

# The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE  
 IS THE FIELD  
 IS THE WORLD

H. A. M. Lindsley

"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 FAITH OF OUR FATHERS.

There was a time, I've heard the fathers tell,  
 Ere pagan hades took the place of hell,  
 When great Jehovah sat upon the throne,  
 And "Yahweh" was a thing as yet unknown:

When "higher critics" had not nicked the sword  
 Of the thrice-piercing, sundering, flashing Word;  
 When sin was black as midnight, hell no dream,  
 And Jesus Christ the preacher's fruitful theme:

When purple robes could not excuse the guilt  
 Of him for whom the blood of Christ was spilt;  
 When death and Judgment did not cause a smile,  
 Nor Christians show the world the "latest style."

Plain churches held the plain-clad people then,  
 Where God's whole message was proclaimed by men  
 Anointed, filled with that strange power of speech  
 That all the modern schools can never teach.

Then power divine, resistless, fell from heaven;  
 Then citadels of sin were shattered, riven;  
 From heart to heart the electric current went,  
 As preachers, prophet-like, bade men repent.

Through all the reverent throng God's power swept,  
 Till pardoned sinners knew their Lord and wept;  
 Then shouts of victory rose. 'T was heavenly sweet,  
 As scores knelt lovingly at Jesus' feet,  
 Until the place grew luminous, as the Lord  
 Stood in their midst and feasted at their board!

Our fathers tell us stories such as these,  
 Of times when men found pardon on their knees;  
 When Methodists had little worldly gear,  
 But much of Christian zeal and godly fear;

Their battle cry in bygone days a hymn,  
 When God still dwelt between the cherubim;  
 His own "evangelist" each preacher, then,  
 With faith in God, and not in far-fetched men.

We are our fathers' children, but to-day  
 From such "old paths" we've strayed so far away;  
 We trust in numbers and an empty ark;  
 Our church has now become a shining mark,  
 All over gilded with our own cheap dross,  
 Our seeming gain, for us, eternal loss.

What though our altars shine with burnished gold,  
 No flame is there, but ashes dead and cold;  
 Though rich the sacrifice, as times require,  
 No well-pleased God responds in Carmel fire.

We gild the fringes of the word of God,  
 But leave the paths of old our fathers trod;  
 We number Israel off in proud array,  
 Heedless of what befell in David's day.

And for the law, 'mid flame and thunder given,  
 When cloud-wrapped Sinai trembled, anguish-riven,  
 We have a critic credence nowadays,  
 And find with German doubters newer ways.

Church of our fathers, heritage of years  
 Of toil and triumph, shining with the tears  
 Of saints triumphant, who in that old time,  
 Conquering, unconquerable, with faith sublime,

Jeweled with victories thy queenly brow,  
 God ever calls and loves thee, calls thee now:  
 "Come back, my daughter, never more to roam  
 Far from thy Father's love and far from home;

"Back to the vows that knit thee to my side;  
 Back from thy wandering through the cold world wide,  
 With loving pity, pitying love, I call—  
 'Come home, and find in me thine all in all.'"

—Francis S. Borton, D. D., in the Christian Advocate.

### "HE THAT LOVETH NOT HIS BROTHER ABIDETH IN DEATH."

MRS. E. G. WHITE.

THE completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness.

Hear the testimony of the apostle John: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good,

and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us."

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,—a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing.

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care.

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God

to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power nor disposition to uplift the degraded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of separation between man and his fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory.

#### BLENDING PERSONALITIES.

*The King's Messenger.*

To RECEIVE the message of the Spirit is to receive the message of the Father and the Son. There is something charmingly beautiful about their union. With exquisite delicacy of utterance does Jesus declare the divine authority of his message, "The word which ye hear is not mine, but the Father's which sent me;" and again, "The words that I speak unto you I speak not of myself." He is ever in union with the Father, and came, really, that men might see the Father, and know his love.

So the Holy Spirit cherishes the same delicacy of spirit and expression. He is the administrator, revealer, and guide of this age. And as such he must make himself known and understood; but withal he does not speak from himself alone. He does not manifest himself as apart from the Father and the Son; but as *one with and sent by* the Father and the Son.

He is here that he may make us know the things of Christ, and any nominal honor given to the Spirit that does not really make known the character and things of Christ is a great grief to his unassuming, dovelike nature. He would make us know his personality, but ever in living connection with Christ. He abides in our hearts down here, while Christ Jesus is our Advocate with the Father above; but he abides in us as Christ, making the very life that speaks and works in Christ to also speak and work in us. "Christ in you."

Let us not grow overbold concerning the Spirit alone; but remember that he is ever with the Father and the Son, and that whatever he speaks to us he speaks as from them; for it is written, "Whatsoever he shall hear, that shall he speak." Let him make you know, beloved, how surpassingly beautiful are the blended personalities of our triune God, manifested by the personal presence of the Holy Ghost.

To know him is to know the Father and the Son, and these can not be truly known and really honored until we receive and know the Spirit; for no man can call Jesus Lord but by the Holy Ghost. And, furthermore, he would so unfold Christ in us, who are born of the Spirit, causing his life to actually flow through us, that our lives are submerged and blended in the same oneness with the Father and the Son.

Blessed be God forever, for the gift of the Holy Ghost, by whose work we who are the body of Christ are perfected in union with our living Head. For as we allow self to be displaced, and he comes in, his personality and ours are blended more and more. Our life is inseparable from his, our thoughts are the impartation of his mind, our love is the love of God, and our works and words are the fruit of his active life in us.

Let the blending process go on; be willing, yea, eager, to sink out of self into Christ.

"FAITH and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have."

#### "IF I SHOULD DIE TO-NIGHT."

If I should die to-night, all things unlovable in me would also die,  
And only what is good would live to hallow blessed memory.

Kind words, in extenuation of my every fault, and praise for honest effort, would declare  
That I was well approved — if I should die to-night.

If I should die to-night, e'en those who dire revenge have sought

For real or fancied wrong would at the sight of my pale face relent;

For who could quarrel with cold and lifeless clay?  
Would they freely all forgive — if I should die to-night?

If I should die to-night, true hearts would break, and burning tears would fall;

The lips of those who love me well would utterance give

To deep-souled thoughts, in accents low and sweet;  
The air would laden be with breath of flowers, and yet —

I could not hear or see; nor would I know by them how greatly I was missed —

If I should die to-night.

Ah, friends! how soon, how very soon, our loved ones pass

Beyond the reach of human-handed ministries!  
Oh, then, by word and deed, make manifest to-day

The promptings of a heart compassionate and kind!  
Keep not endearing names and meed of praise

For death-closed ears and chiseled monument!  
Keep not the warmest kisses for the cold brow,

And the rarest flowers for the coffined dead;  
But give them to the living, give them to-day,

Lest those whom they would bless should die to-night.

— Selected.

#### THE ROSETTA STONE.

J. N. LOUGHBOROUGH.

WHEN I was visiting the British Museum a short time ago, having just passed through the Assyrian department, in which are many stones, tablets, and plates bearing inscriptions in hieroglyphics, demotic, and cuneiform characters,—the work executed by the hands of men centuries before the first advent of Christ,—I came to the famous Rosetta Stone, and read with greater interest than ever before the explanation placed beside it.

It is there stated that this record upon the stone was inscribed one hundred and ninety-eight years before the birth of Christ, and that the inscription is in three forms of writing. The first is in hieroglyphic, the form used by the priests; the second in demotic, that used by the common people; the third in Greek. This Rosetta Stone was thus the grand key that unlocked the mysterious characters on the ancient monumental pillars and tablets. On reading the Greek, it was ascertained that the same thing was said in the other two forms of writing. By the aid of this key, those hitherto silent inscriptions of these ancient writings were unsealed.

This Rosetta Stone was discovered by the French at Fort St. Juliën, on the Rosetta branch of the Nile, in the year 1798, and was placed in the British Museum in the year 1802.

While looking at the stone and the descriptive tablet, I was deeply impressed with the date of the discovery of this grand key to the writings on those ancient monuments and tablets. It was discovered just at the time when special knowledge on the Lord's word was to be brought before the world. The Lord said to Daniel, "The words are closed up and sealed till the time of the end." Dan. 12:9. And again, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Verse 4.

The time of the end is marked, in Dan. 11:35, as the close of the "appointed time" of the warfare of the "horn" against the people of God. That horn was the persecuting

power that lost its civil dominion in the overthrow of Pius VI, in 1798. That date, 1798, begins the period called in prophecy "the time of the end." With this increase of knowledge in the Word came also the Lord's time for his "two witnesses"—the Old and New Testaments—to finish their testimony in sackcloth, or obscurity, and come into a position of prominence before the world, compared to an ascension to heaven in a cloud, while their enemies beheld them. Rev. 11:7-12.

The British and Foreign Bible Society, organized in 1804, may be mentioned as one of the agents that brought the Bible more prominently before the people. The organization of this society was soon followed by the formation of numerous other Bible societies, which have placed millions of copies of the Sacred Scriptures in the hands of the people of all the leading languages of the world, and in nearly every dialect of those various tongues.

While the Word has thus been brought into prominence before the world, the enemy of all righteousness has made fierce attacks upon it, seeking to weaken the force of its teachings, and to contradict some of its historical statements. While this has been going on upon the one hand, upon the other hand the pick and shovel of man have been exhuming, from the ruins of ancient cities and temples, the tablets and stones bearing witness in their hieroglyphic, demotic, and cuneiform inscriptions to the very facts that the skeptics have denied. For instance, while men were doubting whether there ever was such a priest-ruler as Melchisedec, out came tablets exhumed along the banks of the Nile, about 1892, containing records made 1430 B. C.; and in these tablets are letters written by "Melchisedec, king of Salem."

Again: more recently, while the skeptical were claiming that there never were such persons as Mordecai and Esther, and that the book of Esther in the Bible was merely a Jewish myth, there was exhumed, 1899, from the ruins of Susa, the ancient capital of Persia, the relics of a temple on whose walls is inscribed that it was erected "in memory of the good Queen Esther and her kinsman Mordecai, the grand vizier, both of whom lie buried at Ecbatana." The records corroborate completely the statements presented in the book of Esther, in the Bible.

Then, again, while the great question of the Sabbath as God's great memorial of creation, founded at the close of the first seven days of the world's history, is being proclaimed to men, some ministers, in opposition, have claimed that the sanctifying of the day did not take place until the law was spoken from Mt. Sinai, and that the fourth commandment is not speaking of what took place at creation, but at Sinai. Out of the earth come tablets that demolish such a theory. In the fifth tablet from the library of Assur-bani-pal, prepared about 700 B. C., and exhumed about 1876, is distinct mention made of the Sabbath as instituted at the close of creation week, and as observed by the "Accadians,"—the descendants of "Accad." See Gen. 10:10.

In view of the fact that these ancient tablets, with their otherwise mysterious hieroglyphics, etc., are bearing witness against the infidelic thrusts made at the divine records, which characters would have remained a mystery except for the aid of this key on the Rosetta Stone, you can see what led me, while standing before this stone, to rejoice and praise God for his fatherly care over his word, which he has exalted and magnified above all his name. And I still say, Praise the Lord! He preserveth his truth to all generations.

It is estimated that in England there are over two hundred thousand more unmarried women than unmarried men.

## POWER FOR WITNESSING.

R. D. QUINN.  
(Butte, Mont.)

"Ye are my witnesses, saith the Lord, that I am God." We are witnesses for God when we reveal in our lives the working of a power that is divine. Paul was a powerful witness for God. Why?—Because he had something powerful to tell, and he told it wherever he went. He determined not to know anything save Jesus Christ and him crucified, and he preached everywhere the mighty fact that God gave Christ as a ransom for sin, and that the whole world can be saved by trusting in him.

This kind of preaching, supported by the testimony of his own experience, was his most effectual way of drawing men to Christ. It was this testimony that confounded the Jews who dwelt in Damascus, and proved to them that Jesus was the very Christ. It was the testimony of his own experience and conversion and the power that attended it, that silenced the clamoring mob who cried, "Away with him," when all Jerusalem was in an uproar. It was the same testimony when at last the aged apostle was summoned before the highest earthly tribunal, to witness for God.

It was not with excellency of speech, or enticing words of man's wisdom, but the same simple story of his own experience, and how Christ was seen of him while on his way to Damascus, and the remarkable transformation wrought in his life, witnessed to by the Spirit and by power, that caused Felix to tremble, and Agrippa to say, "Almost thou persuadest me to be a Christian."

Thus we see that the secret of Paul's power was in his telling the people what he had seen and heard and felt in his own life of the power of Christ. This is the witness for which our Lord calls, and for lack of which the world is now perishing. "Our confession of his faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge his grace made known through the holy men of old; but that which will be most effectual is the testimony of our own experience." This being true, it follows that what we need most of all just now is a rich experience,—something that we ourselves are enjoying and experiencing daily of the saving and keeping power of God.

Words alone can not tell it. The mere iteration and reiteration of doctrine along with logic and theory will not reach the heart of the sinner. It must be a positive, living testimony that we now bear to the world. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of his grace shall be witnesses to its power. Those whose course has been most offensive to him he freely accepts when they repent. He imparts to them his divine Spirit, places them in the highest positions of trust, and sends them forth into the camp of the disloyal to proclaim his boundless mercy."

"These precious acknowledgments to the praise of the glory of his grace when supported by a Christlike life, have an irresistible power that works for the salvation of souls." He who would be a witness for Christ must have Christ abiding within. So let no one try to communicate to others that which he has not received, but rather, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, . . . that which we have seen and heard declare we unto you." 1 John 1:1-3.

"If we would have spiritual life and energy, we must commune with God."



## THE GOSPEL AND CIVIL GOVERNMENT.

R. S. OWEN.  
(Hatley, Miss.)

(Concluded.)

## CHRISTIAN MEMORIALS ARE FOR CHRISTIANS.

If the first day of the week be really the "Lord's day,"—a memorial of the resurrection of Christ,—then, like all Christian institutions, it belongs to the church, and should never be enforced upon unbelievers. It would be as much out of gospel order for one who does not believe in Christ to celebrate his resurrection, as it would be for him to partake of the memorials of our Lord's death. God does not wish unbelievers to observe his ordinances. They are designed to be an expression of *faith*, and "whatsoever is not of faith is sin." Rom. 14:23.

When ancient Israel forsook the Lord, and still kept up a formal observance of his ordinances, the Lord rebuked them, saying, "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting." Why were these things an abomination unto the Lord? Had he not commanded their observance?—He had; and when properly observed, they were a blessing to the people, and an honor to God; but the trouble was that this people were "laden with iniquity," their hands were "full of blood." Isa. 1:11-17. Their profession of religion was only a pretense.

To force an ungodly man to keep the Sabbath is to compel him to act the hypocrite. The same would be true of the Lord's Supper. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:29. The Lord calls sinners to repentance, and offers them salvation full and free; but he wishes no hypocritical pretensions.

## ENFORCED IDLENESS IS A CURSE.

"We do not insist on a religious observance of the Lord's day," says one; "we only demand that men shall not work on our sabbath." Here the advocates of the Sunday law fall into another serious error—that of encouraging idleness. There is no virtue in simply doing nothing. When the day is not observed from religious motives, it is far better that the time be spent in useful labor than in the manner in which it is often employed. Follow that young man from his usual vocation to his places of Sunday resort; witness the evil influences that surround him there: and no further argument will be needed to show that a mistake has been made in forcing him to leave his work. We here present a few statements from Sunday League Leaflets:—

Make Sunday a holiday instead of a holy day, and you infallibly injure public morality.

A holiday sabbath is commonly followed by a jaded Monday.

About one fourth of the liquor drunk is consumed on Sunday—a day of general idleness and temptation.

Sabbath dissipation very commonly makes Monday an idle day.

In Germany a great majority of the female suicides occur on Sunday.

There is not a parish in Chicago where the Sunday saloon has not been the ruin of the most promising and brightest boys.

These statements illustrate the folly of enforcing Sabbath observance upon the ungodly. Some of these evils are charged to the Sunday saloons; but these saloons are open *every day of the week*, not simply on Sunday, and they are only one of the many sources of evil. The reason for the excess of crime and licentiousness on Sunday is not that the saloons are open; but because *ungodly men are idle*. Saloons should be closed not only on Sunday, but on all days of the week.

Satan ever "finds some mischief for idle hands to do." The following forcible words on this subject are from Dr. Albert Barnes:—

Extensively in our large cities and their vicinities, this is a day of dissipation, of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue and soberness and industry, to propagate infidelity, to lay the foundation for future repentance of ignominy, to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows, on this day than on all the other days of the week. So it always is where institutions designed for good are abused: they become as powerful for evil as they were intended for good. The Sabbath is an institution of tremendous power for good or evil. If for good, as it was designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil, it strikes at all these; nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a Sabbath given to licentiousness and sin.—"Practical Sermons," pages 288, 289.

