for nothing, and so were all who kept it in the Pharisaical sense. There are two extremes in regard to Sabbath-keeping. If a day becomes so holy that the same is too good to do good therein, then it is time to do away with it. Whoever is so much attached to his church that he forgets the sick and poor on account of going to church, does not honor God with his service. We cannot improve the expression of Jesus in regard to Sunday. It was made for man, but not man for the Sabbath.

No; it is doubtless true that we cannot improve an "expression of Jesus in regard to Sunday," because, in the first place, he never made any expression whatever concerning that day; at least, not any which has been recorded. He did, however, during his public ministry, make many allusions to the Sabbath, one of which was that "the Sabbath was made for man." But there are so many persons in the world who think they know better what is good for them than God does, that all except a few have discarded the day God gave them, and taken up with an institution of paganism. And one of the effects of such folly is seen in the utter disregard for truth which is shown in the above gross perversion of facts, and other similar attempts which we have noticed of late. As for being over-strict in the observance of the Sabbath, it is needless to say that the present condition of the public conscience, as evidenced by the manner in which the Sabbath is spent by the larger part of the community, renders any anxiety on that point superlatively unnecessary.

## NAMES WANTED.

DANISH-NORWEGIAN, Swedish, and German names are wanted by the Battle Creek Vigilant Missionary Society. Please send only the names of such persons as would be interested to read our publications. Address Fred Jensen, REVIEW AND HERALD, Battle Creek, Mich.

## THE YOUTH'S INSTRUCTOR

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