## WHAT IS TRUE SABBATH-KEEPING?

While useful industry is commended in the word of God, idleness is associated with vice, and is condemned as a sin. Prov. 31:10-31; 6:6-11; Heb. 6:10-12; Eze. 16:49. We may be sure that God never designed the Sabbath to be simply a day of idleness. If keeping the Sabbath consists in simply doing nothing, then Christ was a notorious Sabbath-breaker, for he did many wonderful works on the Sabbath; and when the Jews charged him with breaking the Sabbath, he replied: "My Father worketh hitherto, and I work." John 5:17. The ancient priests of God did more work in the temple service on the Sabbath than on other days. Gospel ministers usually do their most arduous labor on the day they regard as the Sabbath. Diligence in the Lord's service is repeatedly enjoined in the word of God. We are to "diligently hearken to the voice of the Lord" (Ex. 15:26); to "teach them [the words of the Lord] diligently" (Deut. 6:7); to seek God diligently (Heb. 11:6); and look "diligently lest any man fail of the grace of God." Heb. 12:15.

The Sabbath is the Lord's day, and it should be devoted diligently to his service. The Lord commands us to refrain from our own work on his day, *not* because there would be virtue in our being idle upon that day; *but* because *he* has *other work for us to do*. "Is it such a fast that I have chosen," saith the Lord, "a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" If this was all God required, the civil government could easily make Sabbath-keepers. It could compel the unbelievers to sit in sackcloth and ashes all day, or stand with bowed head and sober countenance; but it can not enforce true Sabbath-keeping. "He that regardeth not the day to the Lord he doth not regard it." Rom. 14:6

From our Saviour's words in the synagogue at Nazareth on the Sabbath day, we may get the true idea of Sabbath-keeping. He says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then, with the eyes of all that were in the synagogue fastened upon him, he added: "This day is this scripture fulfilled in your ears." Luke 4:16-21. Follow the Saviour throughout his public ministry, and it will be seen that especially on the Sabbath was the Spirit of God upon him in doing just this kind of work.

Christ was the model Sabbath-keeper. And until the civil government can clothe men with the power of God to enable them to keep the Sabbath according to the example of the true Pattern, it should attend to its own legitimate work, and let God take care of his own day.

Let the ministers of Christ "preach the Word" faithfully. Let them weep over the erring, and pour out their prayers for the salvation of the lost, as did our Saviour. Let them labor as ardently and unselfishly for the truth as did the early Reformers, and as did many of the pioneers of their own churches. Then their power will be felt; for their influence will be strong through the sweet savor of Christ. Then, too, they will have neither the need nor the time, nor yet the desire, to lobby at the halls of legislation, nor to attend upon the office of the magistrate, to secure better observance of the Sabbath or of any other form of religious service. "Not by might, nor by power, but by my Spirit, saith the Lord."

#### THE TALMUD AND MODERN CRITICISM.

W. S. BUTTERBAUGH.  
(Denver, Colo.)

A BRIEF and concise answer to the question, What is the Talmud? may be given by saying that it is a compilation of the writings and decisions of the "higher critics" of the Jewish age of the church. It may also be said to be a newspaper of Judaistical interpretation and comment, edited during a period of no less than a thousand years, its editors and collaborators belonging to all classes of men. This being the case, there can be found in it almost everything, presenting, in some cases, the most striking contradictions. Politics, pedagogy, history, mathematics, jurisprudence, medicine, philosophy, astronomy, theology, astrology, demonology, magic, and a multitude of *bonmots* of uncertain mixture, are discussed, both pro and con. Starting with religion, the collaborators of the Talmud discussed almost everything in the daily affairs of life from the cradle to the grave.

Strictly speaking, it is not, as many suppose, the science or religion of Judaism, but rather the "higher criticism" of the Bible by Jewish rabbis and worldly wise critics of those days. Of a truth it could be said: "In vain do they worship me, teaching for doctrines the commandments of men." It was the library of the Jews when no other existed outside of a few cloisters and palaces; and to-day we stand with awe before that memorable monument, which was erected upon the grave of Israel's national life. As such, this monument contains a repository of thought and an index of reference that help to unfold the spirit that animated Jewish customs.

The word "Thalmud," or Talmud, signifies something that is to be committed to memory, in contradistinction to the law of Moses, which could be read. A prominent Jewish writer is authority for the statement that it was by dire

necessity, on account of the increasing disasters during the dispersion, that special methods of preserving and expanding the law were established.

This method, he says, turned out disastrously for Judaism, on account of the sophistry and idle argumentation that necessarily had to be applied in order to impress the mind with the substituted interpretations of the law, as well as the perversion of the plain words of the Pentateuch, and to thus find in them what the original writers *never* intended. This formalism, these minutiae, this anxiety to explain and scrutinize every iota by all sorts of interpretations, became painful and ridiculous in the extreme, and what is worst of all, hostile to *free* research by the ordinary person.

It is a noticeable fact, as compared with present-day theological tendencies, that when a "Thus saith the Lord" is regarded objectionable to the prevailing custom of the majority, our "higher critics" find some means of declaring the same to be null and void. The same was true of the Talmudical critics.

In proof of the foregoing I herewith submit the following evidence: In the days of Samuel cows were sacrificed, which was against the law. Lev. 1:3-10. However, the Talmud approves of it, considering the circumstances. See Abodah Sarah 24 c. "The rabbis have a right to abolish even the law of Moses."—*Jebamath* 90 c. "God never came down from heaven to earth. Moses and Elijah never ascended to heaven."—*Sukkah* 5.

In the middle of the third century, Simon ben Lakish, the great Talmud teacher, decided that Job never actually existed, but was a deeply poetical creation, and, furthermore, that the names of the angels were borrowed from a foreign people (Babylonians and Persians) by the Jews during the exile.

Gaon Ladiah, who flourished in the ninth century, explained away many of the miracles; namely, the speaking of the serpent in paradise, and the speaking of Balaam's ass, etc. His contemporary, Chivi of Balk, explains the crossing of the Red Sea by the Israelites, with "ebb and flood" (evidently meaning ebb and flow of the tide). The manna he says was a sort of "resin emitted by the sweating of certain trees." The radiance of the face of Moses was the result of "too much fasting," etc.; and he plainly *denies supernatural revelation*.

"Israel has no longer to expect a personal Messiah; for all prophecies concerning the Messiah have been fulfilled by the King Hezekiah."—*Sanhedrin* 99. "In every country and land where Israel has not to suffer persecution, there is their Messiah."—*Berachot* 34.

"Better desecrate one Sabbath in order to keep this day holy in future days."—*Joma* 87.

More evidence might be introduced; but the foregoing is sufficient to show that there existed in the days of the Talmud a class of critics similar to those of the present day, whose criticism and interpretation was nothing other than *infidelity* in disguise. Thus it is apparent to every candid Bible student that while in many cases they professed outward compliance with the law, and strenuously laid upon others its obligation; yet whenever any point touched themselves, they did not hesitate to declare it void. Thus they bound heavy burdens, and grievous to be borne, and laid them on men's shoulders, but they themselves would not touch them with one of their fingers.

Therefore, inasmuch as "this method turned out *disastrously*" "on account of the *sophistry* and *idle argumentation*" that characterized it, how much more shall it be true that the present-day interpretation by the higher critics will turn out *DISASTROUSLY* to all concerned in this, on account of its *SOPHISTRY* and *IDLE ARGUMENTATION*!

#### THE TIMES OF REFRESHING.

THORO HARRIS.  
(Washington, D. C.)

It is remarkable how the light of the Third Angel's Message—the gospel for these last days—illuminates every text of Scripture.

For instance, consider the words of Peter: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of Lord." With this passage compare the testimony of a later prophet: "In the commencement of the time of trouble, we were filled with the Holy Ghost as we proclaimed the Sabbath more fully."

The conclusion is unavoidable that the latter rain, the "refreshing from the presence of the Lord," occurs in connection with the promulgation of the Sabbath truth. Nor could it be otherwise; for was it not upon that day in the beginning that God rested and was refreshed? Does not true Sabbath observance constitute the very essence of this refreshing?

As the former rain was the divine seal to the witnessing of the early disciples, while the Sabbath truth remained unobscured; and as it ceased with the development of the mystery of lawlessness; so with the restoration of God's broken seal the latter rain will fall in great abundance. And to this intent are the words of Gabriel: "O the blessednesses"—plural number (this, in the original, is an exclamation)—"O the blessednesses of him who is waiting earnestly, and doth come" to the expiration of that prophetic period which marks the beginning of the cleansing of God's temple both in heaven and on earth. Dan. 12:12.

Concerning apostate Israel, the Lord, through Zephaniah, prefers the charge, "Her priests have polluted the sanctuary, they have done violence to the law." Again, he declares that they "have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, . . . and have hid their eyes from my Sabbaths." Thus the treading down of the sanctuary is coupled with the desecration of God's Sabbath day. But when "the temple of God was opened," in 1844, "there was seen in his temple the ark of his testament."

According to Daniel's prophecy, the times and law of Deity were to be given into the enemy's hands until a specified date. And what should check his impious pretensions?—Ah! "the judgment shall sit." Here we are afforded a pertinent answer to the oft-recurring inquiry, "Why not found out before?"

Moreover, as we understand more clearly the meaning of God's rest day, as week by week we observe this season of "refreshing," and unite in the dissemination of this glorious message of rest, the showers of heaven will fall in copious abundance. And they will continue to fall until all the mists of pagan error shall have melted away before the advancing sunlight of that angel who ascends from the east bearing the seal of God. Then will be fulfilled the prophecy of Ezekiel, "There shall be showers of blessing."

THE Holy Spirit, if simply allowed, will bring us into a steady, daily, constant obedience to his loving will. He will lead us to live a simple, common-place, steady, and obedient life—nothing out of the regular order, nothing romantic, nothing exciting or hysterical, everything silent, sweet, sure—a satisfied and contented life. He will live his daily life in us. Little duties, hourly tasks, the regular round of life, is the life he will live if let.—*King's Messenger*.



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23.

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made.

ALONG THE WAY.

THERE are so many helpful things to do  
 Along life's way  
 (Helps to the helper, if we did but know),  
 From day to day.

So many troubled hearts to soothe,  
 So many pathways rough to smooth,  
 So many comforting words to say  
 To hearts that falter along the way!

Here is a lamp of hope gone out  
 Along the way.  
 Some one stumbled and fell, no doubt—  
 But, brother, stay!  
 Out of thy store of oil refill,  
 Kindle the courage that smolders still,  
 Think what Jesus would do to-day  
 For one who had fallen beside the way.

How many lifted hands still plead  
 Along life's way!  
 The old, sad story of human need  
 Reads on for aye.  
 But let us follow the Saviour's plan,—  
 Love unstinted to every man!  
 Content if, at most, the world should say,  
 "He helped his brother along the way."

—Selected by a correspondent.

In many of the letters that have been received since Sister Henry's death occur expressions like the following:—

I think we have imposed burdens on Sister Henry by asking questions that we ought to have been able with God's word to answer ourselves; so the Lord has cut off our dependence upon her, and permitted her to fall asleep.

It is hard to see the hand of the Lord in the death of our dear sister, but I know it must be his doings; for she was indeed his own child. Our elder remarked that he had noticed by the letters of inquiry coming from mothers, as answered in the Woman's page in the REVIEW, that they were depending too much upon her, almost making her to be conscience for them. This is a glorious work, and the Lord will accomplish it if we will let him into our hearts to dwell there by his blessed Spirit.

I shall miss Sister Henry's counsel, breathing as it always did the faith and courage born of long experience in entire consecration to the right; but we each have much earnest work to do, and I feel that we all ought to put our shoulders to the burden, and, pressing close together, fill as far as possible the gap made in our ranks.

Another sister who was in great distress over domestic relations, and had written to Mrs. Henry about the time of her death for advice in regard to abandoning her home, but whose letter came too late to receive the answer desired, writes as follows:—

After sending my letter to Sister Henry, what was my consternation on opening the REVIEW to see the notice of her death. What a sorrow it is to me! My first thought was, What will the cause do without her? It does seem as if her work could not go on just the same, but, in her own words in a late report, "The work is God's, and there are no discouraging features." Now about my trouble. After I read of dear Sister Henry's death, I read over some of her writings concerning the family, studied my Bible, and prayed to be led aright; and a great burden came to me for the salvation of my husband. I took my Bible and spread it out on my bed, and, opening it, my eyes fell on the words, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I claimed the promise. My husband came home penitent and broken down, and said that if I did not forgive him, he could not live. He got down on his knees and begged God to forgive him his sin to me, and I knew that if I did not

forgive him, I could not go to God and ask forgiveness for my sins. I don't think there has ever been a time before when I would have forgiven him; but I have been led to a deeper consecration than ever before, and I believe one family has been saved from being broken up. I shall plead for my husband every day, with God's promise before me, till he yields all to God.

This is the general trend of the letters, and surely indicates the leading of the Spirit with reference to the work. "Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden him, you can not weary him. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son." This is the instruction from the Spirit of Prophecy.

The many responses from the sisters, indicating their renewed sense of responsibility in the work, and expressing their earnest desire that it shall continue, are very gratifying; and it is well for us, as sisters, to bear one another's burdens, and share with one another in the experiences of life; but our recognized leader must be He who has promised to give wisdom liberally to all who lack, and to grant the petitions that we ask of him. Our motto should be,—

"Cut off our dependence vain  
 On the help of feeble man;  
 Every arm of flesh remove,  
 Stay us only on thy love."

EXTRACTS FROM CORRESPONDENCE.

I FOUND the passage in Jeremiah to which you referred the sister a special help to me yesterday. I had a difficult task to perform, and I made the promise mine, and found help.

I can truly say, May the Lord bless this work. My heart was touched with the first appeal, in the REVIEW AND HERALD of December, 1898, and I have been trying to do my duty ever since. I have found a new meaning to life. I have a work to do in my home. The Lord is good, and his ways are past finding out. One of my boys has been sick for over two years. The doctors said there was no help for him; but the Lord has helped him, and he is getting better. To the Lord be all the praise.

The following is an extract from a letter written by a sister nearly seventy-four years old, who is visiting among relatives not in the truth:—

I spoke at their meeting last Sunday, with the applause of all. I spoke praises to the Saviour, and touched lightly upon what sin is, and the laws of life and answers to prayer. They stand on the same Bible, without creed, that we do. If I can walk before them without exciting their prejudice, I may be a benefit to them. Yesterday I went to a rag-bee, to piece carpet rags, and read to the sisters "What and How to Answer," by Mrs. S. M. I. Henry. I have read the leaflet entitled "A Woman-Ministry" to a neighbor across the way, with much pleasure to myself, and, I think, to the listener. If I could sell some of our smaller publications, I should be happy.

I married young, and for twenty-five years have chafed under the yoke of a disappointed life, failing to see that perhaps this was the only way the Lord could save me. I have often told the Lord to bring anything upon me necessary to fit me to dwell with him, and then, when trials came, have I murmured and complained. I wonder how the Lord could have so much patience with me. But I am glad I am letting him teach me through his word and through his servants.

I have been appointed secretary of the Woman's Gospel Work at this place, and also have been chosen to visit among the sick and needy. I have not much time to do the work, but the other members have each promised to visit as many as they can, and report to me each week; so I shall be able to make a report of the work that is being done. We are very much scattered, living from six to fifteen miles apart; but we have plenty of room for each to do a great deal of work, and so reap a bountiful harvest.

My duties at home prevent me from doing much except among my near neighbors; and all the summer I did little except pay them a friendly call, offer a helping hand, or say an encouraging word whenever I could. This winter I was impressed to begin a little work among the children, who know but very little, if anything, about Jesus and his love, as most of the neighbors are not professors of religion. I at once sent for Scripture text cards, two copies of our Sabbath-school song book, solicited several weekly copies of *Our Little Friend* and of the *Youth's Instructor*. I then visited each family, and found them glad to have their children come. They said they could not afford to dress them well enough to go to the churches. So now I have a Sunday-school class of eleven, and realize the blessing that comes in the effort to do for others.

I can not refrain from writing to you, and thanking you for ever opening up a Woman's page in the REVIEW AND HERALD. Words are inadequate to express the amount of good I am getting out of it. I never have taken part in it because of lack of an education, but I do praise the Lord for the help and courage he gives us in the experience of others. Many times I have thought that no one had an experience quite so trying as mine. I have had experiences when it seemed as if reason would be dethroned, and, as one sister expressed it, it was enough to turn one's hair gray in a night. I have thought that if this summer's experiences did not purify me, or kill me, nothing ever would. It seemed one day as if the Lord gave me my choice—I could let it kill me or purify me, just as I liked; and to-night I rejoice in the refining process that is going on in my life.

One of our boys was keeping company that was not the best, and it seemed as if I could say nothing to cause him to see his condition. My husband, being a man of the world, had no desire to help in teaching principles of religion in our family, and I, having become discouraged, had discontinued family worship. I thought it was best not to keep it up, as I was the only one who seemed interested in it. My son's course troubled me so that I became ill; and as I lay on my bed pondering what I should do, the Spirit of the Lord impressed me to get up and read and pray in my family, and to return thanks at the table, and that if I did this, the cloud of discouragement would break. I did so, and found the Lord true. I still have family worship night and morning, and find myself strengthened, and I can see that the enemy is making tracks to get away from my house; and from my children.

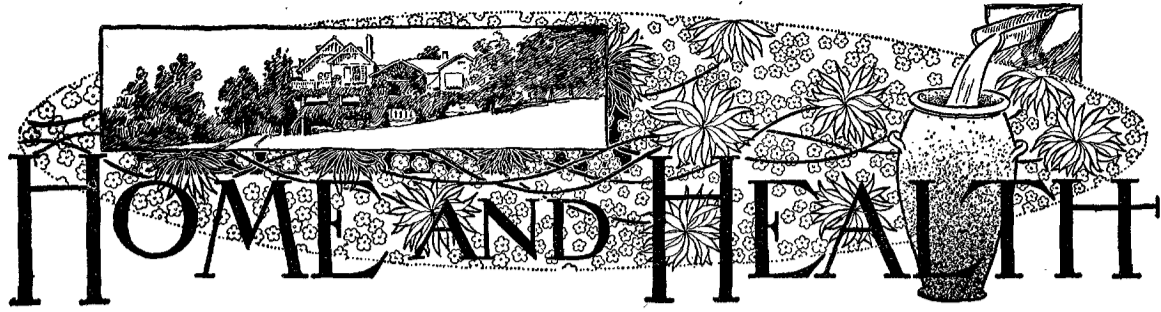
REQUESTS FOR PRAYER.

THE wife of one of our ministers, who has been a co-laborer with her husband in all his work, requests prayer that her failing health may be restored, so that she can continue in the work of saving souls.

Pray for a young man, an only son, who is a slave to the cigarette habit. He wishes to be free; has tried medicine, but with no avail. The nerves are shaken; the eyes dull, and portions of the body are the color of the paper used to make cigarettes.

I have an unconverted husband, and had almost given him up in despair, but my faith has been strengthened as I have read of others whose husbands have been converted through our united prayers, and I send in a request for you to pray for my husband. He is quite bitter, but pray, pray, pray. Surely it is not the will of the Lord that my husband should perish.

A wife and mother requests prayer for the healing of her husband, who she fears is being attacked by consumption. She writes: "We are Seventh-day Adventists, and have been for nearly seven years. I have read and heard of miracles that the Lord has wrought in answer to prayer, and I believe that the earnest, effectual prayer of the righteous availeth much; and I believe that in union there is strength. Now I ask that you set apart a time for prayer by all our people for the recovery of my husband's health if it is the Lord's will. We have two children, who need a father's care and support." Of course the healing must come in response to the faith of this brother; but we can unitedly pray for him and his family, that the Lord will sustain them in this trying time, and clearly make known what is his will concerning them.



## HARK!

WOULD you like to know what I hear, dear heart,  
When the snow is melted away,  
And I lay my ear to the soft warm ground  
On a sunny April day?

I hear the rootlets running along,  
Bringing little garments rare  
To clothe the flowers that have hurried up  
To breathe the sweet spring air.

One carries a hood for the Violet dear,  
Lest the air should give her chills;  
And one a hat for the Dandelion,  
All trimmed with golden quills;

Another brings a bunch of caps  
Of pink and blue and white,  
And under each little Hyacinth chin  
They're fastened snug and tight.

And I hear a rustle like dainty silks  
As the tiny waists are made  
That over the forms of the Tulips fair  
And the Crocus are tenderly laid.

And then I hear them scamper away  
To the hills where the brooklets run,  
And, filling their buckets, they hasten back  
With a drink for every one.

O dear little flowers, for you and for me  
There are caretakers hidden from sight,  
Who work in the dark our whole lives through  
That we may have sweetness and light!

—Ellen Knight Bradford.

## GOD MEETS US WHERE WE ARE.

MRS. H. W. PIERCE.  
(Columbus, Miss.)

PERHAPS we are not where he wishes us; for although we have given ourselves to him, and professed a holy profession, yet it may be that he discerns in us self-love rather than the image of his dear Son. Nevertheless, "God takes men as they are, with the human elements in their character, and trains them for his service, if they will be disciplined and learn of him." —"Desire of Ages," page 294. "In order to reach all classes, we must meet them where they are." —*Id.*, page 152.

I shall never forget the bitter experience through which I passed when God taught me this lesson. Our only daughter had gone from us. We had given her in marriage, and knew that she was engaged in the Lord's work. But some mothers will understand me when I say there was an aching void in my heart. I often wept when alone. Finally I said, This will never do. We will adopt a young girl who needs a home. She shall be to me as my own dear daughter. I will be to her a loving mother. Thus, with God's help, we will be a blessing to each other. We did not send off for a child well recommended, but took the first one that came in our way.

A friend near by had taken a little girl of ten years from a children's home, and after keeping her a short time, had sent her back. The child, having become somewhat acquainted with us, longed to come to us, and prayed every night that we would take her. After a few weeks we did so, adopting her, and changing her name, which greatly pleased her. But, alas for human frailty! I was not inexperienced in dealing with children; but the words of a friend who said to me, "I guess you have

your hands full this time," proved true. Whenever the child could not have her own way, all manifestation of love and tenderness toward her was distasteful, and only rendered her more rebellious. This grieved me much, and I often wept. We loved her, and had made her our own daughter; so the obligation could not be easily put aside.

Sometimes I queried if there was not some way of escape. But when I carried it to God in prayer, I found no freedom in praying for a separation. Still I was unreconciled to her conduct. How could I endure to have my daughter act that way?

After a while it seemed unbearable, and I begged the Lord to take away the sting. Almost immediately he answered my prayer. As if by accident, my eye rested on a story in an old copy of the *Signs of the Times*. It helped me to see that my greatest sorrow came from being unreconciled to meet her where, and accept her just as, she was, and trust God's power and love to bring about the desired improvement, not all at once, but as the unsightly plant by culture and careful pruning develops grace and beauty. Thus God would use me to cultivate this neglected parcel of human life, and would have me trust him for the final result. My husband, although away much of the time, assisted all he could to inculcate in her right principles, and to win her with love to a more unselfish disposition.

Gradually she recognized and despised the ugliness of her former ways, and came truly to desire that loveliness of Christian character which she did not possess. A few years later she gave herself fully to the Lord, and willingly took up every cross. She now sleeps in Jesus, and I am indeed thankful that I was not left to myself to rebel against my God-given privilege. I will just add that our daughter's own grandmother, a conscientious Sabbath-keeper, had offered many prayers for this dear child, when to human appearance there was no prospect that she would ever have the advantage of a Christian home. Thus God uses some of his children to answer the prayers of other of his little ones, though they often never know each other in this life.

Dear sisters, if any of you are having a similar experience, be patient; endure as seeing Him who is invisible, and you shall reap the reward of your labor. How would it fare with us if God did not meet us where we are, and choose us to work with him, not because of our imperfections, but notwithstanding them?

How careful we ought to be lest we refuse the self-denial necessary to enable us to be workers with Christ, and so fail to be partakers in the glory that shall be revealed.

THE use of red lamp-shades is very common. But no other color is so irritating to the eye as red. Green and blue are the most agreeable colors to the eye. God either made the grass and leaves green because that color is so agreeable to the eye, or he adapted the eye to green because there is so much of that color in the world. It makes no difference which way it was, the adaptation is perfect; and if you have been using a red lamp-shade, put a green one in its place, and observe what a soothing effect it has on the eyes.

J. O. BEARD.

## THE CARE OF FLOUR AND GRAINS IN THE TROPICS.

ISADORA SPIES.

(Rio de Janeiro, Brazil.)

VERY few persons here bake their own bread, because they think it must be made fresh every day. But I have no trouble in making good, sweet bread, which will keep one week at any time in the year.

I recommend all to follow the instructions given in the REVIEW of December 12. And I would add that I have found it a good plan the first bright day after, or during, the rainy season (if it lasts two weeks, as it does sometimes), to spread the flour in the sun; or, if I have not a great quantity on hand, dry it in the oven.

Corn meal will keep quite a length of time if sifted and slightly roasted before putting it away. It should be kept in a tin can.

Rice and barley are also much better if slightly roasted.

All grains, if put away without heating, will be found woven together in balls in a short time. Many of the farmers treat their beans to a thorough heating as soon as harvested. We found that graham flour is an unknown thing here. But at the flour mills we bought wheat; and, after a thorough heating, put it away in tin cans, to be ground in a hand mill when needed.

Thus, with a little attention, bread, which should be the principal food in a vegetarian family, may always be nourishing and palatable.

## "I AM HUNGRY."

MARY N. BRADLEY.

DID you ever suffer the pangs of hunger? I have. I have been so hungry that I could not sleep at night, and too weary to do my work in the morning. I have been so hungry that I would have given fifty dollars for a pound of the right kind of nourishing food, and would have walked miles to obtain it, had the money been available.

So, when I hear the cries of the poor starving souls of heathen lands, my heart aches for them so much that I can not help giving all my money to buy food for their hungry souls. My Lord provides for my physical needs, but man can not live by bread alone. My soul gets so hungry for Christian fellowship—for the communion of the saints—that I can not sleep.

Why don't I go to church and get refreshed? — Well, maybe I am a poor, lone missionary, many miles from any of the Lord's people, trying to win souls for him. How glad I would be to see the dear, familiar face of a brother or sister once more! How I'd love to talk over the happy times when we used to go to meeting together, and drink to our fill of the blessed Holy Spirit's presence.

Maybe I am one of those lonely persons who live so many miles from the church that I can not go unless some kind brother takes me; but no one cares "to be bothered."

Maybe I am that poor invalid pauper who rejoiced in the Lord's goodness, several years ago, when some of his dear saints came to my house and preached the gospel, and then left the field to others who did not think my soul worth the effort to try to save.

Maybe I am that rich man's wife whom the church inwardly regards a hypocrite, and does not care to visit, because I do not take part with them, although they have told me my faults, and asked me to attend services, and urged me to help them in the good work. Maybe they do not think Matt. 7:1 is applicable in my case.

They have not seen the work the left hand kept concealed, nor the work the right hand failed to record. Maybe they don't know that rich men sometimes keep their accounts in their own names, and grudgingly dole out to their families just enough to keep them from taking the heavenward (?) journey. Maybe they don't know that some church-members' companions subscribe for such worldly newspapers as they wish, buy their children's shoes and school-books, and pay the family grocery bill every month, and somehow their wives can not manage to swap old, made-over clothes (all that they possess) for a year's subscription to the church paper. Maybe they do not know that their stay-at-home neighbor is literally starving for a sight of their faces, or even a glimpse of the dear old *Signs of the Times* or the *REVIEW AND HERALD*.

No; they don't know it; but that lonely, starving soul who saw an angel one day, many years ago, in the dear, unselfish, consecrated canvasser who came with the blessed gospel to her door, where she stood frying doughnuts, *knows it*. She is used to being hungry and lonely and neglected and misunderstood. She does n't tell strangers all about her private affairs; so they think she stays away from meeting because she wishes to, and they do not take the trouble to go and see whether she has food for her soul or not. If they did, they might get the best meal set before their poor, shrunken, half-fed souls that they have tasted in many a day; for sometimes hungry folks have plenty to eat; and sometimes stay-at-home persons have a supply of good religious thought, just longing to find an outlet where it can help some one more needy than themselves.

There are two kinds of hunger, and both need to be appeased. There are two kinds of starvation, and the Lord included both when he said, "Feed my sheep." There are two kinds of shepherds, and the Lord told them to feed two kinds of sheep—the grown ones and the lambs.

There are poor, hungry, starving sheep and lambs out in the lonely mountain or desert, who will rejoice when the Good Shepherd comes to take them home.

#### ORDER AND NEATNESS IN THE FAMILY.

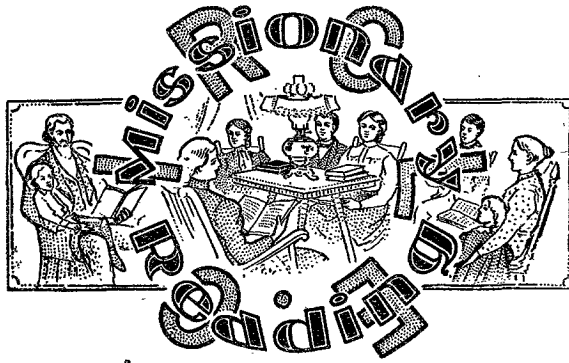
D. C. ELMER.  
(Shelburne Falls, Mass.)

In some homes, although there is only a small family, one or two children, almost everything is in an untidy, disorderly condition. In the sleeping apartment, where more than one third of the time is spent, all is in confusion and disorder. Children's shoes and stockings and other garments are strewn over the floor; and although nearly one half of the day is gone, not a window has been opened to let in heaven's pure air, a liberal supply of which should have been admitted through the entire night.

On the other hand, here is a home where there is a large family of children, and but little of this world's goods. But it does one good to step into their home. Everything is neat and orderly. Each child is taught to do his part of the work. Go in when you will, you will find the air pure, and the room swept and dusted.

But who does this work—the tired mother?—No, the children seem to vie with one another in seeing who shall outdo the other in this good work.

BREAD should not be covered with a cloth when taken from the oven, but should be laid on its side, and allowed to become perfectly cold.



#### LET YOUR LIGHT SHINE.

MRS. L. FLORA PLUMMER.

A POOR little Bible worker was once asked where she wished to go to labor. "Oh," said she, "in the darkest part of the State; for there my little light will shine the brightest." And she was right. A tiny ray of light, which would be lost amid the glow of many lights, or in the glare of a few brilliant ones, will shine out with remarkable force and power in the midst of the blackest darkness. This ought to be an encouragement to every one, no matter how unfavorable any one may regard his surroundings.

The following description from the Spirit of Prophecy shows us the appearance of this world as it is in the eyes of Heaven, and should cause us each to ask the question, Is my light shining bright, or has it grown dim?

Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, "Look ye." And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so through all this moral darkness the star-like lights were increasing. And the angel said, "These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law." I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out; and every time this occurred, there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world.

#### PROGRESS OF THE READING CIRCLE WORK.

A WORKER in Kansas writes thus:—

We now have our prayer-meeting Tuesday evening, followed by the Circle study. Our interest was almost dead, but it is reviving as the study of the prophecies continues. From the first the attendance has increased.

The secretary of one of our smaller Conferences writes:—

Our Conference has about two hundred and fifty members, and eighteen companies have promised to carry on the Circle work. I have received several reports, and the omens are bright. Those who write, report great good received. God is with us, and the progress made is cause for rejoicing.

An encouraging letter from a corresponding secretary is as follows:—

On the whole, I feel much encouraged about the Reading Circle work in our State. At times I have thought it was not accomplishing all that we had hoped; but when a good letter would come from a distant, isolated person, telling how much help and strength this work was to him, I was encouraged to press on with the work. I am learning that we can not fully estimate how much good this work is accomplishing, from the replies received; so I have decided to stop trying to measure that, but leave the results with God, and work on. I have sent out three general circular letters, besides many personal ones. The reports coming in from these have been good so far. The president of our Conference in his work out in the field has opportunity to

see some of the results, and he says that everywhere a different spirit is taking possession of the brethren and sisters, and that they are taking hold with new interest and zeal. He feels much encouraged. We have been emphasizing the fact that all the instruction and help provided in these good Circle lessons are for the purpose of a better fitting up for service. May the Lord use the humble efforts of the Reading Circle work to roll upon our brethren and sisters the burden to work. This will bring the power of the message; for the Spirit will work with workers who are true-hearted and earnest, wherever and whoever they may be.

#### BEREAN LIBRARY STUDY.

(April 8-14.)

If the Missionary Reading Circle means anything at all, it means more than the mere study of the facts in these lessons. "It is a call from God to this whole people to awake and study these things, read the literature, and then spread it abroad to all people." In every possible way let the Circle be made a training-school for workers. The instruction given to the leaders in our churches is this: "We must teach the members of the church how they may effectually minister to others." If this is not done soon, when can it be done?

#### Lesson 19.

Dan. 11: 32-39; "Thoughts on Daniel," pages 262-273.

1. Review the principal events in the establishment of the papacy.
2. What prominent characteristics, both of the papacy and of the people of God, are revealed in verses 32 and 33?
3. Trace the history of the church as foretold in verses 34 and 35.
4. What three peculiar features must appear in the power next introduced in the prophecy? Give the substance of the historical quotations that identify this power.
5. What further points of identification are furnished in the fulfillment of verse 37?
6. Describe the introduction of the worship of the Goddess of Reason.
7. How was the expression, "shall divide the land for gain," also fulfilled?
8. By whom and how was the Reign of Terror and the Infidel Revolution terminated?

#### Suggestions for Review Meeting.

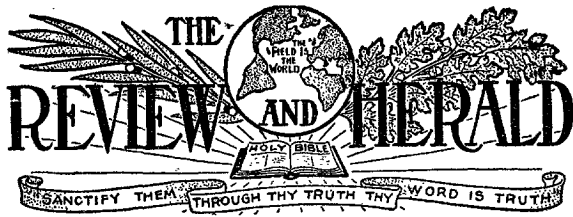
1. Give a brief history of the persecution of the people of God, as touched upon in the lesson.
2. Assign to a member the work of arranging a few texts on the subject of persecution, and drawing some practical lessons from the experiences of the early apostles.
3. Relate that portion of the history of France which is referred to in the prophecy.
4. What topics of the lesson would make interesting subjects of conversation? Study different methods of beginning such a conversation so as to arouse interest in the subject.

#### APRIL STUDY OF THE FIELD: PART II.

##### "Outlines of the History of Mexico."

(Text-book, April Magazine.)

1. NAME the two most important Indian tribes of Mexico before the arrival of the Spaniards.
2. Tell all you can of the Toltecs.
3. When did the Aztecs arrive? Speak of their government and religion, and overthrow by the Spaniards.
4. Who is known as the "father of Mexican independence," and what did he accomplish?
5. When was the independence of Mexico established?
6. What was the state of the country from that time until 1870?
7. Mention the events that led to the coming of Maximilian. Why did the French withdraw?
8. State the conditions of Mexico under the presidency of Diaz.



BATTLE CREEK, MICH., APRIL 3, 1900.

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### THE DEATH OF SISTER S. M. I. HENRY.

We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. It was our hope that our sister might be able till His coming to continue the work which the Lord had raised her up and miraculously restored her to do in his cause.

Sister Henry's whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unfalteringly, yet judiciously. When convicted of the truth, her soul was glad, and without seeking to make excuse she came thankfully to the gospel feast. She rejoiced in the privilege of receiving precious truth, which makes the soul wise unto salvation, and in gratitude to God for his rich favors she felt herself under obligation to impart to others. As she had freely received, she freely gave. Faithfully did she testify to the truth. And she did this, not merely as a duty, as the work appointed her, but as a great privilege. It was her joy to make His ways known upon the earth, and his saving health among all whom her influence could reach. She was a true missionary, a gospel worker, and in heaven's record her name is written as a laborer together with God. How many souls will be saved through her precious service in drawing with Christ we can not know. The seed she has sown will continue to reproduce itself, and will show a glorious yield in the day of harvest.

Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We are permitted still to labor in sowing the seed. In the field of the world both good and evil seed are still being sown, and good and evil shall strive against each other until the great harvest. How full of meaning are those words of Inspiration, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." So also these other words, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Day by day we see the opposing workers. In the same field, at the same time, is the work of sowing done, one sowing the seed of evil, the other of good. Those who reject the word of truth are scattering seeds of error. They are working to confuse and darken the understanding, and fasten souls in the snare of Satan. Others, receiving the seed from the great Sower, are revealing Jesus Christ, and are preparing the way for our Lord's second coming.

Let us who have still the privilege of sowing be diligent and faithful. Let us at all times be found co-operating with Christ in sowing the good seed for the saving of many souls unto life eternal.

May we individually be found among that number whom John beheld, and of whom he exclaimed, with joyous triumph, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Feb. 28, 1900.

ELLEN G. WHITE.

### THE THIRD ANGEL'S MESSAGE.

#### The Making of the Beast.

IN our studies of the Third Angel's Message in its phase of Babylon Fallen, we found that the Beast was the result of a falling away from the truth of the gospel in the first ages of the church; and that the Image of the Beast is the result of a falling away from the truth of the gospel in the last days of the church.

That woman designated as "Babylon the mother," which resulted from the "falling away" in the first days of the church, was seen seated "upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." And the woman was arrayed in purple and scarlet color, and decked ["gilded," margin] with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Rev. 17:3, 4.

In the first days of the church, the course of this apostasy from its inception is described in the word of the Lord to "the seven churches." This subject of the seven churches is, indeed, the word of the Lord to his church in the seven distinctive phases of her existence, from the first advent of Christ to his second. In the first four stages, the development of this harlot, and her connection with that Beast, are portrayed in his counsel to his true church, warning her of the evils that threatened her, and the dangers that beset her.

The first of "the seven churches" is the church in its first stage, which, by this word itself (Rev. 2:2), is shown to have been in the days of the apostles. While there was much that he commended, yet there was this one thing in which he was compelled to speak to that church otherwise: "Nevertheless I have somewhat against thee because thou hast left thy first love." This being the church in its first stage, this "first love" was the first love of the church. The first love of the church was the love of Christ as revealed to his church at the first. And in leaving that first love, the only possible way that the church could go was to go away from it. And thus is marked, in the words of Christ, the beginning of that "falling away."

The next phase of the church is her time of persecution, which ended in the ten years of terrible persecution, in the time of Diocletian, referred to in the words, "Ye shall have tribulation ten days." Rev. 2:10. Those ten years expired A. D. 312.

Then, in the next stage of the church, the Lord commends his faithful ones who dwelt "where Satan's seat is," and who had held fast his name, and had not denied his faith, "even in those days wherein Antipas was my faithful martyr." This word "Antipas" is not a person's name, but is a term characteristic of the times. It is composed of two words,—*anti anti*, and *πάππας pappas*. *anti anti* signifies against, and *πάππας pappas*, papa, which is our English, and also the universal, word for "papa." And this word "papa" is the original of the word "pope."

Therefore this word "Antipas"—"against pappas"—shows the growth of the *papa-cy* in the period immediately following A. D. 312. This was the period of Constantine, and onward, in which the *papa-cy* itself was distinctly made, and began openly to assert its authority. And, in that time, the history records that while other principal bishops of the church bore the title of "patriarch," "the bishop of Rome studiously avoided the title of 'patriarch,' as placing him on a level with other 'patriarchs.' He always preferred the title of 'papa,' or 'pope' (*Schaff*): and this, because 'patriarch' bespeaks an oligarchical church government, that is, government by a few; whereas 'pope' bespeaks a monarchical church government, that is, government by one."—"Two Republics," page 485.

Thus the history and the word of the counsel of Christ, unite in marking as the characteristic of that phase of the church the formation of the *papa-cy*, and the assertion of the authority of the pope.

Then, in the very next phase of the church, the Lord, in his counsel to his faithful ones, is compelled to make this statement: "Notwithstanding

I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess." Rev. 2:20.

As all know, in the history and time of ancient Israel, Jezebel is that heathen woman who came into Israel, bringing with her her heathen worship and practices; and above all, the sun worship; and by persecution unto the death, compelled all to bow to her will in enforcing the worship of Baal.

Thus, in this gradation of descent in the "falling away" from the "first love" of the church, we find her brought to the condition of that wicked woman Jezebel, holding under her control the world-power—the power of the State—as the implement in her hands to enforce her wicked will upon all the people, and especially upon the saints of God. And thus it is that that great harlot was seen "sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

And now these two portions of Revelation—that gradation in the falling away marked in the second chapter, and this full development of it as pictured in the seventeenth chapter—are united in the prophecy of the thirteenth chapter, which pictures *the Beast*. So that the Beast is the symbol, in the book of Revelation, which marks the union of the elements pictured in the second of Revelation and the seventeenth of Revelation. This can readily be seen now by the mere reading of Revelation 13.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name ["names," margin] of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue ["make war," margin] forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:1, 2, 5-8.

### THE "RETURN OF THE JEWS."

IN both the ninth and tenth chapters of Romans Paul had shown over and over, giving the full reasons for it, that there is no difference between the Jew and the Greek.

He had shown that all alike are called to the salvation of God, and all must receive it alike—as the free gift of God by faith of Jesus Christ. "For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

He had shown that all have heard, but not all have obeyed. He then had shown by the word of Isaiah, that the Lord had been found of them that sought him not, and was made manifest unto them that asked not for him. This was the Gentiles. While to Israel he saith: "All day long have I stretched forth my hands unto a disobedient and gainsaying people." Rom. 10:21.

Since, then, while the Gentiles had found God, and he had been made manifest to them, the Jews, whom he had called his own people, and to whom he had stretched forth his hands all the day long, had refused him and all that he had done, had he, in consequence of their disobedience and gainsaying attitude, cast them away? Therefore the question: "I say then, Hath God cast away his people?" And the answer is, as everywhere else in the Bible, on such a subject, "God forbid." In spite of all their gainsaying and rejecting of him, his salvation is still for them; and they can be saved, as well as the Gentiles, if only they will believe the Lord. Therefore, whatever they have done, or whatever they might do, God had not, and he will not, cast them away.



And now he gives *proof* that the Lord had not cast them away. Note carefully his first proof. What evidence is there that God hath not cast them away? — "For I also am an *Israelite*, of the seed of Abraham, of the tribe of Benjamin." And I, being thus an *Israelite*, am saved by the Lord. Now, if he had cast away his people, I, Paul, would have been cast away: I should not have had this salvation. Therefore, "God hath not cast away his people which he foreknew."

Next, as proof that God hath not cast them away, he cites Elijah and his time. "Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." Rom. 11: 2-5.

The time of Elijah, therefore, is an illustration, chosen by Inspiration, of the times of Paul, and of the standing of the Jews before God. And it is an illustration, in the fact that there was a *remnant* that had not bowed the knee to the image of Baal. And now, says Paul, "even so then at this present time also there is a *remnant*." This, of itself, shows that there is no promise at all of any salvation of the Jews as a whole people, altogether, because they are such; any more than there is a promise of universal salvation of the human race altogether, and just because they are such.

But according to the scripture, in the words of the prophet, "a *remnant*" believed,— "a *remnant*" were faithful,—and so were saved. Even as Paul had already quoted in Rom. 9: 27; "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a *remnant* shall be saved."

And *except it had been for this remnant*, there would have been none at all saved: the whole people would have gone, as Sodom and Gomorrah went. Even "as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah." Rom. 9: 29.

Thus quoted in Romans, the passage in Isaiah speaks of "a *seed*"—"except the Lord had left us a *seed*." But the passage in Isaiah itself saith: "Except the Lord of hosts had left unto us a *very small remnant*, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1: 9.

How is it with Sodom and with Gomorrah? How many of the people of Sodom and Gomorrah were saved?—A *very small remnant*—Lot and his two daughters. And will the people of Sodom and Gomorrah, who were consumed in the fire, and were sunk in the waters of the Dead Sea that day—will these be saved? Will these return to Palestine, or to the plain of Sodom and Gomorrah, and meet there great and grand manifestations of the Lord, to convince them and get them to believe because they see, and so be saved? To ask these questions is to answer them. The people of Sodom and Gomorrah will never return to their own land. That which alone awaits them is "the judgment of the great day." 2 Peter 2: 6; Jude 6. And even as Jesus said of the Jews, and to the Jews: "I say unto you, That it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee." Matt. 11: 24.

More than a *remnant could* have been saved, just as well and just as easily as the *remnant* itself were saved. The *whole people* could have been saved, just as well and just as easily as were the *remnant* saved. But the great body of the people would not believe the Lord: they would not receive him. Only a few, "a *remnant*," and even "a *very small remnant*"—only these believed. Only these *would* believe, and so only these *could* be saved.

Therefore, as for anything more than "a *remnant*" of the nation and people of the Jews being saved, it is no more true than that the people of Sodom and Gomorrah will be saved. As for the Jews returning to Palestine, it is no more true than that the people of Sodom and Gomorrah will return to the plain of Jordan, Eze. 16: 55.

Even as further says the scripture: "Israel hath not obtained that which he seeketh for; but the election ["the remnant," verse 5] hath obtained it, and the rest were blinded ["hardened," margin] (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) *unto this day*. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back *ALWAY*." Rom. 11: 7-10.

## STUDIES IN GALATIANS.

Gal. 3: 21-23.

"Is THE law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. And the scripture hath concluded ["shut up," Greek] all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

All were "shut up under sin." And all were "under the law, shut up." All were "under the law" by being "under sin." And the only possible way in which anybody can be under sin is by that law by which is "the knowledge of sin" (Rom. 3: 20; 7: 7); by that law which is "the strength of sin" (1 Cor. 15: 56); that law of which "sin" itself is "the transgression." 1 John 3: 4. That law is the law which says, "Thou shalt not covet." Rom. 7: 7-13. And that is the law of God, the ten commandments. This is so certain that there can be no question about it.

And it is equally certain that the *ceremonial law of sacrifices and offerings* never was intended to, and never could, shut up anybody under the law. On the contrary, that was for the time then present the *way out* from under the law. Notice the following example in illustration, from that ceremonial law:—

"If the whole congregation of Israel *sin*, . . . and they have done somewhat against any of the *commandments of the Lord* concerning things which *should not be done*, and are *guilty*; when the *sin*, which they have sinned against it, is known, then the congregation shall offer a young bullock FOR THE SIN, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: . . . and the priest shall make atonement for them, and it shall be FORGIVEN THEM." Lev. 4: 13-20.

Now please look that all over, and consider it step by step:—

(a) The people had sinned. How?

(b) They had done "somewhat against the commandments of the Lord." What commandments of the Lord?

(c) "The commandments of the Lord concerning things which SHOULD NOT BE DONE." What are the commandments of the Lord concerning things which should not be done?

(d) Plainly enough these, and only these: "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain." "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not covet."

(e) And when they had sinned by doing somewhat against any of these commandments, this law, of the Lord, they were "GUILTY." And when the *sin* came to their knowledge, that *guilt* was the more impressed—"sin by the commandment became exceeding sinful." And so long as they remained in that attitude and in that place only, they were held under that guilt, "shut up under sin:" so long as they remained there only, they remained

the more guilty, and "were kept under the law, shut up." But they need not remain there "shut up under sin" and "kept under the law, shut up," held "guilty." They need not remain there, because—

(f) THERE WAS A WAY OUT. That way out, the only way out, was the way of the sacrifice and the blood of THE OFFERING; and the ministrations of the priest who made "AN ATONEMENT."

(g) For when they had offered the bullock, and the priest with the blood had made atonement, the sin was "forgiven them."

(h) And when the sin was forgiven them, they were free. They were no longer guilty, no longer "shut up under sin," no longer "under the law, shut up." They were out and free; because they were at one with God, because of the at-one-ment made.

That whole course of the sacrifice and offering was the way of FAITH, it was the way of promise. And that way was for, and was available for, only those who were "guilty" of "sin," and so were "shut up under sin." That sacrifice and blood was the expression of faith in the sacrifice and blood of Jesus Christ. And that ministrations of the priest, and the atonement made, was the example and shadow of the ministrations of Christ, the great High Priest, and the atonement that he makes.

That whole course of sacrifice and offering was the way of the faith of Jesus Christ. That way of the faith of Jesus Christ was the way out for those who were "guilty" of "sin," and so were "shut up under sin." They were guilty of sin, and so "shut up under sin," only because they had "done somewhat against any of the commandments of the Lord concerning things which should not be done." And those commandments were the ten commandments.

Therefore it is by the Scripture indisputable that by the law of the ten commandments, which showed them guilty, they were "concluded [shut up] all under sin, that [in order that, so that] the promise by faith of Jesus Christ might be given to them that believe."

Now, did the sacrifice and offering bring them to faith? or did faith bring them to the sacrifice and offering?—The only answer that there can be is that by all conceivable evidence faith brought them to the sacrifice. Can this possibly be doubted when it is written: "By faith Abel offered unto God a . . . sacrifice by which he obtained witness that he was righteous?" Heb. 11: 4. It was faith that brought to the offering of the sacrifice Abel and all the others who were ever accepted of God.

But what brought them to the FAITH that brought the sacrifice?—The knowledge of their sin—the conviction that they were "guilty."

And what gave them the knowledge of their sin? What caused the conviction of their guilt?—Their having "done somewhat against any of the commandments of the Lord concerning things which should not be done."

Thus "before faith came" they, as all others of mankind, "were kept under the law, shut up unto the faith which should afterwards be revealed." They were "shut up unto the faith," the faith expressed in the sacrifice and offering, because there was no other way out from their guilt of sin. And there was no other way out, because "there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

In connection with the Puerto Rican legislation a considerable number of United States senators have taken a position in which they "resent the country's interference," saying that "the people have generous impulses, but are not experts; the masses do not know how to play politics." What, then, becomes of "government by the people, for the people"? If the voice of the people is to be "resented" as "interference" by senators, then it becomes at once a government by senators. If the voice of the people is to be disregarded because they are not experts, then it becomes at once a government by "experts." If the people are to be ignored because they do not know how to play politics, then it becomes at once a government by those who do "know how to play politics." And in any case,

according to the views expressed, the principle is that this government is not a government by the people, but by the superior ones who are "experts," who "know how to play politics," and who "resent" as "interference" the voice and will of the country. It is even said, and all this by an administration correspondent, that "the President himself may weary of carrying the load [of disregarding the voice of the people], and throw up his hands in favor of a rule of public opinion." Why should not he? And if he should not, then what? It must be remembered that the real issue involved is whether Puerto Rico shall be governed under the Constitution or *without* the Constitution.

### GOD IN ADVANCE.

In the long controversy between good and evil, truth and error, light and darkness, dangers and deliverances, who has always led the way? who has occupied the advanced position? upon which side has been the balance of power?—It has been on the Lord's side; his provisions have been more abundant and more powerful than all the weapons formed against him and his work. And, as it has been, so it is and will be. Christ forestalls the attempts of the adversary, and makes provision in behalf of his people, against all the efforts that will be made against them, and all the dangers that may be accumulated by malignant spirits around their pathway.

Is the church to pass through a time of special darkness? he causes special light to shine upon them, so that the darkness has no power to obscure their vision. Are they coming into a time of unprecedented dangers? then he provides special help for them. Is it a time of peculiar temptation? then he exposes those temptations, and makes a way of escape from every one of them. So, all the way along, the Lord parallels the work of the enemy, and makes provision for his people, ready at hand, more abundant and powerful than all that they have to meet in every emergency. So each one may adopt the language of the hymn,—

"Whate'er events betide,  
Thy will they all perform;  
Safe in thy breast my head I hide,  
Nor fear the coming storm."

There are prophecies concerning the perils of the last days; and while there are special perils to be met in these days, there are also special promises which God has given for his people for the same time; and while some promises are particularly applicable to this time, all the promises that have ever cheered, and comforted, and strengthened the church, in her long pilgrimage, may be appropriated especially by the remnant, as they enter the closing conflicts of their long and weary journey to the heavenly Canaan.

The last generation, subject though they are to particular trials, are more favored in some respects than any other. There is an accumulation upon their pathway of more light and truth than any other generation has ever had. All the fulfillments of prophecy, which revolving ages have so sharply developed; all the confirmations of God's word in the past, which effectually close the lips of skeptics; all the interpositions of God in behalf of his people, against which no gainsayer can move his tongue, are so many fresh elements of strength and support for the church in the last days, to which former generations could only gradually appeal, as they came to pass. And so all the promises that the servants of the Lord have had in their past history, are all for us still, so that we may well heed the injunction of Christ, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

And the apostle Paul, speaking to the Thessalonians concerning the last days, says, of those who are willing to walk in the light: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." And among further cheering words, he adds: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. 5:4, 9-11.

And the "salvation" appointed for us is that of which Peter speaks, when he says: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5.

In Ps. 32:8 the Lord says: "I will guide thee with mine eye." This scripture not only contains a promise for us, but enjoins upon us a duty; for our eyes must be upon the Lord, that we may catch his look, and be in sympathy with him, that we may understand what he would teach us thereby. "As the eyes of servants look unto the hand of their masters, . . . so our eyes" must be upon him. And then he guides us, not with a blow, but with a look of love, which at once reveals to us our duty, and inspires us with strength to perform it.

Again: the Lord says to his people, in Isa. 45:2, "I will go before thee." And the result of this is to make clear and straight the "crooked places," or those that may seem to us to be peculiarly difficult and dangerous. He does not go behind, and drive us into the perils that lie in the way, but he goes before us. He himself first meets and overcomes all the difficulties, and clears the pathway, so that our progress will be both safe and speedy, if we follow closely in his steps. We shall thus abide "under the shadow of his wing."

Still further, in Isa. 42:16, he says: "And I will bring the blind by a way they know not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Here, again, the Lord goes before his people; for he "leads" them. We are simply to follow his leading. The paths may be such as we have not known, but they are not such as he has not known; and while the way may have for us some unexpected blessings, there may be also some unexpected difficulties and trials. And hence Peter (1 Peter 4:12) throws out this caution, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." We are to see the Lord before us, and know that he is leading; and then, as it was with the disciples, when Jesus came unto them in the midst of the overwhelming tempest, so it will be with us, as expressed in the narrative, "Immediately the ship was at the land;" or as the hymn words it,—

"And when they beheld thy form,  
Safe they glided through the storm."

The "refreshing" (Acts 3:19), which makes more clear even the light of prophecy (2 Peter 1:19); the "morning star," which is the Lord himself (Rev. 2:28; 22:16); the entrance into our hearts of him who has promised to come in and sup with us (Rev. 3:20), will put us into such communion with Christ that we shall seem to be in his very presence, as was Stephen (Acts 7:56); and this will enable us to pass safely through the last dire perils that close up human history.

This glance at some of the promises suggests how we may fortify ourselves in reference to expected trials. If we are inclined to look into the future with any misgivings, the apostle gives us this comforting assurance: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. One may sometimes fix his mind on some trial, which he may possibly be called to meet, and think that he would never be able to stand such a test; and hence that under certain temptations he would not be able to stand the assault. If one may be allowed to compare the strength that one possesses at any given time with the supposed trial that he expects, these fears may perhaps be well grounded. But have we any right to make such comparisons? What is the promise that comes in to lift up a standard against this assault?—Here it is: "As thy days, so shall thy strength be." Deut. 33:25. Also, "My grace is sufficient for thee." 2 Cor. 12:9. So the fear is altogether unjust, so far as it commits itself to the possibility of God's exposing his people to some test or trial for which he has not provided them sufficient strength by which they can successfully meet it.

One may perhaps feel that he could never lay down his life for Christ. Well, are you *now* required to lay down your life, literally, for Christ? Very well, then, is not grace for present need all that is required? But if you should be called upon to do the other thing, would not God then provide sufficient firmness and strength for the trial?—Assuredly he would; and then could you not meet the crisis with calmness and assurance?—Surely so.

So one may think of some object of affection,—home or dear friends,—and think that he could never give them up, and be separated from them; but till the time comes to give them up, there is no necessity to borrow a great load of trouble incident to such a contingency, and fall prostrate, in heavy anxiety, beneath it. But if the necessity ever comes to sever the cords of affection, and resign these things, whatever they may be, those who sincerely acknowledge God in all their ways, will find themselves enabled to resign them cheerfully, in sweet submission to his will, exclaiming, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

As already said, the Lord goes in advance of his people. Before any of the disciples had been required to die for Christ, he had died for them. Trials are not accidents, viewed from the standpoint of divine providence. They may be unexpected by us; but they do not take God unawares, nor come before he has made provision for us with reference to them. It is a comforting thought that God holds the scales in his own hands. In one scale he puts the trial, in the other he places the strength. But the trial can never come upon us with such a weight as to crush us, till it outweighs the strength provided to withstand it. And how can this be, so long as God keeps his engagement, that as our day our strength shall be? So we may be sure that we shall never find ourselves in circumstances disproportioned to our strength, inasmuch as God would never suffer the accomplishment of his purposes concerning us to hinge on such conditions. And this thought, while it should give us encouragement, should not lead us to presumption. We are not to feel so sure of never being overcome as to rush needlessly and rashly into danger; but we may comfort ourselves with the thought that we shall never find ourselves involved in such circumstances that we can not avoid being overcome. God respects the free will with which he has endowed us. He will not invade the freedom of that sacred precinct, nor suffer any other power to do so. U. S.

### EDUCATION AS A FACTOR IN RELIGION.

A STRANGE inconsistency is found in the work of many ministers and church leaders, often affecting entire denominations. This inconsistency is brought to light in their earnest zeal for the promotion of the church, accompanied with little or no interest in giving a *Christian education* to the children.

A biographical sketch of Archbishop Fehan, which recently appeared in the *Chicago Tribune*, assigned as one of the great reasons for his success in extending the work of the Catholic Church in Chicago, his invariable policy in all church extension, which was this: "The school first, the church next."

Concerning the recent discussion of the falling off of membership in the Methodist Episcopal Church, Father McGuire, of the St. James Church, Chicago, in speaking of the increase of Catholicism in contrast with the decrease of Methodism, had this to say: "The last year has shown a large increase. Our success is due largely to the fact that we try to reach all the people. We have six or seven services a day, in all parts of Chicago, suited to all classes of people. *We keep our people because we educate them.* We have not fifty thousand children in schools in Chicago to no purpose. Education must be under the influence of religion, or what will lead the child to think of religion? The Roman Catholic always grows stronger."

In view of the solemn times in which we live, and of the importance of the work committed to us, ought not Seventh-day Adventists to be wide-awake to the importance of the proper education of the children? Ought we not to display the same zeal, energy, and perseverance in giving our children a distinctly Christian education, that is displayed by the Catholics in giving to their children a Catholic education? W. S. SADLER.



### THE KINGDOM WHICH WILL STAND FOREVER.

WITHOUT any hesitation, or doubt as to the correctness of the revelation that has been made to him, Daniel relates to the king his dream: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

It is no wonder that this dream made a wonderful impression upon the mind of Nebuchadnezzar. It was certainly a most striking sight. The image was "great;" there was an outward splendor, or glory, that was "excellent," and its aspect was "terrible." And it "stood" there before him with every outward indication that it might continue to stand. But it was struck upon the feet (not upon the head) by a stone "which was not in hands" (margin), and suddenly it all went to utter destruction "together," and the wind carried away the dust. Not even a remnant was left to remind one of its former greatness, but the stone that did the smiting became greater than the image. It is not surprising that Nebuchadnezzar said, "My spirit was troubled to know the dream." What can be the meaning of a sight so remarkable? Daniel had informed the king that "He that revealeth secrets maketh known to thee what shall come to pass," and he had promised that "he would show the king the interpretation." His statement and his promise are now made good.

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

A crisis has come in the lives of both Nebuchadnezzar and Daniel. The former is to hear the gospel of the kingdom of God, and the latter has the privilege of proclaiming it to him. If the preacher is faithful, and his message is received, great results will follow.

And what is the message?—The same "gospel of the kingdom" that is to be "preached in all the world for a witness." "Behold your God!" "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

Nebuchadnezzar is "a king of kings," and "all nations shall serve him;" but there is a King greater than he, and a dominion of wider extent. "The Lord is the true God, he is the living God, and an everlasting king." "His kingdom ruleth over all." This is the truth that is to be made known to Nebuchadnezzar, and so Daniel testifies to the king that it is the "God of heaven" who has given to him the "kingdom, power, and strength, and glory" that he enjoys, and has bestowed upon him the greatest dominion held by any man since the original dominion was given to Adam. How great

is the One who can give such gifts as these! "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." And Nebuchadnezzar must learn that even "the glory of kingdoms, the beauty of the Chaldees' excellency," will pass away.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Nebuchadnezzar's kingdom was not to stand forever. There was to be "another," and then "another." And not only so, but the one that succeeded his was to be "inferior." "How is the gold become dim! how is the most fine gold changed!" The very metals that formed the different parts of the image told the story of future degeneracy. Gold, silver, brass, iron, clay—each one is "inferior" to the preceding one. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." It is character, not outward splendor that counts in his estimate of real worth. "Righteousness exalteth a nation."

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

The meaning of the image is now made clear. It was to reveal an outline history of the kingdoms of

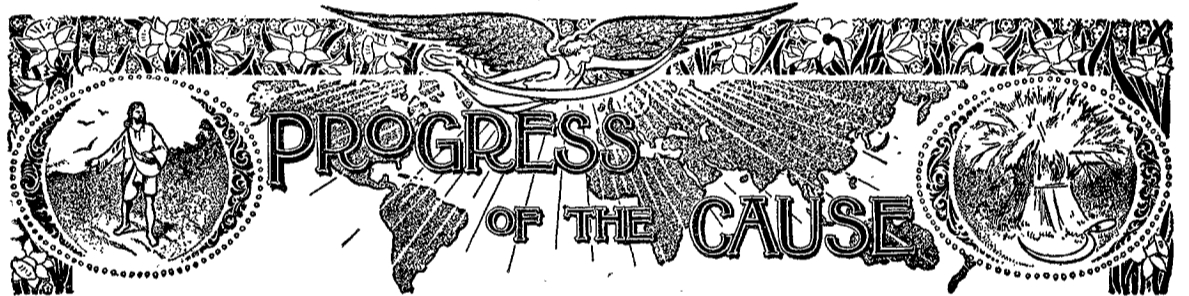
the world, and the truth that they would all pass away. There were to be four universal kingdoms, no more and no less. The first was distinctly stated to be the kingdom of Nebuchadnezzar, Babylon; the others are not mentioned by name, because it was the *character* of the kingdoms, not their names, that was of importance. It was the *life* of the history, rather than the mere skeleton, to which the attention was to be directed. But we know from the other prophecies in this same book, and from the historical records, that the second kingdom was Medo-Persia, the third Grecia (Dan. 8:3-5, 20, 21), and the fourth was Rome.

It is worth while to notice that the second and third kingdoms are merely mentioned so as to make the connection between the first and the fourth, Babylon and Rome, and that more details are given concerning the fourth kingdom than the first. God is making known to the king, and by the record is making known to us, "what shall be in the latter days;" and it is evident that the fourth, and last, of these earthly kingdoms holds the most important place in his view of earthly history. Those, therefore, who wish to learn the lessons that the Lord would teach in the world's history will accept his estimate of the most important period, and will give the most study to the fourth kingdom.

The character of this fourth kingdom is plainly set forth. It is "strong as iron," even as it is known in history as the "iron monarchy of Rome," but it uses its strength to "break in pieces and bruise." It is not the mere possession of power by an individual or by a nation that determines its standing in God's sight: it is *the use made of that power*. He who is the Almighty uses his power to help the needy, to restore the fallen, to save the lost. Satan, the adversary, uses his power to hurt, to tear down, to destroy.

W. W. P.

(This article to be concluded next week.)



### THE SOUTH AFRICAN CONFERENCE.

THE work in this field is being greatly hindered by the war. Under the most favorable conditions the work moves hard, and now we find it doubly hard. Still we are trying to do what we can, and are encouraged at times by seeing something accomplished.

I do not think that it is necessary for me to speak particularly about the war, as the papers in America give a better account of the affairs here than do those printed in Africa. It is sufficient to say that the northern part of the Conference has in it four large armies,—two English and two Dutch, and the country is greatly agitated. The farming portion of this Conference is largely composed of Dutch persons, who have friends and relatives living in the Transvaal or in the Free State, many of whom have entered the service of their country. The feelings of these persons can be better imagined than described. For weeks it was feared that there would be a general uprising of this people from all parts of the colony, but we hear very little about it now.

We firmly believe that He in whose hands the nations are will in all this bring about a condition of things so that the Third Angel's Message will go to Africa as it has not in the past. To this end, we as a Conference have had special seasons of fasting and prayer. We feel anxious about our brethren in Kimberley, and wonder if they have been loyal to the King of Peace, and how it has been with them. The last report that we had was to the effect that the authorities came Sabbath morning, and told the elder of the church that his services were needed. He replied that he could not take up arms, and that he was now on the way to the church to preach to his brethren on this subject. We have heard that in both armies are a few of our people.

This has been a hard field in which to hold meetings. The churches have such a hold upon the people that they dare not attend our meetings. If they

do, they are expelled from the church, and their children are turned out of the school. But few have the courage to face this kind of opposition. The Bible worker is welcomed to many homes. Our books have had a good sale, and are to be found everywhere. I think that I have never been in a section where our books have had a wider circulation; and still they sell quite well, even under the condition of things that exists here. This has been a source of encouragement to us. During the early part of 1899 we were placing one thousand books monthly in the homes of the people. At present our canvassing work is confined to the coast towns. The Lord is blessing the work, and much more is being done than we had supposed could be accomplished. The faithful canvasser takes from five to eight dollars' worth of orders daily, and delivers a good percentage of these.

The wide circulation that our papers have had is one source of encouragement. Our subscription list has not been large to either the *Sentinel* or *De Wachter*, but our people have scattered these papers far and near. Last year about four hundred dollars was raised for postage, to send these papers into the farming districts. In this way the papers visited thousands of homes where it is hard for the canvasser or minister to go. In response to this work, we received some encouraging letters, and a few persons have thus been led to accept the message. We have placed large numbers of our papers on board vessels visiting Cape Town, and the military camps have been visited. Many gladly receive the papers. In this way we are reaching persons from all parts of the world. We are finding it hard to continue to print both these papers, as our finances are low, and the expense of printing is quite heavy.

It may seem strange to some to hear that our finances are low, but such is the case. The Conference has employed a large force of laborers in the past, and now the surplus tithe is all gone, and we have to depend upon the tithe that comes from less

than four hundred Sabbath-keepers, the most of whom are poor persons. Still, while this is so, we firmly believe that if all will be faithful to the Lord, we shall be able to do a good work and support our laborers. Each one has been willing to reduce his wages as much as it is possible and live, and now we ask our people to come up to the help of the Lord, and do their part. This we have courage to believe they will do.

The war has cut off our connection with Bnlwayo, but still we have mail from there. Letters from the mission farm say that all are still usually well, and they are working as best they can to do something for that people.

We are of good courage, and have no desire to leave this field. We may have to face difficulties at present, but we believe that there are brighter days before us. We see men going to the front for their country, and facing every hardship, and this leads us to desire to be good soldiers for Jesus, who has done so much for us. It is encouraging to get letters saying that the brethren are praying for the workers in Africa. We hope to be loyal, and to be found in our place when the Saviour comes to take the faithful home to the eternal rest in the kingdom of God.

W. S. HYATT.

#### FORTIETH ANNUAL SESSION OF THE STOCKHOLDERS OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

IN pursuance of the printed notice that appeared in the REVIEW AND HERALD, the fortieth annual session of the stockholders of the Seventh-day Adventist Publishing Association (ninth annual session under the new charter) convened in the Tabernacle, Battle Creek, Calhoun Co., Mich., Monday, March 26, 1900, at 10 A. M., local time. The President of the Board of Directors, W. C. Sisley, occupied the chair. Hymn No. 162, "Let thy Spirit, blessed Saviour," was sung to open the meeting, after which Elder J. H. Morrison led in prayer.

The Secretary then called the roll of the shareholders and proxy holders, announcing the number of shares and proxies held by each person as he responded to his name. It was found that 3,225 shares of stock were represented, 763 in person and 2,462 by proxy. The Chairman stated that, as the minutes of the last meeting of the thirty-ninth annual session had been read and approved, it was not necessary to have them read on the present occasion, unless the shareholders wished it. No one made a request to have the minutes read.

The President said that on previous occasions, the Nominating Committee had experienced difficulty, and had been more or less handicapped, on account of the fact that so few young men belonging to the denomination own stock in the Association. He stated that there are several old persons who own stock, and who are now in reduced circumstances, and consequently are anxious to dispose of their shares for a small sum. He thought that quite a number of these shares could be had for two dollars each. He therefore suggested that those who are not shareholders have now an excellent opportunity of becoming such. In response to this request, several of the brethren signified their wish to purchase the shares referred to by the Chairman.

The President then read his annual address to the shareholders, as follows:—

Through the providence of God we are again permitted to meet, according to appointment, in this our thirty-ninth annual meeting, the ninth under the new charter, for the purpose of electing a board of trustees, and for the transaction of such business as may come before us.

As this is the fiftieth anniversary of the REVIEW AND HERALD, it may not be altogether out of place, before taking up the regular business of the day, to spend a few minutes in reviewing the past.

In the summer of 1849 the first number of *Present Truth* was issued in Middletown, Conn., under the most unfavorable circumstances. The publishers were destitute of money, and their few friends were of the poorer sort. In the autumn of 1850 the name of the paper, *Present Truth*, was changed to the ADVENT REVIEW AND SABBATH HERALD, started as an eight-page semimonthly, and printed at Paris, Me. May 6, 1852, No. 1 of Vol. 3 of the REVIEW AND HERALD was published at Rochester, N. Y., and printed on a hand press. The money necessary for the purchase of the entire outfit, \$652.93, was contributed by the brethren.

During the spring of 1855 steps were taken to purchase ground and to build a publishing house in Battle Creek. Four of the brethren gave three hundred dollars each to start the enterprise. December 4, of the same year, No. 10 of Vol. 7 of the REVIEW was issued from the new building. This was the first property owned by Seventh-day Adventists for publishing purposes. In 1857 the first

steam engine and power printing press were installed. The purchase money, about twenty-five hundred dollars, was contributed by the brethren for that purpose.

In the year 1858 a statement was made in the REVIEW to the effect that the Office, as it was then called, was a safe and convenient place for our brethren to deposit any surplus money they might have. From that day to this hundreds can testify to the truthfulness of that statement. How thankful we all should be that not a person has ever lost a dollar of money intrusted to the keeping of this Association.

In 1861 the Seventh-day Adventist Publishing Association was organized, and the first brick building was erected. The book sales by this time were growing very rapidly. In the year 1859 they amounted to \$702.17. In 1871 another brick building was erected, an exact duplicate of the first. In 1873 a third building like the first was put up, and the first cylinder press was added to the plant at a cost of thirty-four hundred dollars. At this time the book sales amounted to a little over one thousand dollars a month. In 1880 the two east buildings were joined by a substantial building, as it now stands. The book sales for that year were \$27,914.53. From this time on, the business of the Association made rapid growth. New machines and additional room and facilities were added from time to time, until we now own the largest and best-equipped printing establishment in the State of Michigan, with very few better ones in the country. The book sales continued to grow until 1890, during which year they reached the enormous sum of five hundred thousand dollars. From that time until last year, we regret to say, there has been a gradual falling off in our sales. All should now be grateful that the tide is turning, as our book sales for last year were larger than for the year previous.

In the short time we have taken for this review, we have only caught sight of the bare outline of our history. Meager as our view of the past has been, none of us can fail to see that more than human agencies have been at work. All must acknowledge that God has wrought wonderfully for us in all these years. Hours might be profitably spent in recounting his gracious dealings with us all along the way. This should give us courage for the future.

There are a few points in connection with the establishment and early history of our Association that deserve our most careful consideration:—

First, that the object of establishing the publishing work was a purely missionary one—that of giving the truths of the Third Angel's Message to the world. Should we have any other object in running the business to-day?

Second, that the work was established and kept running for years by great personal sacrifice on the part of those directly connected with the Office and its supporters throughout the field. Should not this same spirit of sacrifice be manifested by all concerned to-day?

Third, from the first, the publishing work was so closely connected with the other lines of denominational work that their interests were, in every sense, one. Soon it became the very heart of the message and the financial backbone of all our work. Whenever a new enterprise was to be started, the Review and Herald cared for it financially until it could go alone. In this way, through the help of God, it has rendered material assistance in the establishment of every one of our important lines of work.

As so much depended upon the Office, in earlier days, it was found absolutely necessary carefully to guard its reputation, and especially its financial credit. Is there any less need of our being careful in this matter to-day? Can any person needlessly cast a shadow upon the credit of this institution and be clear in the sight of God?

Fourth, the early managers of our work realized that the prosperity of the publishing work depended, almost wholly, under God, on the hearty co-operation of both ministry and laity throughout our ranks. How is it to-day? Can the Association accomplish the purpose for which it was established without this same hearty co-operation?

Fifth, all along through the earlier years a book fund was kept well filled by voluntary contributions, that the poor might be supplied with books and papers, which they otherwise would have had to go without. Is not such a fund as necessary now as then?

Years ago great interest was manifested in the circulation of literature in foreign languages. Books, papers, pamphlets, and tracts were brought out in the German, Swedish, Danish, French, and Dutch languages, many of which were sold in large quantities. Can we now be justified in slackening our efforts in this direction, or should we renew our diligence in this particular phase of missionary work?

We have called your attention to the work of past years, not merely to interest you, but that we might all be profited, encouraged, and stimulated for the future. If we all pull together, there is a glorious future before us. We must necessarily act a prominent part in the grand closing work of the Third Angel's Message. Let us prepare for it, and act accordingly.

You will all be pleased to know that, through the manifold goodness of God, the work of the Association for the last year has been very encouraging.

Our manufacturing department has had an abundance of business. Our book sales were about seventeen thousand dollars larger than were those of the year previous.

The REVIEW list now stands at 15,458, which is more than two thousand higher than one year ago. There has been a gain of \$4,634.41 in publishing this paper during the year.

The policy and general make-up of the *Instructor* has been changed in accordance with the suggestions last year. The circulation is gaining, and the loss in publishing is \$1,684.89, while the year previous it was \$4,854.47.

In accordance with your recommendation of last year, by joint action of the General Conference and the Review and Herald Board, the *Christian Educator* was discontinued.

The foreign papers are holding their own quite well. However, more interest must be taken in their circulation before they will become self-supporting. The aggregate loss on the three papers for last year was \$2,363.50.

Our treasurer's report shows a net gain, last year, of \$16,126.56, besides donations to the amount of \$4,076.50, making, in all, \$20,203.06, which is the largest gain shown for years.

The annual report of our Atlanta Branch shows that it is doing well. According to the balance sheet, there has been a net gain of \$928.67 during the year. Besides carrying forward its regular book business, this branch has done a large amount of gratuitous missionary work, under the direction of the Missionary Committee of District 2. This work was formerly cared for by the Southern Branch of the International Missionary Society.

The business done by the Toronto Branch has not been sufficient to make it prosperous on a financial point of view; still, we can not say that the year's work has been unsuccessful; for, while there has been a net loss of \$84.26 in the business during the last six months, we trust much good will be accomplished through the literature this branch has circulated. The territory of the Toronto Branch is large and good, but the constituency is small, and the laborers few. Neither of our branches can accomplish what they should unless their territories are better supplied with laborers. Each should have, in addition to those already in the field, a large corps of devoted, energetic canvassers. Can we not take steps to secure them?

We can not well close without stating, with all modesty, that during the last year the managers have enjoyed much of the presence and help of the Lord in all their labor, and that there is, at the present time, a good spiritual influence pervading the entire institution, and a kind and fraternal feeling existing between the managers and all hands.

In closing, we most respectfully call your attention to the importance of every stockholder's renewing his interest in, and efforts for, the prosperity of the Association. Now is the time to begin by laying wise, broad, and far-reaching plans, electing an efficient board, and instructing them well. Then give them your most hearty support and co-operation throughout the year.

#### DISTRICT 5.

FROM Canon City I went to Boulder and Ft. Collins, Colo. Brother Rees was with me at the latter place, where we held one meeting with the church. At the Boulder Sanitarium I found a greater degree of courage manifested than at my last visit, which was soon after the fire. Now a better and larger building covers the ground. It is filled with new and improved machinery, in both the bakery and the laundry. The present condition gives assurance that, with these new facilities, a better class of goods will be manufactured, and the demand for health foods will be more fully supplied.

At the meeting at Keene, Tex., there was a good representation from the surrounding churches. Nearly all the workers from the Texas Conference, and delegates from the Oklahoma and Arkansas Conferences were present, making a large company. The church at Keene devoted their time and attention to the meetings, and the school closed its work so that teachers and students might receive the benefits of this season of Bible instruction. Elder Haskell and his wife each occupied two hours daily. His lessons on the three angels' messages were pre-

sented with power and freedom. All were quickened into new life, faith in the word of God was revived, and hope and courage sprang up anew. The Bible readings given by Sister Haskell on the sanctuary were appreciated by all who heard them. New desires were awakened to know more of God's word. A careful study of the Bible is imperative if we shall obtain that preparation and experience which will enable us to stand amid the trying scenes just before the people of God.

Elder Irwin was present but two days, being called to Battle Creek on important business. The reading of the recent Special Testimonies, which he was presenting, was continued daily. The instruction, warnings, and words of counsel given in these readings were welcomed by all; and we believe that solemn, lasting impressions were made. Throughout it was a profitable meeting, and all returned to their fields or homes encouraged, strengthened, and settled in the fundamental principles of the Third Angel's Message.

On returning to Keene I found a new two-story frame addition to the dormitory, the lower story being used as a kitchen, and also affording an enlarged dining-room; while in the upper story are rooms sufficient to accommodate eight more students. They now have a full house of young men and women in training for work in the cause of God.

The spring councils of the Conference Committee and academy and sanitarium boards were held, and plans for the future were laid. At the close of the meeting Sunday night, Brethren August Kunze and H. E. Giddings were set apart to the ministry by the laying on of hands, Elder H. Shultz offering the prayer, and Elder Haskell giving the charge.

On the way to the Kansas City Institute, Elder Haskell and his wife and I stopped two days at Springdale, Ark., where we labored night and day for the church. It was a timely visit. Some of its members had taken positions contrary to the body, and were zealous in advocating them. The instruction given by the servants of God quieted the threatening storm, and calmed the minds of most of those affected. The open, bitter war that is being waged against those whom God has used in presenting the Third Angel's Message, in righteousness by faith, and the bold, defiant opposition to this saving message which they have borne, should cause alarm and a just, righteous indignation to arise in every mind that is loyal to God, against any and every erroneous view advocated by those posing as expositors of Bible lore. No one need be afraid of those prophets whose utterances have failed in their fulfillment, though their anathemas may be declared against those who would dare to reject their message. When accusation, railing, and separation are the stock in trade of those who "arise, speaking perverse things, to draw away disciples after them," it is time for those who love the Lord to close their ears against such sophistries.

We would call the attention of our brethren everywhere to the timely warning given in our good REVIEW AND HERALD of Feb. 6, 1900, against the little sheet entitled *Gospel Review*, published at Petoskey, Mich. We are astonished that anyone having a knowledge of the Third Angel's Message should be troubled, or led to doubt for a moment that God is leading this people, by the wild vagaries of that paper.

R. M. KILGORE.

#### ONTARIO.

PREVIOUSLY to the organization of the Ontario Conference of Seventh-day Adventists, the Michigan Conference carried, to a large extent, the financial burden of the work in this field. At the time of the organization, the Michigan brethren kindly offered to continue their assistance by a stipulated sum for a limited time. When this financial aid is exhausted, we shall be thrown on our own resources; and if the brethren do not contribute liberally, the work in this fruitful field must necessarily be crippled.

We have but a small corps of laborers, though large in proportion to our membership; and as but a small part of the province has yet been entered, we can hardly think that the friends of present truth will suffer our already small force to be diminished. This need not be if our brethren will bring all the tithes into the storehouse, not robbing the Lord by withholding that which justly belongs to him. If our brethren and sisters who have money would make offerings to our Conference treasury, it would help to carry on the work until our numerical strength is increased.

It seems hardly necessary to call the attention of our people to the fact that passing events show with tremendous significance that we have but a short time in which to use for the saving of souls the money committed to our trust. How important, then, that we make a right use of what the Lord has given us! Many will mourn and lament when they

see their earthly wealth, on which they have set their affections, consumed in the fires of the last day. Can we bear the thought of having our names come up for examination before the Judge, when we know that we have withheld the Lord's tithes and offerings, and that souls have been left to perish for lack of money to send them the light? I should be glad if I could think this does not apply to any of our people, but I am sorry to say that I know persons who receive wages, but do not pay tithes. Come, brethren and sisters, let us lay up our treasure in heaven. We can do this by using our money in carrying forward the last warning message. Let all who have neglected to pay an honest tithe remember that we have but a little time left to make up arrears. To-day, if we hear his voice, let us not harden our hearts, nor close our eyes, to the light God has given his people on the question of tithes and offerings.

All Conference money should be forwarded to T. H. Robinson, Health Food Factory, London, Ontario.

J. F. BALLENGER.

#### MICHIGAN.

STURGIS.—I came to this place Monday, February 26, and was surprised to find in the home of Brother Harlan a church school with eleven pupils. I believe this is a school after the Lord's plan. I was invited to visit it, and I found them studying from the Bible, "Great Controversy," "Steps to Christ," and "Rise and Progress of Seventh-day Adventists." They also study grammar, arithmetic, and geography. I believe that the time has come for every Seventh-day Adventist family to make such arrangements for their children that they may have the proper instruction.

Many are saying: "My children are all going after the world. What can I do to get them converted?" I believe that if we would follow the example of this family, we should have no trouble in getting our children converted. I held three meetings with these children, and everyone gave his heart to the Lord. Now, does it pay?

"Well," says one, "I am poor, and can't pay the tuition." These children here are poor, too; but they are determined to have an education, and the kind that will meet the mind of the Lord. I will tell you how *these* are meeting the expense: The children go out after school and sell pop corn.

Brethren and sisters, I believe that if we take hold in earnest, the Lord will open the way, and our children will be saved in the kingdom of God. If they are not saved, I believe we as parents will be to blame if we do not make an effort to get them under the proper instruction. May the Lord help us to arouse before it is too late.

B. HAGLE.

#### SOUTH CAROLINA.

CHARLESTON.—Our labors in Charleston and vicinity this winter have not been in vain. Eight persons have been baptized, and we have organized a church of seventeen members. There are yet other Sabbath-keepers who have not joined in church capacity, but whose sympathies are truly with us.

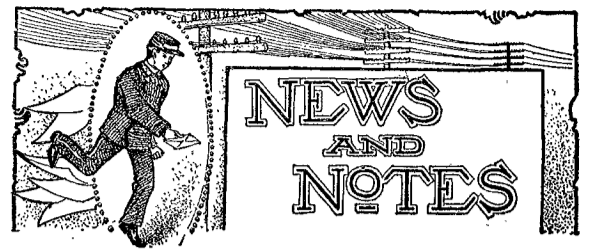
Since beginning the work here, some who have accepted the truth have moved from the city; some have died; and many have given up because of the tribulations and trials that have come to them through obedience to unpopular truth. Those who stand firm have a fervent love for the truth. Some of these have endured great trials, and are more than conquerors through Him who loves them.

We have been renting a small room in the central part of the city, where we have had meetings four or five times a week. Our Sabbath evening service has been held for the especial reading of the Testimonies. This has been helpful. There is little reading done among the poorer classes here, and we despaired of their ever becoming familiar with the Testimonies unless we took some such means to get these writings before them. The white and the colored people seem to come together in mutual confidence and love.

Our last service was one of especial interest. The ordinances of the Lord's house were celebrated for the first time, and the hearts of all were deeply touched. An elder and a deacon were also ordained. Brother Lawson, who has labored at Georgetown for some time, beset by many trials, but who has nevertheless stood firmly for the truth, is now elder of the church here. I would that the brethren in the North might remember him in a substantial way. If they knew the trials he has endured in the last four years for the truth's sake, surely they would help him.

My wife and I are now at Savannah, Ga., where we expect to remain for about eight weeks.

I. E. KIMBALL.



—In Cleveland, Ohio, 1,500 machinists are out on a strike.

—A body of 800 Yaqui Indians are surrounded by Mexican troops.

—Winston Churchill, the British correspondent, asks for mercy for the Boers.

—German shipyards are overcrowded with war-vessels in course of construction.

—Great floods are interfering with the movements of the British troops in South Africa.

—Reports are afloat that the United States has purchased the Danish Antilles Islands.

—Two hundred Finns have reached Philadelphia. They are refugees from Russia's power and cruelty to them.

—General Otis has suppressed a Manila paper, for publishing articles unfriendly to the present military government.

—England is becoming alarmed at Russian war preparations in southern Russia, 250,000 troops having been recently mobilized.

—The Japanese are uneasy over the arrival of a Russian squadron at Chemulpo, Corea, and fear a demand for a Russian harbor.

—A raft of 14,000,000 feet of lumber is about to leave Seattle, Wash., for Japan. If successful, the venture will be very profitable.

—The Merchants' National Bank, of Rutland, Vt., has closed its doors, and the cashier is under arrest for misappropriation of funds.

—The largest blast furnace in the world was recently lighted at Youngstown, Ohio, its capacity being 600 tons every twenty-four hours.

—Enormous shipments of agricultural machinery and implements are going to Russia for the development of the vast wheat fields of Siberia.

—Transvaal agents recently offered Portugal funds with which to pay the Delagoa Bay award, which was decided in favor of Great Britain.

—A severe fight is in progress between the society of "boxers" and the imperial troops, at Yen Chin, China, each force numbering about 15,000.

—Work has begun on the \$36,000,000 tunnel in New York City, for the underground rapid railway. Employment will be given to 10,000 men.

—General Cronje and his men have been deported by the British to the Island of St. Helena, the place to which Napoleon I was exiled.

—The *Wedomosti*, a St. Petersburg paper, contains a communication from Oman, the province of Arabia bordering on the Gulf of Oman, to the effect that "the Indo-British government is worried over the rapid increase in the smuggling of guns into the Persian Gulf territory. The British agent in Muscat demanded from the sultan the prohibition of the importing of arms into Oman, but the sultan called attention to the contract between Turkey and France, giving the latter free trade rights in Oman." The value of the weapons imported into the province last year amounted to over half a million dollars; and, the *Wedomosti* continues, "the interesting part is that nine tenths of the weapons are of English manufacture."

—It is announced that "the Paris exposition will be opened with great ceremonials on Easter Sunday, April 15, when the French government expects all national pavilions to be decorated and illuminated, and all foreign commissioners to be present with their retinues to participate." The *Northwestern Christian Advocate*, commenting upon the situation, says: "We are told that, at the same time, President Mc Kinley has ordered the American commission to observe an American sabbath, and to close the United States pavilion on that day. We are still further assured that 'in deference to the French government it is probable that an exception will be made of the opening ceremonies.'" The exposition will close Nov. 15, 1900.

—With an overflowing treasury, President Dole, of Hawaii, and his cabinet find themselves confronted with "an absolute legal inability to use a dollar of the public money for the public service, after the end of this month." This is because "there is no legislation to make the necessary appropriations." Mr. Dole issued orders for the election of a new legislature, in September, 1899, but President Mc Kinley ordered such election not to be held. Speaking of the situation, in the *Independent*, Dr. Bishop, of Honolulu, says: "We have a most capable government, but it has been made subject to Washington, and Washington has cut off our legislative arm, and with it the power to draw upon our treasury. In fact, we shall in a few days become incapable of paying our teachers, our police, our post-office, and our customhouse."

—Italy's ex-premier Crispi is seriously ill with influenza.

—A corps of 2,000 Boer women has been formed at Pretoria, fully armed.

—General Sir William Lockhart, commander-in-chief of the British army in India, is dead.

—Five hundred miners at Wilkesbarre, Pa., have struck on account of excessive docking.

—A general strike among machinists is talked of, because of union troubles in Chicago.

—The sheet steel interests of the country have consolidated, with a capital of \$52,000,000.

—Eighteen hundred Free State Boers are reported to have given up their arms to the British.

—Robbers recently secured a valise containing 400,000 francs, from the Bank of France, Paris.

—General Davis cables that the situation in Puerto Rico is distressing, and asks for 500 tons of food each week.

—Seven thousand dollars has been subscribed for decorating Dublin, Ireland, during Queen Victoria's visit.

—Commander Richard Wainwright has assumed charge of the United States naval academy at Annapolis.

—The American Bell Telephone Company and the American Telephone and Telegraph Company have combined.

—There exists a partial suspense in the war operations in South Africa. The Boer cause seems to be weakening.

—Queen Victoria discharged a groom from her stables for having the tail of a newly purchased saddle horse docked.

—The Carlisle (Ind.) Indian school band played at the White House, Washington, previously to sailing for the Paris Exposition.

—The United States district court judge of New York has refused to declare the corporation of Harper and Brothers bankrupt.

—Sixty acres of land, recently dislodged by an earthquake, on San Jacinto Mountain (California) slipped 150 feet down the mountain.

—Germany has conceded the right of the United States to send a war-ship to Taku, China, to look after the interests of American citizens.

—The principal chair manufacturers of this country are combining, with a capital of \$3,000,000, and will be known as the Standard Chair Company.

—The British high commissioner of South Africa has stated that "Great Britain will repudiate all property trades of the Free Staters and Transvaalers."

—It is said that Dr. Jameson, of the famous Jameson raid incident, is not welcome in Ladysmith, and for political reasons is excluded from service in the British army.

—By the burning of the wagon works at Flint, Mich., recently, over 500 men will be thrown out of employment. This, coupled with the destruction of the Armstrong steel works, is a severe blow to that city.

—In granting a part of their reservation to be used for the Illinois-Michigan canal, the Indians did so with the express understanding that they were forever to have the privilege of navigating it with their canoes.

—It is said that "Dr. J. M. Selfridge, of Oakland, Cal., has cured himself of a cancer of the face by the use of the X-ray, covering his face with thin sheets of lead, leaving only the cancerous growth exposed to the effects of the X-ray."

—Ex-Congressman Springer says that "an acquaintance of his, a Creek Indian among our volunteers in the Philippines, found a tribe of Malays whose dialect was almost the same as that of the Creek nation. He could understand them, and they him."

—A dispatch from Washington, D. C., says that "Admiral and Mrs. Dewey are going to make an extensive tour of Europe. They may be gone a year. They are to sail May 25. The Admiral will be in Paris to head the American delegates to the congress of navigation. Admiral Dewey will also have an audience with the pope. The date for this event has not been absolutely fixed. "Cardinal Gibbons has opened correspondence with the Vatican on the subject." It is said that Mr. Dewey is one of the few persons "of whom Leo XIII is one of the warmest admirers."

—The Detroit religious weekly, the *Christian Herald*, is authority for the statement that "when the [late] vice-president and Mrs. Hobart signified to the Belgian minister at Washington their desire to entertain Prince Albert, the crown prince of Belgium, they were informed that Sunday evening would be an agreeable date for their royal guest to attend the proposed dinner party. To this proposal Mrs. Hobart returned a prompt refusal, giving even royalty to understand that on the Lord's day Americans are engaged in something higher than giving dinners, a custom which she did not propose to infringe upon."

—A fathom is understood to be about six feet, or the distance indicated by the stretch of a man's arms.

—Four hundred farmers of Japan have demanded compensation from their government for the destruction of their crops by the poisonous exhalations from the great Ashio copper mines near Tokio.

—It is said that "the greatest known ocean depth is midway between the Island of Tristan d'Acumbra and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or nearly eight miles."

—It is said, on good authority, that "in 1,300 places in Chicago, five eighths of a bushel of coal is sold to poor persons, for a bushel. Two hundred dealers give three quarters of a bushel, and three give honest weight. Inspector Quinn asked that new ordinances be adopted."



WANTED, at once, the name and address of every Seventh-day Adventist in your church who does not take the REVIEW. Address the editors.

#### IMPORTANT!

We have been looking over the large stock of books in the wholesale department of the Review and Herald Printing Office, and among the books on the shelves we find several sets of bound volumes of the *Religious Liberty Library*. There are three books in the set, and they comprise numbers 1-26 of the *Library*. Many of these numbers are out of print, and can be obtained in no other form than in these books. These books had been lost sight of. Some of our ministers have called for them in the past, but they were supposed to have been all sold. Those desiring them can obtain the set, postpaid, by sending one dollar and twenty-five cents to the Review and Herald, Battle Creek, Mich., until the supply is exhausted.

ALLEN MOON.

#### NOTICES.

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the managers of the publishing house must furnish good references.

WANTED.—Good, reliable Seventh-day Adventist man and his wife to take a farm on shares for term of years. Everything furnished, with 16 head stock. Address, Robert Carr, Scoville, N. D.

WANTED.—Man to work in factory, capable of handling wood working machinery. Also competent stenographer and typewriter. Address Cyclone Washing Machine Co., Battle Creek, Mich.

WANTED.—Employment among Sabbath-keepers on farm or in store, by stout, energetic, temperate young man of 22. Clerking preferred. Church privileges desired. Address, giving nature of work, salary, etc., S. A. Bretz, Lutesville, Mo.

### Obituaries.

"I am the resurrection and the life."—Jesus.

LONG.—Died at St. Paul, Minn., Feb. 11, 1900, of pneumonia, Sister Lydia J. Long, aged 49 years. She died, as she lived, in the faith of Jesus. W. A. SWEANY.

MILLMAN.—Died at Sioux Falls, S. D., Jan. 28, 1900, William Harold, infant son of Elder and Sister W. T. Millman. While the family feel keenly the loss of their little one, they believe they will meet him when Jesus comes. F. L. PERRY.

SPRAGUE.—Died at Beaverton, Mich., Jan. 27, 1900, of consumption, Sister Dimmis Sprague, aged 37 years. Sister Sprague began the observance of the Bible Sabbath nearly five years ago. It is believed she will come forth in the first resurrection. Services were conducted by the Presbyterian minister. MRS. C. L. MARTIN.

CANFIELD.—Died near Beaver, Kan., Feb. 10, 1900, Sister Rebecca Canfield, in the sixty-eighth year of her age. Sister Canfield accepted the Third Angel's Message in 1877, and died in the blessed hope. She had not missed a copy of the REVIEW since 1877. Words of comfort were spoken by the writer, from Job 14:14. E. H. CURTIS.

FISK.—Died at Sycamore Springs, Kan., Feb. 11, 1900, of pneumonia, Mrs. Ida A. Fisk, aged 68 years. She became a Seventh-day Adventist in 1878, and labored for the advancement of the truth with voice and money until her death. Funeral services were conducted by Elder Cameron (Christian). Text, John 14:1-3. N. W.

SOGGS.—Died Dec. 19, 1899, at Salt Lake City, Utah, D. H. Soggs, aged 68 years. Brother Soggs had but recently come to Salt Lake City, but we all loved him as a "father in Israel." He was one of the charter members of the Denver (Colo.) church, serving in the capacity of pastor for several years. He leaves an invalid wife and one son to mourn their loss. Funeral services were conducted by the writer. J. M. WILLOUGHBY.

PETERSON.—Died in Battle Creek, Dec. 7, 1899, of stomach trouble, Nels Peterson, aged 43 years. A. T. J.

RATHBUN.—Died at Vacaville, Cal., Feb. 21, 1900, of paralysis, my dear husband, Chauncey O. Rathbun, aged nearly sixty-two years. He sleeps in Jesus. MRS. M. E. RATHBUN.

WESTON.—Died at South Lancaster, Mass., Feb. 8, 1900, of consumption, Mrs. Aphia M. Weston, wife of H. A. Weston, aged 68 years, 9 months. Service conducted by the writer. H. W. COTTRELL.

FLAKER.—Fell asleep at Princeton, Neb., Jan. 25, 1900, after much suffering from a complication of diseases, Brother Fred Flaker, aged 59 years. We laid him to rest in the hope of a better resurrection. W. B. HILL.

DENNY.—Died near Fletcher, Idaho, Feb. 10, 1900, my dear mother, Mary Denny, aged 58 years, 8 months, 12 days. She had been an Adventist fifteen years. Elder Daniels (Methodist) officiated at the funeral. ADELAH J. HOBART.

HAASE.—Died near Lansing, Mich., Jan. 22, 1900, of diphtheria, Harold, son of Charles and Vina Haase, aged 6 years. Memorial services were held February 17 at the Seventh-day Adventist church in Lansing. Comforting words were spoken by the writer, from 1 Thess. 4:13. L. G. MOORE.

WILLIAMS.—Died at Emporia, Kan., Feb. 11, 1900, after an illness of about one year, J. P. Williams, aged 69 years, 1 month, 11 days. He was a devoted Christian. The last ten years of his life were lived in the faith of the Third Angel's Message. The writer spoke from Ps. 42:11 at the funeral. C. A. BEESON.

HEWITT.—Died near Marshfield, Ohio, Feb. 5, 1900, of consumption, Sister Elizabeth Swain Hewitt, aged 42 years. A husband and four children survive her, and confidently hope to meet her, glorified, at the resurrection of the just. Services were conducted by the writer, assisted by Elder O. F. Guilford. ALBERT CAREY.

KELLOGG.—Died at Leroy, Mich., Feb. 7, 1900, Alfonso F. Kellogg, aged 55 years, 4 months, 30 days. He had been an Adventist forty years, and for some time was elder of the Cedar Lake (Mich.) church. The last nine years he lived at Leroy, where he was of special service in building up the cause he loved so well. He sleeps in Jesus. O. SOULE.

LOGAN.—Died at Harrisonville, Mo., Jan. 27, 1900, of heart-disease, Sister Rebecca Logan, aged 77 years, 10 months, 2 days. Sister Logan gave her heart to God in early youth. Thirteen years ago she heard the welcome message of Christ's soon coming, and united with the people that are delivering that message. She died in triumph of a living faith. H. K. HILLIS.

MC DOWELL.—Died at Pomona, Cal., Jan. 24, 1900, of typhoid, pneumonia, Brother Thomas McDowell, aged 72 years, 9 months, 14 days. He accepted the Third Angel's Message in Allegan Co., Mich., in 1858. He sleeps, awaiting the consummation of the hope he cherished through life. A wife, sister of Dr. J. H. Kellogg, and a daughter survive him. Words of comfort were spoken by the writer, January 26. F. M. BURG.

EDWARDS.—Fell asleep in Jesus, at Danvers, Mass., Feb. 4, 1900, William H. Edwards, aged 78 years, 11 months, 14 days. Brother Edwards had been a faithful Christian since early life, and in 1877 accepted the Third Angel's Message. He leaves a wife and two sons, one of whom is treasurer of our Foreign Mission Board. He died a triumphant Christian, with the full assurance of a glorious part in the first resurrection. Funeral service was conducted by the writer, in the Adventist church at Danvers. F. G. GILBERT.

WALSWORTH.—Died Feb. 20, 1900, at Boulder, Colo., of heart disease, Newell J. Walsworth, in the fifty-sixth year of his age. For several years he had been a sufferer with asthma, and a few months ago he went to Colorado seeking climatic relief. Brother Walsworth began the observance of the Sabbath in 1861, being a charter member of the Seventh-day Adventist church at Adams Center, N. Y. His life has ever since been an honor to the cause of God. The funeral was held at Adams Center, Feb. 26, 1900, the writer speaking from Rev. 1:18. G. B. THOMPSON.

LOCKARD.—Died at Long Beach, Cal., Feb. 22, 1900, Ura Lockard, aged about 71 years. She was converted during a series of meetings held at Flagstaff, Ariz., last summer, and requested baptism. She had been in poor health about two years, and at the baptism I took her in my arms, and laid her in the watery grave. The night before she and her mother were to start for California, the church met at their home for the first time to celebrate the ordinances. Ura took part in it all, and spoke with deep feeling. She lived only a few weeks after reaching California, and died with a bright hope. GEO. O. STATES.

MORRILL.—Died near Seffner, Fla., March 5, 1900, of heart-disease, superinduced by *la grippe*, A. M. Morrill, aged 49 years. Brother Morrill was the father of C. B. Morrill, and the son of Charles H. and Betsey W. Morrill, of Athens, Me. The pioneers of the message found a welcome at the home of his parents in his boyhood days. He has been an efficient and faithful member of the Conference Executive Committee since the organization of the Florida Conference, in 1883. He was also elder of the Seffner church. He leaves a wife and four children, who sorrow not as those who have no hope. The funeral was conducted by the writer. L. H. CRISLER.

WHEELER.—Died at Hallowell, Me., Jan. 8, 1900, my dear mother, Mary A. Wheeler, aged nearly 85 years. For nearly ten years she was an invalid, as a result of nerve injuries sustained by being thrown from a carriage, and by a fall a few years later. About seven years she was totally blind, and about four years entirely helpless. As her constant attendant, I can witness to her Christian resignation, patience, and faith. Much of the time a great sufferer, never did a murmur escape from her lips. "It is all right," she would say, "God knows best." Although not a member of the Seventh-day Adventist Church, she kept the Sabbath for nearly thirteen years. Words of comfort were spoken from John 11:25, 26, by Elder P. B. Osborne. She sleeps in Jesus. MRS. NELLIE M. HASKELL.

REVIEW TESTIMONY MEETING.—NO 8.

I take the REVIEW, Signs, Instructor, and Missionary Magazine, and would not be without any of them for twice their cost. JAMES ECKER.

I enclose 50 cents for my REVIEW. I do not wish to miss a number. Please send this week's issue. The weather was too bad to go to town last week. MRS. LILLIE A VERY.

I feel that I can not afford to lose a single copy of the REVIEW. Sister Henry's articles, "Saved by Families," have been just what I needed, and I feel such a comfort in reading them; in fact, the paper has proved a comfort to me. May God bless your efforts. MRS. HATTIE ELSTROM.

Inclosed find twenty-five cents, for which please send the REVIEW to —, living at —, Mo., for two months. We think the paper gets better each issue. A. C. MCNEELY.

In Sister Henry's articles in the REVIEW of January 2, I received an answer to my wish for advice, just as I have a great many times in the past, to questions that were troubling me. When I really desire knowledge upon any special subject, it seems as if the answer is sure to come in the next REVIEW. MRS. L. R. CHAPMAN.

Inclosed find \$1.50, for which please send the REVIEW one year. Please send me this week's paper. I do not wish to miss one; for it is all the comfort I have, and I love it so much. MARY M. EVANS.

Inclosed find \$1.50 for the REVIEW for one year. We like the REVIEW very much. ALBERT CHRISTENSEN.

I am about to change my address. Please send issue of March 13 to —. I enjoy the REVIEW, and do not wish to lose one number. I inclose my former address. EMMA L. STRATTON.

I live alone, and there are no Sabbath-keepers nearer than ten miles. I must take the REVIEW, but I am not able to take any other papers. I have no income except what I work for by the day or month. I am over sixty-seven years old, and have kept the Sabbath nineteen years. Pray the Lord to keep me. ELIZA A. BEARD.

Inclosed please find \$1.50 for the REVIEW. I have been a reader of the paper for over fifteen years. As I do not have the privilege of hearing our ministers, the sermons are more precious to me than gold. G. G. CRANDALL.

I see my subscription for the REVIEW has almost expired. You will find inclosed in this my renewal. I can not do without the paper, and can hardly wait for the time for my paper to come, from week to week. Often, when I am perplexed over any thing, and do not just understand, or am in trouble, the REVIEW has something right on that very thing, to help me. After reading the paper, I send it away to others, that they may be helped in like manner. DORA FISHER.

I inclose \$1.50 for the REVIEW. I would gladly send another name if I could. It seems to me that our people should deny themselves of many things, if need be, in order to take our church paper. GEO. WILLIAMS.

I wish to thank you for the way you are presenting the studies on the book of Galatians. I hope you will do as well by the fourth chapter as you are doing by the third. I am also glad for your articles on the "Return of the Jews." Last year I was in northern Washington, and before I left, every Sabbath-keeper in the county where I was took the REVIEW. Later I moved to the — church, and those who were "too poor" to take the REVIEW took it, so that every family in the church took it when I left. I am now in southern Oregon, at —, and by spring I expect to say that every Sabbath-keeping family has the REVIEW. I am so thankful for the notes on the last page, telling how the papacy is growing. And, when you find a good book, I appreciate your speaking of it. That "Two Babylons" is fine. JOHN M. COLE.

Please find inclosed 75 cents, to renew my subscription to the REVIEW. I can not get along without the dear old REVIEW. Will send more money soon, to continue my subscription. MRS. JENNIE R. HEWITT.

Please find inclosed post-office order for \$1.50, for which send the REVIEW for one year. It is our stand-by in this country. It is food for hungry souls. O. D. NICHOLS.

My REVIEW subscription expires with the next number. I have been trying to get the money to renew, but have failed. Please do not stop the paper, as I can not bear to miss a single number. Will send the money some time in December. MRS. MARY L. PUCKETT.

I see that my time is out on the REVIEW, but I can not, will not, do without it. When we are without the REVIEW, we get lost, and can not keep up with the message. Inclosed you will find one dollar. A. L. BOND.

Inclosed find \$1.50, postal order, for the REVIEW. I have been a subscriber for five years—ever since the Lord sent the Third Angel's Message to me. I appreciate the paper, and look forward each week to its coming, with much interest. I do not care to look at other reading-matter until I have read it. MRS. A. E. JOSLIN.

Inclosed find 50 cents, to pay up my REVIEW subscription. I must have the REVIEW. May God bless you in your work. MRS. N. BUDD.

Inclosed find \$1.50 for the REVIEW. Its weekly visits are gladly welcomed, as I am an "isolated one." I appreciate the weekly words of cheer and encouragement that it brings to me. May the dear Saviour make all in the Office strong in his might. MRS. LILLIE GOOD.

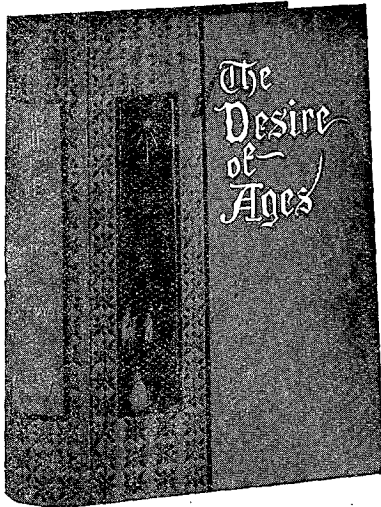
I have been a subscriber for the REVIEW for a number of years. Thus far the season here has been very dry, making the third dry season in succession. I am sorry to say that many of us are hard up—so much so that I thought I would have to give up the REVIEW; but I decided to have you send it right along, as there is so much in it for these times that I can not afford to miss it. Many of the brethren will go North to get work. M. H. SHIRLEY.

I could not do without the paper. There is always much help and comfort in it. JEMIMA HART.

Inclosed please find 50 cents, for which send your good paper four months to —, N. J. Please begin where his subscription expired. We are working for your paper as much as possible. It gets better with each issue. We could not get along without it. IDA M. TOWER.

Agents Wanted

... FOR ...



BY MRS. E. G. WHITE.

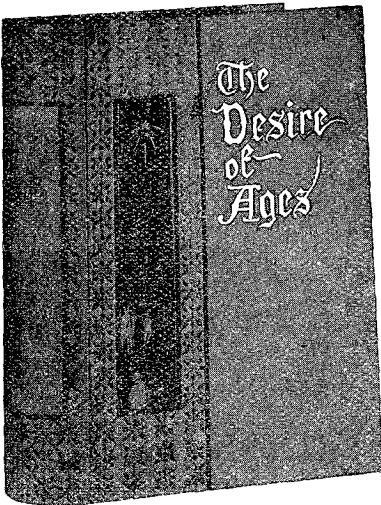
It is the purpose of the author of this book to set forth Jesus Christ as the one in whom every longing of the soul may be satisfied.

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A. S. PARKER, Ticket Agent, Battle Creek.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 19, 1899.

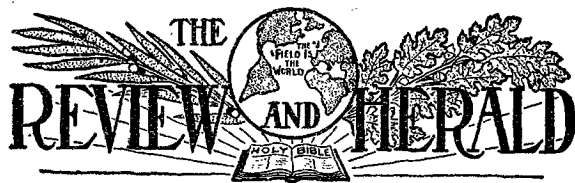
Large table showing train schedules for Michigan Central, including routes to Chicago, Buffalo, and Boston, with arrival and departure times.

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BATTLE CREEK, MICH., APRIL 3, 1900.

If you receive copies of this paper without ordering them, please remember that they are sent to you by some friend. Persons thus receiving copies of the REVIEW will not be called upon to pay for them. If, after reading these copies, you do not care to keep them, please hand them to your friends to read.

AN amendment to the Puerto Rico bill in the United States Senate, declaring that "the Constitution and laws of the United States shall have the same force and effect in Puerto Rico as in other Territories of the United States," was defeated last Friday by a vote of thirty-three to thirteen.

THE *Christian Advocate* says that it has "followed carefully all the attempts to disprove the statements of the governor of New Hampshire" that religion is declining in that State, and has "reached the conclusion that they are not successful." New Hampshire, then, is a good missionary field for Seventh-day Adventists.

HAVANA correspondence of the *Chicago Times-Herald*, March 23, says: "Not one single step of any consequence toward the making of an independent republic in Cuba has been taken since peace was declared. . . . Cuba belongs to the United States. Such a dictum would be accepted gracefully or indifferently by a majority of the people."

THE magazine *Success* seems to be the herald of the "American court," to keep the thing before the people. In the March number it announced the fact that the thing has been established, and presented pictures of "the ladies of the American court." And now in the April number it presents pictures of "the beauties of the American court."

A REPORT in a Logansport (Ind.) daily says that the Seventh-day Adventists at Lucerne, in that State, are multiplying so rapidly that "it is feared that the Adventists will outnumber the combined membership of other denominations, and enforce an observance of Saturday as the Sabbath"! O no, there is not a particle of danger of any such dreadful contingency as that.

EVER since 1886 the Catholic Church has been running her Indian schools in the United States at government expense by a system of contracts. And now a priest of that church in New York City is advocating the extension of the contract system to all the Catholic schools in the nation. And he is trying to get "all Christians and Jews" to join in the scheme. It was by getting "all Protestant" denominations to join with her in 1886 that she got her Indian schools supported by the government; and by a like scheme she now proposes to get all her schools supported by the state.

THE British government found it necessary to borrow about one hundred and seventy and a half million dollars. When the offers to loan were opened, it was found that they amounted to one billion six hundred and seventy-seven and a half million dollars. That is, about ten times as much money was offered as was wanted. This is counted everywhere as a victory equal to any by the army in the field.

A DISPATCH from St. Paul, Minn., in the *Chicago Times-Herald* of March 31, says that the Speaker of the House of Representatives in Congress, in a letter to a gentleman in Minnesota, "makes plainly the assertion that the main thing the tariff men are fighting for is to establish the power of Congress to rule the so-called colonies outside of the Constitution." And the latest word before we go to press is that government without the Constitution will be adopted.

THE Sunday-law agitation in Baltimore rests at the point where the bill for the modification of the present law has been favorably reported with an amendment, but shall not be finally acted upon until the people shall have expressed their wishes by ballot at the city election in May, 1901. This gives an excellent opportunity for the spread of the truth on that question. And we are glad to say that the opportunity is being fully employed by the management of the Chesapeake Conference.

GOVERNMENT without the Constitution will be only absolutism in government. And it has already begun; for when, the other day, in the United States Senate an amendment was offered to the Puerto Rico bill designating Puerto Rico as "a Territory of the United States," the explanation was made that "we do not propose to erect there a territorial form of government, as such form of government is usually understood." And when a senator asked, "Why not?" the answer was given: "The reason is that we do not want to give it to them, and that is reason enough."

IN the National Reform combination that is to make active the Image of the Beast, "Christian citizenship" is a great rallying cry. There has been for several years a "Christian Citizenship League;" and there is a political party now forming of those only who are "Christian citizens." In the nature of things, such "Christian citizenship" is altogether false. Yet as the baleful work of the Image of the Beast is seriously to affect all people, it becomes of great importance to all to know just what true Christian citizenship is; for when the true is known, the false can easily be detected. And it is only by knowing the true that the false can be detected. Now in that little pamphlet "Christian Patriotism," published by the Pacific Press, the principle of true Christian citizenship is fully discussed, and is made so plain that none who read can fail to understand it. And it is the only publication that we know of outside of the Bible that does so. Therefore it is important that all should have that pamphlet and read it. One hundred and four pages. Price, 15 cents. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.

RUSSIA has now demanded of Turkey the grant of exclusive right "to build and operate railroads in the northern part of Asia Minor, and to garrison the country with troops so far as may be necessary for the safe guarding of the lines." And since Russia has rejected all proposed modification of her demands, this means simply her military occupation of all the northern part of Asia Minor, along the wholesouthern coast of the Black sea. It will make the Black Sea a Russian lake, and will fix Russian power in all "the north quarters" from the eastern boundary of Hungary to the Pacific Ocean.

THE latest word before going to press is that Russia is making great war preparations against Turkey, to bring her to terms in the matter of the railroad concession demanded by Russia. The dispatches report as follows, from Sebastopol, March 31:—

War alarms fill the naval headquarters here. The whole Euxine squadron is fully equipped for instant service. Troops with full war kits are daily arriving from the interior. The garrison will soon be a powerful army corps. There is much excitement among the staffs of both services, and all the talk is of bringing Turkey to her senses by forcible measures.

HAVE you read the March number of the *Training School Advocate*? It is full of good things, and whoever fails of reading it will miss a treat. The first page is devoted to extracts from recent writings of Mrs. E. G. White, many of which are not in possession of our people generally, and should be carefully read. Professor E. A. Sutherland, the editor, has written an article on "Our Education: What Is It?" which is the second in a series of articles that will appear, tracing the history of education from the times of the Reformation down to the present time. This alone will be a valuable part of the magazine.

Those who see difficulties standing in the way of conducting a church school will be interested in reading the article, "Why a Church School Is Difficult to Teach." An excellent article from the pen of Mr. James Buckham, quoted from the *New York Observer*, can be used to good advantage by mothers. Teachers of church schools, and others interested in Christian education, will be interested in the teachers' department, and in the letters received from church school teachers. It is a most excellent number, and should be read by thousands.

The publishers are anxious that this magazine shall be in the possession of every father and mother in the land, and of all who are interested in Christian education. Those who wish to procure a copy of the same can do so by addressing the *Training School Advocate*, Battle Creek, Mich.

INQUIRIES frequently come to this Office for some explanation and instruction as to the true attitude of Christians toward secret societies. That question is fully answered in *Bible Students' Library*, No. 103. All who are interested in the question should send for that tract. It costs three cents. Address Pacific Press, Oakland, Cal., or Review and Herald, Battle Creek, Mich.